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CHECKS

TO

ANTINOMIANISM.

BY

THE REV. JOHN FLETCHER.

IN FOUR VOLUMES.

VOLUME III.

CONTAINING,

I. EQUAL CHECK, PART II.—OR, THE FIRST PART OF THE SCRIPTURE SCALES.
II. THE SECOND PART OF THE SCRIPTURE SCALES.
III. THE DOCTRINES OF GRACE AND JUSTICE.
IV. THE RECONCILIATION: OR AN EASY METHOD TO UNITE THE PEOPLE OF GOD.

THIRD AMERICAN EDITION.

New-York:

PUBLISHED BY J. SOULE AND T. MASON, FOR THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

Abraham Paul, Printer.

1820.

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ZELOTES AND HONESTUS

RECONCILED:

OR,

THE SECOND PART

OF

AN EQUAL CHECK

TO

PHARISAISM & ANTINOMIANISM;

BEING

THE FIRST PART

OF THE

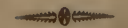
SCRIPTURE SCALES

To weigh the Gold of Gospel Truth,—To balance a multitude of opposite Scriptures,—To prove the Gospel Marriage of FREE GRACE and FREE WILL,—And restore primitive Harmony to the Gospel of the Day.

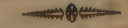
WITH A

PREFACE,

Containing some Strictures upon the Three Letters of RICHARD HILL, Esq. which have been lately published.



BY A LOVER OF THE WHOLE TRUTH AS IT IS IN JESUS.



"*Si non est Dei* gratia, *quomodo* salvat *mundum*? *Si non est* liberum arbitrium, *quomodo* judicat *mundum*?" *Aug.*

ADVERTISEMENT.

IT is the Author's desire, that the following pages should be considered as written for all those whom they exactly suit. And in order to this he informs the reader, that in general,

ZELOTES represents any zealous Solifidian, who, through prejudice, looks upon the doctrine of *Free will* as heretical.

HONESTUS—any zealous moralist, who, through prejudice also, looks upon the doctrine of *Free grace* as enthusiastical.

LORENZO—any man of sense, yet unsettled in his religious principles.

CANDIDUS—any unprejudiced inquirer after truth, who hates bigotry, and would be glad to see the differences among Protestants settled upon rational and Scriptural terms.

A SOLIFIDIAN is one who maintains that we are *completely* and *eternally* saved (*solâ fide*) by *sole faith*—by *faith alone*; and who does it in so unscriptural a manner as to make good works unnecessary to *eternal* salvation; representing *the law of Christ* as a mere *rule of life*; and calling all those who consider that law as a *rule of judgment*, *Legalists*, *Pharisees*, or *Heretics*.

A

PREFATORY EPISTLE,

HUMBLY

ADDRESSED TO THE TRUE PROTESTANTS

IN GREAT BRITAIN AND IRELAND.

Containing some remarks upon the distinguishing character of true Protestants, and upon the contrary disposition.—True Protestants are chosen judges of the Doctrines advanced in this book.—A sketch of the Author's plan. Observations upon the manner in which it is executed. —General directions to the Reader.—True Protestants are encouraged to protest against religious absurdities, and unscriptural impositions. —The Author enters a double protest against the ANTINOMIAN *and* PHARISAIC *Gospels of the day—and continues to express his love and esteem for the good men, who, through the force of prejudice, espouse and defend those partial Gospels.*

BRETHREN AND FATHERS,

YE know how hard the Romanists fought for their errors at the time of the Reformation. They pleaded that Antiquity, Synods, Councils, Fathers, Canons, Tradition, and the Church, were on their side: and they so obscured the truth by urging Scripture metaphors, and by quoting unguarded passages from the writings of the Fathers, that thousands of simple people knew not which of the contending parties had the Truth on its side. The great question debated in those days was, whether the *Host*, that is, the bread consecrated by the priest in the Lord's supper, was to be worshipped as the identical body of our Lord. The Romanists produced Christ's own words, *Take and eat,* THIS *is* MY *body:*—THIS *is* MY *blood; drink of it—Except ye eat* MY *flesh, and drink* MY *blood, ye have no life in you.* The Reformers answered, that those expressions being *figurative,* it was

absurd to take them in a *literal* sense; and they proved their assertion by appeals to *Reason* and to the *Scriptures*, where the consecrated bread is plainly called *bread*. The Romanists replied, that in matters of faith we must set aside *reason;* and some of them actually decried it as the greatest enemy to faith; while others continued to produce crude quotations from all the injudicious, inconsistent, overdoing Fathers. The Reformers, seeing that at this rate there would be no end to the controversy, *protested* three things in general: 1. That right reason has an important place in matters of faith: 2. That all matters of faith may, and must be decided by Scripture, understood reasonably and consistently with the context: And 3. That Antiquity and Fathers, Traditions and Councils, Canons and the Church, lose their authority, when they depart from sober reason and plain Scripture. These three general *Protests* are the very ground of our religion, when it is contradistinguished from Popery. They who stand to them deserve, in my humble opinion, the title of *true Protestants;* they are at least the only persons to whom this epistle is inscribed.

If the preceding account be just, *true* Protestants are all *candid;* Christian candour being nothing but a readiness to hear right *Reason* and plain *Scripture*. Sincerely desirous to *prove all things*, to *hold fast that which is good*, and to *approve things which are excellent*, Protestants are then never afraid to bring their creed to a *reasonable* and *Scriptural* test. And, conscious that the mines of natural and revealed religion are not yet exhausted, they think with the apostle, that if any man suppose, he has learned all that he should know, *he is vainly puffed up in his fleshly mind, and knows nothing yet as he ought to know.*

Hence it is, that of all tempers which true Protestants abhor, none seems to them more detestable than that of those *Gnostics*—those pretenders to superior illumination, who, under the common pretence of *Orthodoxy*, or *Infallibility*, shut their eyes against the light, think plain Scripture beneath their notice, enter their protests against reason, steel their breasts against conviction, and are so rooted in blind obstinacy, that they had rather hug error in an old fantastic dress, than embrace the pure truth, *newly* immerging from under the streams of prejudice;—impetuous streams these, which *the dragon casts out of his mouth, that he may cause* the celestial virgin *to be carried away by the flood*, Rev. xii. 15. Alas! how many professors are there, who, like St. Stephen's opponents, judges, and executioners, are neither able to resist, nor willing to admit the truth; who make their defence by *stopping their ears, and crying out, The temple of the*

Lord, the temple of the Lord are we ; who thrust the supposed heretic out of their sanhedrim ; who, from the press, the pulpit, or the dictator's chair, send forth volleys of hard insinuations or soft assertions, in hope that they will pass for solid arguments : and who, when they have no more stones or snowballs to throw at the supposed Philistine, prudently avoid drawing *the sword of the Spirit*, retire behind the walls of their fancied orthodoxy, raise a rampart of slanderous contempt against the truth that besieges them, and obstinately refuse either candidly to give up, or manfully to contend for, the unscriptural tenets which they would impose upon others as pure Gospel.

Whether some of my opponents, good men as they are, have not inclined a little to the error of those sons of prejudice, I leave the candid reader to decide. They have neither answered nor yielded to the arguments of my Checks. They are shut up in their own city. Strong and high are thy walls, O mystical Jericho ; thy battlements reach unto the clouds : but *truth*, the spiritual ark of God, is stronger, and shall prevail. The bearing of it patiently around thy ramparts, and the blowing of rams' horns in the name of the Lord, will yet shake the very foundation of thy towers. O that I had the honour of successfully mixing my feeble voice with the blasts of the champions who encompass the devoted city ! O that the irresistible shout, *Reason and Scripture—Christ and the Truth*, were universal ! If this were the case, how soon would Jericho and Babylon—Antinomianism and Pharisaism, fall together.

Those two antichristian fortresses are equally attacked in the following pages; and to you, true Protestants, I submit the inspection of the attack. Direct me where I am wrong, assist me where I am right, nor refuse to support my feebleness by your ardent prayers ; for, next to the Captain of our salvation, I look to you for help and comfort.

My opponents and I equally pretend to *Protestantism*, and who shall judge between us ? Shall it be the men of the world ? No : for St. Paul says, *I speak to your shame: is it so, that there is not a* WISE MAN *among you? No, not one that shall be able to judge among his brethren?*—There are *wise men* in our despised camp, *able to judge* between us ; and ye are the men, honoured brethren ; for ye are willing to hear *Reason*, and ready to weigh *Scripture* : therefore, on my part, I sincerely choose you as judges of the present dispute.

And that you may not look upon this office as unworthy of your acceptance, permit me to tell you, that our controversy is one of the

most important which was ever set on foot. To convince you of it, I need only remind you, that the GRAND inquiry, *What shall I do to be saved?* is entirely suspended on this GREATER question, *Have I any thing* TO DO *to be eternally saved?* A question this which admits of three answers: 1. That of the *mere Solifidian*, who says, if we are *elect*, we have nothing to do in order to eternal salvation, unless it be to believe that Christ has done all for us, and then to sing *finished salvation;* and if we are *not elect*, whether we do nothing, little, or much eternal ruin is our *inevitable* portion.—2. That of the *mere Moralist*, who is as great a stranger to the doctrine of *free grace*, as to that of free wrath; and tells you that there is no free, initial salvation, for us; and that we must work ourselves into a state of initial salvation by dint of care, diligence, and faithfulness.—And 3. That of their *Reconciler*, whom I consider as a rational Bible Christian, and who asserts: 1. That Christ has done the part of a sacrificing Priest and teaching Prophet upon earth, and does still that of an interceding and royal Priest in heaven, whence he sends his holy Spirit to act as an enlightener, sanctifier, comforter, and helper in our hearts:—2. That the *free gift* of initial salvation, and one or more talents of saving grace, *is come upon all* through the God-man Christ, who *is the Saviour of all men, especially of them that believe*:—and 3. That our free will, assisted by that saving grace imparted to us in the free gift, is enabled to work with God in a subordinate manner: so that we may freely (*without necessity*) do the part of penitent, obedient, and persevering believers, according to the Gospel dispensation we are under.

This is the plan of this work, in which I equally fight *pro aris et focis*, for faith and works, for gratuitous mercy and impartial justice; reconciling all along Christ our *Saviour* with Christ our *Judge*, heated Augustin with heated Pelagius, free grace with free will, divine goodness with human obedience, the faithfulness of God's promises with the veracity of his threatenings, *first* with *second* causes, the original merits of Christ with the derived worthiness of his members, and God's foreknowledge with our free agency.

The plan, I think, is generous; standing at the utmost distance from the extremes of bigots: it is deep and extensive; taking in the most interesting subjects, about which professors generally divide such as the origin of evil, liberty, and necessity, the law of Moses and the Gospel of Christ, general and particular redemption, the apostacy and perseverance of the saints, the election and reprobation maintained by St. Paul, &c.—I entirely rest the cause upon *Protestant* ground, that is, upon *Reason* and *Scripture*. Nevertheless to show

our antagonists that we are not afraid to meet them upon any ground, I prove, by sufficient testimonies from the Fathers and the Reformers, that the most eminent Divines in the primitive church and our own, have passed the straits which I point out; especially when they weighed the heavy anchor of prejudice, had a good gale of divine wisdom, and steered by the Christian mariner's compass, *the word of God*, more than by the *false lights* hung out by party men.

If I have in any degree succeeded in the execution of this *reconciling* plan, I hope that my well-meant attempt will provoke abler pens to exert themselves; and will excite more respectable divines to strike heavier blows, and to repeat them till they have given the finishing stroke to divisions, which harden the world against Christianity, which have torn the bosom of the church for above twelve hundred years, and which have hurt or destroyed myriads of her injudicious children; driving some into Pharisaic obedience, others into Antinomian immorality, and not a few into open infidelity or fierce uncharitableness.

If a tradesman be allowed to recommend his goods when he does it in a manner consistent with modesty and truth, shall I be accused of self-conceit, if I make some commendatory remarks upon the following papers?—I venture to do it in the fear of God. And,

1. They are plain. I deal in *plain Reason* and *plain Scripture;* and when the depth of my subject obliges me to produce arguments that require close attention, I endeavour so to manage them, that they do not rise above the reach of mechanics, nor sink beneath the attention of divines.

2. I have been charged with widening the breaches which the demon of bigotry has made among religious people; but, if I have done it, I take the Searcher of hearts to witness that it has been with such a design as made our Lord *bring fire upon earth*,—the fire of truth, to burn the stubble of error, and to rekindle the flame of love! However, if I have in years past made a wound *rashly*, (of which I am not yet conscious) in this book, I bind it up, and bring the *healing*, though, to proud and relaxed flesh, *painful* balsam. This book is entirely written upon a *pacific* plan: if I sometimes, to give the contending parties a severe reproof, in obedience to the apostolic precept, *Rebuke them sharply*, it is only to make them ashamed of their contentious bigotry, that I may bring them to reason the sooner. And if prejudiced readers will infer from thence, that I am a bad man, and that my pen distils gall, I forgive their hasty conclusion: I once more send them back to the good men of old, who have reproved far *less* errors with far *greater* severity, than I allow

myself to use; and I ask, if persons, impatient of control, do not always put wrong constructions upon the just reproofs which they are determined to disregard?

3. I hope that notwithstanding the outcry raised against my former Checks, they have been of some service to such readers as are not steeled against argument and Scripture; but I flatter myself that, through God's blessing, this tract will be more useful: *I* prefer it at least far above the others, because it has far more of *God's* word, far less of *mine;* the Scriptures having so large a place in the following sheets, that you will find whole Sections filled with balanced passages, to which, for brevity's sake, I have added nothing but a few illustrations in brackets [].

4. My method, so far as I know, is new. I have seen several Concordances, made of Scripture *Words*, but have not yet met with one of Scripture *Doctrines* upon the delicate subjects handled in this book. And I flatter myself, that, as whatever throws light upon the Bible, has always met with approbation from true Protestants, you will not despise this attempt to make the seeming contradictions of that precious book vanish away; by demonstrating, that they are only wise oppositions, not less important in the world of grace, than the distinction of man and wife is in the world of nature.

5. I hope that you will see, in the following pages, many passages placed in such a light, as to have their force heightened, and their obscurity removed by the opposition of other passages with which they are balanced; those which belong to the doctrine of *free grace*, illustrating those which belong to the doctrine of *free will*, and vice versa, just as the *lights* and *shades* of a picture help to set off each other. I therefore earnestly entreat all my readers, especially those who read much and think little, to take time, and not to proceed to a new pair of passages, till they have found out the balance of the last pair which they have reviewed. If they deny me this request, my trouble will be lost with respect to them; and, through their hurry, my scales will degenerate into a dull collection of texts; the very life and spirit of my performance consisting in the harmonious opposition of the Scriptures, which prove my capital doctrine, that is, the Gospel marriage of free grace and free will. And that the reader may find out, with ease, in every couple of texts, the *hands* by which they are joined, and see (if I may carry the allegory so far) the *ring*, by which their marriage is ascertained, I have generally put in DIFFERENT CHARACTERS the words on which the *opposition* or *connexion* of the paired texts chiefly depends; hoping to help the

reader's mind by giving his eyes a silent call, and by meeting his attention half way. If he exert his powers, and

Si callida verbum
Reddiderit junctura novum;*

he will, through God's grace, profit by his labour and mine. But, I repeat it, he must find out the delicate *connexion*, and harmonious *opposition* of the paired Scriptures which I produce, or my scales will be of as little service to him, as a pair of scale-bottoms *without a beam* would be to a banker, who wants to weigh a thousand guineas.

6. As I make my appeal to true Protestants, I lay a particular stress upon the *Scriptures*. And *there* I find a doctrine which, for a long succession of ages, has been *partly* buried in the rubbish of Popery and Calvinism: I mean the doctrine of the various *dispensations* of divine grace towards the children of men; or of the various *talents* of saving grace, which the Father of lights gives to Heathens, Jews, and Christians. To the obscurity in which this doctrine has been kept, we may chiefly impute the self-electing narrowness, and the wide-reprobating partiality of the Romish and Calvinian Churches. I make a constant use of this important doctrine. It is this chiefly, which distinguishes this tract from most polemical writings upon the same subject. It is my key and my sword. With it I open the mysteries of election and reprobation; and with it I attempt to cut the *Gordian* (should I not say, the *Calvinian* and *Pelagian*) *knot*. How far I have succeeded, is yours to decide.

If these general observations, O ye true Protestants, make you cast a favourable look upon my Scales; and if, after a close trial, you find that they contain the *reconciling truth*, and the *one* complete Gospel of Christ, rent by Zelotes and Honestus to make the *two* partial Gospels of the day; let me entreat you to show what you are, by boldly standing up for *Reason* and *Scripture*, that is, for *true Protestanism*. Equally enter your protest against the Antinomian innovations of Zelotes, and the Pharisaic mistakes of Honestus. These two champions have indeed their thousands, and tens of thousands at their feet: and they may unite their adverse forces to oppose you, as Jews and Gentiles did to oppose the Prince of peace. But resist them with *the armour of righteousness, on the right hand and on the left*, and you will *in time* make them friends to each other and to yourselves: I say *in time*, because when peaceful men rush between

* If a delicate connexion renders the word new to him.

fierce combatants in order to part them, they *at first* get nothing but blows: the confusion for a time increases; and idle spectators, who have not love and courage enough to rush into the danger, and to stop the mischief, say that the peace-makers only add fuel to the fire of discord. Thus are the courageous sons of peace *hated of all men* but of true Protestants, for treading in the steps of the divine Reconciler, whom the two rivals, Herod and Pilate, agreed to set at nought—whom Jews and Gentiles concurred to crucify, inveterate enemies as they were to each other. He died, the loving Reconciler—he died! but by his death *he slew the enmity—broke down the middle wall of partition—of twain made one new man; so making peace* between Herod and Pilate, between Jews and Gentiles: and so will *you*, honoured brethren, between Zelotes and Honestus, between the Calvinists and the Pelagians, between the Solifidians and the Moralists; if you lovingly and steadily try to reconcile them. You may indeed be *numbered among transgressors* for attempting it. Your reputation may even die between that of the *fool* and of the *knave*—that of the *enthusiast* and of the *felon*. But be not afraid: truth and the Crucified are on your side. God will raise you secret friends. A Joseph, a Nicodemus will take down *the handwriting that is against you*:—A Mary and a Salome will embalm your name; and if it be buried in oblivion and reproach, yet it will rise again the third day.

Since God is for you, fear not then what man can *say* of you, or even *do* to you. Smile at Antinomian preterition: triumph in Pharisaic reprobation: and when you are reviled for truth's sake, like blunt, resolute, loving Stephen, kneel down, and pray that the sin of your mistaken opposers may not be laid to their charge.—O for the Protestant spirit which animated confessors of old, carried martyrs singing to the stake, and there helped them to clap their hands in the flames kindled by the implacable abettors of error! O for a *Shadrach's* resolution! The rich, glittering image towers towards heaven, and vies with the meridian sun. Nebuchadnezzar, the monarch of the kings of the earth, points at the burning fiery furnace. The princes, governors, captains, judges, counsellors, sheriffs, and rulers of provinces, in all their dazzling magnificence, increase the glory of his terror. The sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, recommends the pompous delusion. The enthusiastic multitudes are fired into universal applause: in Nebuchadnezzar's sense of the word, they are all *orthodox*; they all believe *the Gospel of the day*, "Great is the Diana of the Babylonians." *All people, nations, and languages fall down*

before her. But the day is not lost: Shadrach has not yet bowed the knee to Baal: nor have his two friends yet deserted him. "What! three!"—Yes, *three* only. Nor are they unequally matched:—*One* Shadrach against *all people!* One Meshach against *all nations!* One Abednego against *all languages!*—One Luther—one Protestant against all the world! O ye iron pillars of truth—ye true *Protestants* of the day, my exulting soul meets you in the plain of Dura. Next to him who witnessed *alone* a good confession before Pontius Pilate, of you I learn to *protest* against triumphant error. Truth and a furnace for us! The truth—the *whole* truth as it is in Jesus, and a burning fiery furnace for true *Protestants!*

And shall we forget thee, O thou *man greatly beloved*,—Thou pattern of undaunted Protestants? Shall we silently pass over thy bold protest against the foolish, absolute, irreversible *decree* of the day? No, Daniel: we come to pay our tribute of admiration to thy blessed memory, and to learn of thee also a lesson of true Protestantism. Consider him, my brethren. His sworn enemies watch him from the surrounding palaces; but he believes *in the Lion of the tribe of Judah*, and his fearless soul has already vanquished their common lions. He opens his window, he looks towards desolate Jerusalem, with bended knees he presents his daily supplication for her prosperity, with uplifted hands he enters his *Jewish* protest against the *Persian statute;* and, animated by his example, I enter my *Christian* protest against the *Calvinian* decree.

"If Daniel, in sight of the lions, durst testify his contempt of an "absurd and cruel decree, wantonly imposed upon his king; by "which decree the king hindered his subjects from offering any true "prayer for a month, under pretence of asserting his own *absolute* "*sovereignty;* shall I be ashamed to enter my *protest* against a worse "decree, absurdly imposed upon the Almighty on the very same "absurd pretence?—a decree which hinders *the Saviour of the world* "from *praying for the world?*—a decree, which Calvin himself had "the candour to call '*horribile decretum?*' O how much better is it "to impose upon an earthly king a *decree* restraining the Persians "from praying aright *for thirty days*, than to impose upon the King "of kings a decree hindering the majority of men, in all countries "and ages, from praying once aright during *their whole lives!* And "if Darius stained his goodness by enacting, that those who dis-"obeyed his UNFORCIBLE decree should be cast into the den of lions, "and devoured in a moment; how do they stain God's goodness, "who teach us as openly as they dare, that he will cast into the den

" of devils all those whom his FORCIBLE decree binds either not to " pray at all, or to offer up only hypocritical prayers?—I PROTEST " against *doctrines of grace*, which cannot stand without such *doctrines* " *of wrath*.—I PROTEST against an exalting of Christ, which so hor- " ribly debases God.—I PROTEST against a new-fangled Gospel, " which holds forth a robe of *finished salvation* lined with such irre- " versible and *finished damnation*."

Again: " If Moses had courage enough in a heathen country, " and in the midst of his enemies, to enter his PROTEST against the " oppressive decree, by which Pharaoh required of the Israelites " their usual tare of bricks, when he refused them fuel to burn them " with: shall I be afraid, in this *Protestant* kingdom, and in the midst " of my friends, to bear also my testimony against the error of " Honestus?—an error this, which consists in asserting, that our " gracious God has decreed, that we shall work out our own salva- " tion without having *first* life and strength to work imparted to us in a " state of *initial* salvation?—without being FIRST *helped* by his *free grace* " to do whatever he requires of us in order to our *eternal* salvation? " Shall such a supposed decree as this be countenanced by a silence " that gives consent? No: I must, I do also enter my protest against " it, as being contrary to divine goodness, derogatory to Christ's " merits, subversive of the penitent's hope, destructive of the " believer's joy, unscriptural, irrational. And agreeably to our tenth " article I protest: 1. In opposition to Pharisaic PRIDE, that *we have* " *no power to do good works, pleasant and acceptable to God*, WITHOUT " *the grace of God preventing us that we may have a good will, and* " *working with us when we have that good will*. And 2. In opposition " to Pharisaic BIGOTRY I *protest*, upon the proofs which follow, that " *God's saving grace has appeared* in different degrees *to all men;* " PREVENTING (NOT FORCING) *them, that they may have a good will,* " *and* WORKING WITH [Note: our Church does not say, DOING ALL " FOR] *them, when they have that good will*. And I hope, that when " my Protestant brethren shall be acquainted with the merits of the " cause, they will equally approve of my *anti-solifidian*, and of my " *anti-pharisaic protest*."

But, shall a blind zeal for truth carry me beyond the bounds of love? Shall I hate Zelotes and Honestus, because I think it my duty to bear my *full* testimony against their errors? God forbid! I have entered two protests as a *Divine*, and now permit me, my Protestant brethren, to enter a third as a plain *Christian*. Before the Searcher of hearts I once more *protest*, that I make a great difference between

the persons of good men and their opinions, be these ever so pernicious. The God who loves me—the God whom I love—the God of love and truth teaches me to give error no quarter, and to confirm my love towards the good men who propagate it; not knowing what they do, or believing that they do God service. And I humbly hope, that their good intentions will, in some degree, excuse the mischief done by their bad tenets. But in the mean time mischief, unspeakable mischief is done, and the spreading plague must be stopped. If in trying to do it as soon and as effectually as possible, I press hard upon Zelotes and Honestus, and without ceremony drive them to a corner, I *protest*, it is only to disarm them, that I may make them submit to Christ's easy yoke of evangelical moderation and brotherly kindness.

A polemical writer ought to be a champion for the Truth; and a champion for the truth who draws only a wooden sword, or is afraid lovingly to use a steel one, should, I think, be hissed out of the field of controversy, as well as the disputant, who goes to Billingsgate for dust, mud, and a dirty knife; and the wretch, who purposely misses his opponent's arguments, that he may basely stab his character. I beg, therefore, that the reader would not impute to "a bad spirit," the keenness which I indulge for conscience's sake; assuring him that severe as I am sometimes upon the error of my antagonists, I not only love, but also truly esteem them, *Zelotes* on account of his zeal for Christ, *Honestus* on account of his attachment to sincere obedience, and both on account of their genuine, though mistaken, piety.

Do not think, however, that I would purchase their friendship by giving up one of my scales, that is, one half of the Bible. Far be the mean compliance from a true Protestant. I hope that I shall cease to breathe, before I cease to enter protests against Antinomian faith and Pharisaic works, and against the mistakes of good men, who, for want of Scripture scales, *honestly* weigh the truth in a *false* balance, by which they are deceived first, and with which they afterward *inadvertently* deceive others.

But, although I would no more yield to their *bare assertions* or *inconclusive arguments*, than to *hard names* or *soft speeches;* I hope, my honoured brethren, that they and you will always find me open to, and thankful for, every reproof, admonition, and direction, which is properly supported by the two pillars of Protestantism—sound *Reason* and plain *Scripture*. For, if I may depend upon the settled sentiments of my mind, and the warm feelings of my heart, I am

determined as well as you, to live and die a *consistent Bible Christian*. And so long as I shall continue in that resolution, I hope you will permit me to claim the honour of ranking with you, and of subscribing myself,

Brethren and Fathers,

Your affectionate brother, and obedient

Son in the WHOLE Gospel of Christ,

A TRUE PROTESTANT.

POSTSCRIPT,

CONTAINING

SOME STRICTURES UPON A NEW PUBLICATION OF RICHARD HILL, ESQ.

SOME time after I had sent this epistle to the press, one of my neighbours favoured me with the sight of a pamphlet, which had been hawked about my parish by the newsman. It is entitled, *Three Letters written by Richard Hill, Esq. to the Rev. John Fletcher, &c.* It is a second *Finishing Stroke*, in which that gentleman gives his "*reasons for declining any farther controversy relative to Mr. Wesley's principles.*" He quits the field: but it is like a brave Parthian. He not only shoots his own arrows as he retires, but borrows those of two persons, whom he calls "*a very eminent minister in the Church of England*," and "*a lay gentleman of great learning and abilities.*" As I see neither argument nor Scripture in the performances of these two new auxiliaries, I shall take no notice of their ingrafted productions.

With respect to Mr. Hill's arguments, they are the same which he advanced in his *Finishing Stroke*: nor need we wonder at his not scrupling to produce them *over again*, just as if they had been overlooked by his opponent; for in the first page of his book he says, "*I have not read a single page which treats on the subject since I wrote my* FINISHING STROKE." But, if Mr. Hill has not read my answer to that piece, some of our readers have; and they will remember, that the *crambe repetita*—I mean his supposition, that St. Paul and St. John held Dr. Crisp's doctrinal peculiarities, is answered in Part First of the Fifth Check, Vol. ii. from page 5 to page 11.—As for his common plea taken from the objection, *Who hath resisted his will?* it is answered in *this* book.

As Mr. Hill's arguments are the same, so are also his personal charges. After passing some compliments upon me as an "*able defender*" of Mr. Wesley's principles, he continues to represent me as "*prostituting noble endowments to the advancing of a party.*" He affirms, but still without shadow of proof, that he has "*detected many misrepresentations of facts throughout* my *publications.*" He accuses me of using "*unbecoming artifices—much declamation, chicanery, and*

evasion," and says, "*Upon these accounts I really cannot with any* "*degree of satisfaction, &c. read the works of one, who, I am in con-* "*tinual suspicion, is endeavouring to mislead me by false glosses and* "*pious frauds.*"—If I were permitted to put this argument in plain English, it would run thus: I bespatter my opponent's character, therefore his arguments are dangerous, and not worth my notice: I do not find it easy to overthrow one of the many scriptures which he has produced against Antinomianism, but I can set them all aside at a FINISHING STROKE; for I can say, "*The shocking misrepresenta-* "*tions and calumnies you have been guilty of, will, for the future, pre-* "*vent me from looking into any of your books, if you should write a* "*thousand volumes. So here the controversy* MUST END." Fin. Stroke, p. 40.—When Mr. Hill had explained himself so clearly about his reason for *declining the controversy*, is it not surprising that he should suffer his bookseller to get SIX-PENCE for a new pamphlet, "*setting forth Mr. Hill's reasons for declining any farther controversy relative to Mr. Wesley's principles,*"—i. e. to Mr. Wesley's *anti-solifidian* doctrine, of which I profess myself the Vindicator.

But another author vindicates those principles also. It is Mr. Olivers, whom Mr. Hill calls "one *Thomas Oliver*, alias *Olivers.*" This author was, 25 years ago, a mechanic, and, like "*one*" Peter, "*alias*" Simon, a fisherman; and "*one*" Saul, "*alias*" Paul, a tent-maker, has had the honour of being promoted to the dignity of a preacher of the Gospel; and his talents as a writer, a logician, a poet, and a composer of sacred music, are known to those who have looked into his publications. Mr. Hill informs the public why he takes as little notice of this able opponent's arguments as he does of mine: and the "*reason*" he "*sets forth,*" is worthy of the cause which he defends. *En argumentum palmarium!* I shall "*not,*" says he, "*take* "*the least notice of him, or read a line of his composition, any more* "*than, if I were travelling on the road, I would stop to lash, or even* "*order my footman to lash, every impertinent little quadruped in a* "*village, that should come out and bark at me; but would willingly* "*let the contemptible animal have the satisfaction of thinking he had* "*driven me out of sight.*" How lordly is this speech! How surprising in the mouth of a good man, who says to *the* CARPENTER, *My Lord and my God!* When the author of "*Goliah Slain*" dropped it from his victorious pen, had he forgotten the *voluntary humility* for which *his* doctrines of grace are so conspicuous? or did he come off in triumph from *the slaughter of the gigantic Philistine?* O ye English Protestants, shall such *lordly* arguments as these make you submit to Geneva *sovereignty?* Will you be "*lashed*" by such *stately* logic as

this, to the foot of the great image, upon whose back you see *absolute Preterition* written in such large characters? Will you suffer Reason and Scripture to be whipped out of the field of controversy in this *despotic* manner? Shall such *imperial* cords as these bind you to the horns of an altar, where myriads of men are intentionally slain before they are born, and around which injudicious worshippers so sing their unscriptural songs about *finished salvation*, as to drown the dismal cries of *ensured destruction*, and *finished damnation!*

Mr. Hill's performance is closed by "*a shocking, not to say blasphemous confession of faith*," in ten articles, which he supposes "*must inevitably be adopted, if not in express words, yet in substance, by every Arminian whatsoever*," especially by Mr. Wesley, Mr. Sellon, and myself. As we desire to let true Protestants see the depth of our doctrine, that they may side with us if we are right, or point out our errors if we are wrong, I publish that creed, (See Vol. ii. page 81,) frankly adopting what is agreeable to our principles, and returning to Mr. Hill the errors which his inattention makes him consider as necessary consequences of *our* doctrines of grace.

With respect to these three letters, which that gentleman has published to set *forth* his *reasons for declining the controversy* with me, what are they to the purpose? Does not the first of them bear date "July 31, 1773." Now I beg any unprejudiced person to decide if a *private* letter, written in July 31, 1773, can contain a reasonable overture for DECLINING THE CONTROVERSY, when the *Finishing Stroke*, which was given me *publicly*, and bears date *January* 1, 1773, contains (page 40.) this explicit and *final declining* of it. "*So* HERE *the* "CONTROVERSY MUST END, *at least it* SHALL END FOR ME. *You may* "*misquote, and misrepresent whomsoever and whatsoever you please,* "*and you may do it with impunity; I* ASSURE YOU, *I shall give* MYSELF "NO TROUBLE *to detect you.*" The controversy therefore was "*declined*" in January on the above-mentioned *bitter* reason. Mr. Hill cannot then *reasonably* pretend to have offered to decline it in July, six or seven months after this, from *sweet* reasons of brotherly kindness, and love for peace.

Concerning these letters I shall only add, that I could wish Mr. Hill had published my answers to them, that his readers might have seen, I have not been less ready to return his *private* civilities, than to ward off his *public* strokes. In one of them in particular, I offered to send him my answer to his *Finishing Stroke* before it went to press, that he might let me know if in any thing I had misunderstood or misrepresented him; promising to alter my manuscript upon any just animadversion that he might make upon it; because, after his

FINISHING STROKE, he could not make a *public* reply without breaking his word. And it is to this proposal that he replies thus in his second letter, "*As you intend to introduce my worthless name into your next publication, I must beg to decline the obliging offer you make of my perusing your manuscript.*"

With respect to that gentleman's character, this after-clap does not alter my thoughts of it. I cannot but still love and honour him on *many*,—*very* many accounts. Though his warm attachmeat to what *he* calls "the doctrines of grace," (and what we call "the docirines of *limited* grace and *free wrath*") robs him, from time to time, of *part* of the moderation, patience, and meekness of wisdom, which adorn the *complete* Christian character; I cannot but consider him as a very valuable person. I do not doubt but, when the paroxysm of his Calvinistic zeal shall be over, he will be as great an ornament to the Church of England in the capacity of a gentleman, as he is to civil society in the capacity of a magistrate. And justice, as well as love, obliges me to say, that in the mean time, he is in several respects a pattern for all gentlemen of fortune; few equalling him in devoting a large fortune to the relief of the poor, and their leisure hours to the support of what they esteem the truth. Happy would it be for him, and for the peace of the church, if, to all his good qualities, he always added *the ornament of a meek and quiet spirit;* and if he so far suspected his orthodoxy, as to condescend to weigh himelf in the *Scripture Scales.*

EQUAL CHECK,

PART II.

BEING THE FIRST PART

OF THE

SCRIPTURE SCALES.

SECTION I.

The cause of the misunderstandings of pious Protestants:—The contrary mistakes of Zelotes and Honestus, who are invited to try their doctrines by the Scripture Scales:—The manner of using them, and the need of them in our days.

FIRST and second Causes, leading and subordinate motives, may perfectly agree together. The hinder wheels of a chariot need not be taken off because they are not the fore wheels. It would be absurd to pull down the *left* wing of a palace, merely because it is opposed to the *right*. And a man makes himself ridiculous, who destroys one of his scales because it accidentally outweighs the other. For both scales may recover their equilibrium, and answer the best of purposes.

Such, if I mistake not, is the necessary distinction, and such the nice union that subsist between those two opposite, and yet, harmonizing; exploded, and yet capital doctrines of the Gospel, which we call *Free Grace* and *Free Will*. To demonstrate that their due conjunction in our hearts, forms the spiritual marriage of *faith*, and gives birth to all good works; I have ventured upon the construction of the *Scales*, which the reader will find in these pages. If their *composition* is human, their *materials* are divine; for they consist of plain Scriptures, chiefly placed under two heads of doctrine, which for their justness and importance, may be called the WEIGHTS OF THE

SANCTUARY. 1. *Our salvation is of God.* 2. *Our damnation is of ourselves.* The *first* of these propositions is inseparably connected with the doctrine of *Free Grace;* nor can the *second* stand, but upon the doctrine of *Free Will;* two doctrines these, which the Moralists and the Solifidians have hitherto thought incompatible; and about which some of them have contended with the utmost acrimony of temper and language.

Even men of piety have rashly entered the lists, some against *free grace*, others against *free will;* warmly opposing what they should have mutually defended. The cause of their misunderstanding is very singular. They are good men upon the whole, therefore they can never oppose truth as *truth:* and, as they are not destitute of charity, they cannot quarrel merely for quarreling's sake. Whence then springs their continual contest? Is it not from gross partiality, excessive jealousy, wilful inattention, and glaring prejudice? They will not look Gospel truth full in the face: they are determined to stand on either side of her, and by that mean, seldom see above the half of her beauty.

But all the Protestants are not so partial: for, while the *Solifidians* gaze upon the *side-face* of Christianity on the *right* hand, and the *Moralists* on the *left;* her unprejudiced lovers, humbly sitting at her feet, and beholding her in full, admire the exquisite proportion of *all* her features; an advantage this which the opposite rivals can never have in their present unfavourable position. Therefore, whilst a mere Moralist considers as "*enthusiastic rant*" the doctrine of *free grace* extolled by the Solifidians; and whilst a Bound-willer brands as "*dreadful heresy*" the doctrine of *free will* espoused by the Moralists; an unprejudiced Christian equally embraces the pretended "enthusiasm" of the one, and the imaginary "heresy" of the other; being persuaded that the different sentiments of those partial contenders for *free grace* and *free will*, are only the opposite truths which form the *complete* beauty of genuine Protestantism.

This contrary mistake of the Moralists, and of the Solifidians, is attended with the most fatal consequences; for as they receive only one part of the truth, they think to do God service by attacking the other part, which they rashly take for a dangerous error; and, so far as the influence of their contrary misconception reaches, the *whole* truth is destroyed. Primitive Christianity, in their busy hands, seems to be in as much danger of losing her capital doctrines, as the elderly man in the fable was of losing his hair between his two wives. One was *young*, and could not bear his partly-silvered locks: the other, who was *old*, wanted him to be altogether as gray as herself. Both

accordingly fell to work; and in a little time the young wife had so plucked out his *white* hairs, and the old woman his *black* ones, that he remained absolutely bald.

Will you see their ridiculous conduct exemplified in the religious world? Consider *Honestus*, the sedate Moralist; and *Zelotes*, the warm Solifidian. *Honestus*, who values the ten commandments far above the three creeds, seldom dwells upon Christ's redeeming love and atoning blood. Out of the church he rarely mentions the inspiration of God's Spirit, or the comforts of the Holy Ghost; and it is well if he does not think, that our addresses to the Mediator are remains of Papistical idolatry. He piques himself much upon his honesty; and hoping that his *free will*, best endeavours, and good works, are almost sufficient to save him, he leaves the doctrine of a sinner's justification by faith to Zelotes and St. Paul. —*Zelotes* flies to the other extreme. His creed is all; and so far as decency permits, he insinuates, that believers may break the first and second commandments with Solomon, the third with Peter, the fifth with Absalom, the sixth and seventh with David, the eighth with Onesimus, and the two last with Ananias and Sapphira; in short, that they may go any length in sin, without endangering in the least their title to a crown of glory. He thinks that the contrary doctrine is rank Popery. Some of his favourite topics are: God's *unconditional election* of some to *finished salvation;* an election this, which necessarily includes God's *unconditional appointment* of the rest of mankind to *finished damnation*:—2. An *unchangeable fondness* of God, and a *partial atonement* of Christ, for a comparatively small number of the children of men; a fondness and an atonement these, which include also *unchangeable wrath* against, and the *absolute reprobation* of, all the world besides:—And 3. A zealous decrying of free will and sincere obedience, under the specious pretence of exalting Christ and free grace. As for the *justification* of a BELIEVER by *works, and not by faith only*, he leaves it to Honestus, Bellarmine, and St. James.

If the sum of Christ's religion is, *Cordially believe*, and *Sincerely obey;* and if Honestus makes almost nothing of *saving faith*, while Zelotes makes next to nothing of *sincere obedience*, is it not evident that between them both genuine Protestantism is almost destroyed? If I may compare Christianity to the woman that St. John saw in one of his visions, how barbarously is she used by those two partial lovers? Both pretend to have the greatest regard for her: both have publicly espoused her: both perhaps equally recommend her from the pulpit: but alas, both, though without any bad design, use

her with the greatest unkindness; for, while *Honestus* divests her of her peculiar *doctrines* and *mysteries*, *Zelotes* robs her of her peculiar *precepts* and *sanctions*; thus the one (if I may carry the allegory so far) puts out her right, and the other her left eye: the one stabs her in her right side, and the other in the left: and this they do upon a supposition, that as soon as all their dreadful operations shall be performed, Christianity will shine in the perfection of her native beauty.

While the heavenly woman, mutilated by those partial lovers, lies thus bleeding and deformed in the midst of spiritual Egypt, *Lorenzo* casts his eyes upon her; and starting back at the sight, he wisely protests, that he cannot embrace so deformed a religion: and it is well if, in this critical moment, a painted Jezebel, who courts his affections, does not ensnare his unwary soul. She *calls* herself *Natural Religion*, but her right name is *Scepticism* in infancy, *Infidelity* in youth, *Fatalism* in ripe years, and *Abaddon* in old age: guilty, thrice guilty, will Honestus and Zelotes prove, if they continue to drive the hesitating youth into the arms of that siren, by continuing to render *Christianity* monstrous in his eyes.

O mistaken men of God, before you have caused Lorenzo's ruin, be persuaded to review your doctrine; nor refuse to weigh it in the balance of the sanctuary. If fine gold loses nothing in the fiercest fire, what can your sentiments lose in my Scripture scales? Let *cheats* dread to have their weights tried by the royal standard: but do not *you* start from the trial. I acknowledge your *honesty* beforehand. If your weights should prove false, your reputation is safe. My readers will do you justice; they will perceive that, far from having had any intention to deceive others, you yourselves have been the dupes of your own prejudice; thus will your mistakes be found out to your *profit*, and not to your shame.

The error of *Honestus* and that of *Zelotes* being opposite, so must be their method of using the Scripture scales. *Honestus*, who inclines to the neglect of Christ, and to the contempt of free grace, must weigh himself against the Scriptures which follow No. I, and batter down Pharisaic dotages; that is, he must read those scriptures over with attention; asking his conscience, if he honestly insists upon them as the *primary* truths of Christianity; and if he may not rank with *modern Pharisees*, so far as he opposes or despises those scriptures. —On the other hand, *Zelotes*, who leans to the disregard of sincere obedience, good works, and free will, must weigh himself against No. II, under which he will find the scriptures that oppose the Antinomian delusion; confessing that so far as he sets them aside, he clips

away the *secondary* truths of the Gospel, mangles Bible Christianity, and strengthens the hands of immoral Gospellers and flagitious Antinomians.

If Zelotes and Honestus will not weigh their doctrine in the Scripture scales, *Candidus* will do it for them. Prejudice has not yet captivated him, nor is he unacquainted with church history: he believes that the Pope himself is not infallible: he knows all that glitters as Gospel, is not Gospel gold: he remembers, that for several hundred years the worship of a consecrated wafer was esteemed a capital part of "orthodoxy" all England over; and he has observed, that the cautions of my motto are particularly given with respect to those who say, *I am Christ*, i. e. "I represent him as his Gospel minister, "his faithful ambassador; I thank God that I am not like that Me-"thodist ranter, or that dreadful heretic." In a word, *Candidus* is modest enough not to think any part of Scripture beneath his notice; and he is not such a bigot as to suppose it a crime to *compare spiritual things with spiritual;* and to make the candle of truth burn brighter, by snuffing away the black excrescence of error.

To you therefore, *Candidus*, I particularly dedicate my Scripture scales. Despise them not at a time, when the Gospel gold, the current coin in the church, is far lighter in proportion, than the material gold was last year in these kingdoms:—at a time when the Antinomians have so filed away the arms of the King of kings, that it is hard to distinguish whether they are quartered with a *dove*, a *goose*, or a *hawk;* a *lamb*, a *lion*, or a *goat;*—at a time when the *Solifidians* have so clipped the royal motto, that many, instead of HOLINESS, inadvertently read FILTHINESS *unto the Lord*:—at a time, when, on the other hand, Pharisaic moralists make it their business so to deface the head of the King of saints on the Gospel coin, that you might take it for the head of Seneca, or that of M. Antonine:—at a time when dealers in orthodoxy, publicly present you with one half of the golden truth, which they want to pass for the whole: at a time when some openly assert, that dung is gold—that impure doctrines are the pure Gospel; and that gold is "dung"—that good works are "dross":—at *such* a time, I say, stand upon your guard, Candidus: beware of men; beware of *me;* nor use my scales till you have tried them by the Old and New Testament, those balances of the sanctuary which you have at home. But if, upon close examination, you find that they differ chiefly in cheapness, size, and convenience, adopt the invention; and when you are going to read a religious book, or to hear a sermon, imitate the prudent trader, who goes to receive money; take your scales, and use them according to the following directions.

1. Keep them even. Let not the strings of your entangled affections for this or that preacher, or your attachment to one or another party, give a hasty preponderance to either scale. *Fairly* suspend your judgment till it honestly turn by the full weight of truth and evidence. Consider that *the Lord is a God of knowledge by whom actions are weighed;* and call upon him for impartiality; remembering that *with what measure ye mete, it shall be measured to you again.*

2. Please to observe, that preaching the doctrines which follow No I. does not prove that a minister is an *Antinomian;* any more than preaching the doctrines which follow No. II. proves that he is a *Pharisee;* but only preaching them in such a manner as directly or indirectly attacks, opposes, or explains away the doctrines in the other scale; in open defiance of one half of the scriptures which represent *free grace*, and holy *free will* as the *flux* and *reflux* of divine grace by which alone the city of God flourishes, and through which only her commerce with heaven can be profitably carried on. If, therefore, you hear a man say, *I was by nature a child of wrath*, and by practice *the chief of sinners; Not by works of righteousness which I have done*, but *by grace I am saved*, &c. set him not down for a son of voluntary humility: and if he cries out, "*I have lived in all good conscience unto this day.—Touching the righteousness which is in the law*,—I am *blameless;—Be followers of me;—Work out your own salvation:—In so doing you shall save yourself*," &c. do not rank him with the barefaced sons of pride: but look into both scales, and if you find that he honestly uses *all* the weights of the sanctuary, and does the *two* Gospel axioms justice, as St. Paul; acknowledge him *a workman who needeth not to be ashamed, rightly dividing the word of truth.*

3. Consider times, persons, places, circumstances and subjects: nor imitate the unreasonable scrupulosity of the man, who will make no more allowance for the fair wear of a good old guinea, than for the felonious diminishing of a coin that was delivered last week at the mint. Do not *make a man an offender for a word* or a phrase: no not for such unscriptural phrases as, "The *imputed* righteousness of Christ," and "*Sinless* perfection." Nor forget, that, although error is never to be propagated, yet all the branches of truth can never be displayed at once: and grant a man time to unfold his sentiments before you accuse him of countenancing Pharisaic and Antinomian dotages: otherwise you might charge St. Paul with Solifidianism, and Christ himself with Pharisaical errors.

4. Above all, remember, that although you have all orthodoxy, and all faith, you are nothing without humility and love: therefore,

when you weigh a preacher's doctrine, throw into his scale two or three grains of the *charity* that *is not puffed up, thinketh no evil, and hopeth all things*, consistently with Scripture and Reason. If you neglect this caution, you will slide into the severity of a lordly inquisitor; or at least into the implicit faith of a tame Papist: and the moment this is the case, throwing one scale away, and casting all your weights into the other, you will become a blind follower of the first warm preacher that shall hit your fancy, work upon your passions, foment your prejudices, tickle your itching ears, or encourage your party-spirit; whether he be Honestus or Gallio, Elymas or Zelotes.

SECTION II.

Containing some general observations upon God's FREE GRACE *and our personal* FREE WILL, *which are represented as the* ORIGINAL *causes of* SALVATION and DAMNATION.

CICERO, heathen as he was, asserted, that *there is no great*, and consequently no good *man*, (sine aliquo afflatu divino) *without some influence from the Deity*. This influence our Church calls *inspiration*; ("Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit;") and St. Paul calls it *grace*, giving that name, sometimes to the fountain of Divine goodness, and sometimes to the innumerable *streams*, which flow from that eternal fountain. A man must then be darker than a thoughtful heathen, and as blind as an Atheist, if he absolutely denies the existence of divine *Grace*. And on the other hand, if we deny that there is in man a *power to will* or *to choose*, the words *I will, I choose, I will not, I refuse*, which are in every body's mouth, will prove us *perverse*. Now, if there is such a thing as *grace* in God, and *will* or *power of choosing* in man; both that *grace* and that *will* are FREE. The nature of the thing, and the well-known meaning of the words, imply as much; a bounty, which we are *obliged* to bestow, hardly deserving the name of *grace* or *favour*; and a choice to which we are *forced*,—a choice which is not accompanied with an *alternative*, deserving the name of *necessity* or *compulsion*, better than that of *will*, *choice*, or *liberty*.

Again: Are not *God's grace* and *man's will* perpetually mentioned, or alluded to by the sacred writers? Nay, does not Honestus himself sometimes indirectly set his seal to the doctrine of free grace, when he implores divine mercy at the foot of the throne of grace? And warmly as Zelotes exclaims against the doctrine of free will, does he not frequently grant that there is such a thing as choice, liberty, or free will in the world? And if there be, is not this *choice*, *liberty*, or

free will the reverse of *necessity*, as well as of *unwillingness*? If I *freely* choose to blow my brains out, is it not evident that I have a *liberty* NOT to commit that crime, as well as *willingness* to do it? Would not Zelotes expose his good sense by seriously asserting, that if he were in prison, a *willingness* to continue there would make him *free;* unless, together with that *willingness*, he had a power to go out if he pleased? And is it right in him to impose the doctrine of *necessity* upon the simple, by playing upon the double meaning of the word *free?* I beg leave to explain this a little more.

According to the *full* meaning of the word *Free*, can it be said with any propriety, that Judas went *freely* to hell, if he never had power to go to heaven? Or that David went *freely* to heaven, if he was always hindered by an *absolute*, *irresistible* decree from going to hell? And alluding to mechanical freedom, I ask, Was the motion of those scales ever *free*, which never were as free to ascend as descend? Does not experience convince us, that when one scale is kept from freely descending, the opposite scale is by the same means kept from ascending freely? Is it not evident, from the same rational principles, that no sinner can freely *choose death in the error of his ways*, who has not power to *choose* life; a *free choice* of death, necessarily implying a *free refusal* of life; and a *free choice* of *life*, necessarily supposing a *free refusal* of *death*, in a state of temptation and probation? And is not this doctrine perfectly agreeable to such scriptures as these, He shall *know to refuse the evil and choose the good*:—CHOOSE *whom you will serve*:—*Because ye* REFUSED, &c. *and* DID NOT CHOOSE *the fear of the Lord*, &c. *therefore shall they eat the fruit of* THEIR OWN *way, and be filled with* THEIR OWN *devices?*

Upon the preceding observations, seconded by the arguments which shall follow:—upon the consent of all judicious and good men, who sooner or later grant that there are such things as God's *grace*, and man's *unnecessitated choice;* and consequently such things as *free grace* and *free will* in the moral world: upon the repeated testimonies of the most pious Christians of all denominations, who agree that we ought to *give God the glory* of our salvation, and to *keep to ourselves the blame* of our damnation:—and upon almost numberless declarations of the Scriptures, I rest these two propositions, which, if I mistake not, deserve the name of GOSPEL AXIOMS, 1. *Our salvation is* ORIGINALLY *of God's* FREE GRACE:—2. *Our damnation is* ORIGINALLY *of our own* FREE WILL.

Honestus, who believes in general that the Bible is true, cannot decently oppose the first axiom: for, according to the Scriptures, God's FREE GRACE gave Christ freely *for us*, and *to us*:—FOR *us*, that

he might *be a propitiation for the sins of the whole world*:—And TO *us*, that, by *the light which enlightens every man that comes into the world*, the strong propensity to evil, which we had contracted by the fall of Adam, might be counterbalanced: and that, by *the saving grace of God, which has appeared to all men*, we might, while the day of salvation lasts, be blessed with a gentle bias to good, to counteract our native bias to evil; and be excited by external helps, external calls, and gracious opportunities, to resist our evil inclinations, to follow the bias of divine grace, and to *work out our own salvation with fear and trembling*, in due subordination to the Saviour and his grace.

Nor can *Zelotes*, who professes a peculiar regard for God's glory, reject the second Gospel axiom with any decency: for, if our own *free will* makes us *freely*, and unnecessarily, *neglect so great salvation* as Christ *initially* imparts to us, and offers *eternally* to bestow upon us, on the gracious terms of the Gospel; is it not ridiculous to exculpate us by charging either God, or Adam, or both together, with our damnation? And do we not cast the most horrible reflection upon *the Judge of all the earth*, and *the Father of mercies*, if we suppose that *he has appointed a day to judge the world in righteousness*, and sentence to the gnawings of a worm that dieth not, and to the preyings of a fire that is not quenched, numberless myriads of his poor creatures, merely for *wanting* a faith which he determined they should never have: or for *doing* what they could no more help to do, than a pound can help weighing sixteen ounces?

Impartially read any one book in the Bible, and you will find that it establishes the truth of the two following propositions:

1. God hath *freely* done great things *for* man; and the still greater things which he *freely* does for believers, and the mercy with which he daily crowns them, justly entitle him to all the honour of their salvation; so far as that honour is worthy of the PRIMITIVE Parent of good, and FIRST CAUSE of all our blessings.

2. He *wisely* looks for some return *from* man; and the little things which obstinate unbelievers refuse to do, and which God's preventing grace gives them ability to perform, justly entitle them to all the shame of their damnation. Therefore, although their TEMPORAL misery is *originally* from Adam; yet their ETERNAL ruin is *originally* from themselves.

The *first* of these propositions extols God's MERCY, and the *second* clears his JUSTICE, while both together display his TRUTH and HOLINESS.—According to the doctrine of *free grace*, Christ is a *compassionate Saviour*: according to that of *free will*, he is a *righteous Judge*.—

By the *first*, his rewards are *gracious;* by the *second*, his punishments are *just.*—By the *first* the mouths of the blessed in heaven are opened to sing *deserved* hallelujahs to God and the Lamb: and by the *second*, the mouths of the damned in hell are kept from uttering *deserved** blasphemies against God and his Christ.—According to the *first*, God remains the genuine Parent of *good:* and according to the *second*, devils and apostate men, are still the genuine authors of *evil.* —If you explode the *first* of those propositions, you admit Pharisaic dotages, and self-exalting pride; if you reject the *second*, you set up Antinomian delusions, and voluntary humility: but if you receive them both, you avoid the contrary mistakes of Honestus and Zelotes, and consistently hold the scriptural doctrines of faith and works—free grace and free will—divine mercy and divine justice—a sinner's impotence and a saint's faithfulness.

Read the Scriptures in the light ~~which~~ beams forth from those two capital truths; and that precious book will, in some places, appear to you almost new. You will at least see a beautiful agreement between a variety of texts, that are irreconcileable upon the narrow, partial schemes of the Pharisees and of the Antinomians. Permit me to give you a specimen of it, by presenting you with my *Scales:* that is, by placing in one point of view a number of opposite truths, which make one beautiful *whole*, according to the doctrine of the two Gospel axioms. And may the Father of lights so bless the *primary* truths to *Honestus*, that he may receive the doctrine of *free grace;* and the *secondary* ones to *Zelotes*, that he may espouse the doctrine of *free will!* So shall those inveterate contenders be happily reconciled to moderation, to the whole Gospel, and to one another.

* I do not mean that any blasphemy against God *is deserved;* but that, according to all our ideas of justice, this WOULD BE the case, if the doctrine of *free will* were false. For, supposing men and angels are not endued with *free* agency, is it not evident that they are mere instruments in the hand of a superior, irresistible Agent, who works wickedness in and by them, agreeably to this unguarded proposition of Elisha Coles, "ALL THINGS *were present with God from eternity; and his decree the* CAUSE *of their* AFTER-EXISTENCE?" And does not Reason cry aloud, that such an Almighty Agent is more culpable than his overpowered, or passive tools? Can Zelotes himself say, that a highwayman does not deserve hanging more than the pistol which he fires, and the horse which he rides when he commits murder? What an immense field does the doctrine of *bound will* open in hell for the most execrable blasphemies! The Lord forgive its supporters: for they know not what they do! The Gospel leaves *even* heathen unbelievers *without excuse*, Rom. i. 20; but the modern "doctrines of grace" furnish *all sorts* of infidels with the best excuses in the world. "God's predestination *caused* Adam's sin and their own; and God's decree kept Christ from dying for, and his Spirit from sincerely striving with, them." As these necessary consequences of Calvinism *encourage* "Mr. Fulsome" to sin here; so (if HIS doctrines of grace were true) they would *comfort* him in hell hereafter.

SECTION III.

Containing: 1. *The golden beam of the Scripture Scales:* 2. *The chains by which they are suspended:* *And,* 3. *A rational account of the origin of evil.*

SCRIPTURAL PRINCIPLES,

MAKING THE BEAM OF THE SCRIPTURAL SCALES.

1. THERE is a GOD, *i. e.* a wise, good, and JUST GOVERNOR of his creatures.

1. It was a design highly worthy of a wise Creator, to place mankind in a state of earthly bliss, and to put their loyalty to the trial, that he might *graciously reward* the obedient, and *justly punish* the rebellious.

1. The Lord is LOVING to every man, and his MERCY is over all his works. Psalm cxlv. 9.

1. *Grace superabounded*, when God, in the midst of wrath remembering mercy, promised a SAVIOUR to Adam personally, and to us SEMINALLY. Rom. v. 20. Gen. iii. 15.

1. Not as the offence, so also is the FREE GIFT. For if through the offence of one MANY be dead; much more the GRACE of God and the GIFT BY GRACE, which is by Jesus Christ, hath ABOUNDED unto MANY. Rom. v. 15.

1. By man came the RESURRECTION of the dead—for in CHRIST shall all be MADE ALIVE.

1. By the OBEDIENCE of one shall MANY be made RIGHTEOUS. Rom. v. 19.

1. That GRACE might REIGN, through righteousness, unto eternal LIFE by Jesus Christ our Lord. Rom. v. 21.

2. THERE are MEN, i. e. rational creatures, capable of being MORALLY GOVERNED.

2. Our wise Creator has actually executed that design. To have done otherwise, would have been inconsistent with his *distributive justice*, an attribute as *essential* to him as goodness, knowledge, or power.

2. The Lord is RIGHTEOUS to every man, and his JUSTICE is over all his works.

2. *Sin abounded*, when the first man personally fell by the wrong use of his free will, and caused us to FALL in him SEMINALLY. Rom. v. 20. Gen. iii. 6.

2. DEATH reigned from Adam. —By one man sin entered into the world, and death by sin; and so DEATH passed upon ALL MEN, for that ALL have SINNED. Rom. v. 12, 14.

2. By man came DEATH—for IN ADAM all DIE. 1 Cor. xv. 21, 22.

2. By one man's DISOBEDIENCE MANY were made SINNERS. Rom. v. 19.

2. *As* SIN hath REIGNED [*through unrighteousness*] unto DEATH, [*by Adam.*] Rom. v. 21.

1. Therefore, &c. by the RIGHTEOUSNESS of one, the FREE GIFT came upon ALL men to JUSTIFICATION of life. Rom. v. 18.

1. The Lord is long-suffering to usward, not willing that ANY should perish, but that ALL should come to repentance. 2 Pet. iii. 9. Hence it follows, that,

1. God's FREE GRACE GAVE CHRIST to atone for man, and initially gives the Spirit of grace to sanctify man.

1. To guard the doctrine of *grace*, divine *justice* appointed, that a certain sin, called a *doing despite to the Spirit of grace*, and a *sinning against the Holy Ghost*, or a wilful persisting in disobedient unbelief to the end of *the day of salvation*, should be emphatically *the sin unto* eternal *death*; and that those who commit it should be the *sons* of PERDITION. See Matt. xii. 32. Mark iii. 29. Luke xii. 10. 1 John v. 16. John xvii. 12.

2. Even so by the OFFENCE of one, JUDGMENT came upon ALL men to CONDEMNATION. *Ibid.*

2. Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, wherefore TURN yourselves, and LIVE ye. Ezek. xviii. 31, 32. Hence it follows, that,

2. Man's FREE WILL, helped by the Spirit of grace, MAY RECEIVE CHRIST implicitly as *the light of men*, or explicitly as *the Saviour of the world*.

2. Some men commit that sin. For some men *tread under foot the Son of God, count the blood of the covenant, wherewith they were sanctified, an unholy thing, do despite to the Spirit of grace—and draw back unto* PERDITION. Heb. x. 29, 39.—*Falling from their own steadfastness*—and even *denying the Lord that bought them, they bring upon themselves swift* DESTRUCTION. 2 Peter ii. 1. and PERISH *in the gainsaying of Core*. Jude 11.

THREE PAIR OF GOSPEL AXIOMS,

Which may be considered as the GOLDEN CHAINS, *by which the Scripture Scales hang on their beam.*

I. 1. EVERY obedient believer's SALVATION is *originally* of God's FREE GRACE.

II. 1. God's *free grace* is always the FIRST CAUSE of what is *good*.

III. 1. When God's FREE GRACE has begun to work *moral* GOOD, man may faithfully follow Him by believing, ceasing to do evil, and

2. EVERY unbeliever's DAMNATION is *originally* of his own personal FREE WILL.

2. Man's *free will* is always the FIRST CAUSE of what is *evil*.

2. When man's FREE WILL has begun to work *moral* EVIL, God may justly follow him by withdrawing his slighted grace, reveal-

working righteousness, according to his light and talent.

Thus is God the WISE *Rewarder* of them that diligently seek him, according to these words of the apostle: *God, at the revelation of his* RIGHTEOUS *judgment, will render to every man according to his deeds: eternal life to them who, by patient continuance in well doing seek for glory.—Seeing it is a* RIGHTEOUS *thing with God to* RECOMPENSE *rest to* them *who are troubled* for his sake—to *give* them *a crown of righteousness* as a RIGHTEOUS *Judge* —and to make them *walk with Christ in white,* BECAUSE *they are* WORTHY [in a gracious and evangelical sense.]

Thus is God the RIGHTEOUS *Punisher* of them that obstinately neglect him, according to such scriptures as these: *Shall not the Judge of all the earth do right?—Ye say, The way of the Lord is not equal: Hear now, O ye house of Israel, Is not my way equal?*—I *will judge you every one after his way.—Is God unrighteous who taketh vengeance? God forbid! How then shall God* JUDGE *the world? Thou art* RIGHTEOUS, *O Lord,* &c. BECAUSE *thou hast* JUDGED *thus.—Thou hast given them blood to drink, for they are* WORTHY [in a strict and legal sense.]

Hence it appears, that God's design in the three grand economies of man's Creation, Redemption, and Sanctification, is to display the riches of his FREE GRACE and DISTRIBUTIVE JUSTICE; by showing himself the bounteous *Author of every good gift,* and by GRACIOUSLY *rewarding* the *worthy;* while he JUSTLY *punishes* the *unworthy* according to their works; agreeably to these awful words of Christ and his prophets: *For* JUDGMENT *I am come into this world.—The Lord hath made all things for himself: yea, even the* [men who to the last will remain] *wicked, for the day of evil—Because he hath appointed a day, in which he will judge the world in righteousness:*—and to all the *wicked* that day will be *evil, and terrible: For behold, the day cometh,* says the Lord, *that shall burn as an oven; and all that do wickedly shall be as stubble; and the day that cometh shall burn them up, says the Lord of hosts.* But *the righteous shall rejoice when he seeth the vengeance: so that a man shall say, Verily there is a* REWARD *for the righteous! Doubtless there is a God that* JUDGETH THE EARTH!

Upon this rational and scriptural plan, may we not solve a difficulty, that has perplexed all the philosophers in the world? "How can "you (say they) reasonably account for the ORIGIN OF EVIL, without "bearing hard upon God's infinite goodness, power, or knowledge? "How can you make appear, not only that a good God *could* create "a world, where evil now exists in ten thousand forms; but also, "that it was highly expedient he should create such a world rather "than any other?"

ANS. When it pleased God to create a world, his WISDOM obliged him to create upon the plan that was most worthy of him. Such a plan was undoubtedly that which agreed best with *all* the divine perfections *taken together*. WISDOM and POWER absolutely required, that it should be a world of *rational*, as well as of *irrational* creatures; of *free*, as well as of *necessary agents*; such a world displaying far better what St. Paul calls πολυποικιλος σοφια, *the multifarious, variegated* WISDOM *of God*, as well as his infinite POWER in making, ruling, and overruling various orders of Beings.

It could not be expected, that myriads of *free agents*, who necessarily fell short of absolute perfection, would *all* behave *alike*. Here God's GOODNESS demanded, that those who behaved *well* should be *rewarded*; his SOVEREIGNTY insisted, that those who behaved *ill* should be *punished*; and his DISTRIBUTIVE JUSTICE and EQUITY required, that those who made the *best* use of their talents, should be entitled to the *highest* rewards; while those who abused divine favours *most*, should have the *severest* punishments; MERCY reserving to itself the right of raising rewards, and of alleviating punishments, in a way suited to the honour of all the other divine attributes.

This being granted (and I do not see how any man of reason and piety can deny it) it evidently follows: 1. That a world, in which various orders of *free*, as well as of *necessary agents*, are admitted, *is most perfect*: 2. That this world, having been formed upon such a wise plan, was the most perfect that could possibly be created: 3. That, in the very nature of things, *evil may*, although there is no necessity it *should*, enter into such a world; else it could not be a world of *free agents*, who are candidates for *rewards* offered by *distributive justice*: 4. That the blemishes and disorders of the natural world, are only penal consequences of the disobedience of *free agents*: And 5. That from such penal disorders we may indeed conclude, that man has abused *free will*, but not that God deals in *free wrath*.—Only admit therefore the *free will* of rationals, and you cannot but fall in love with our Creator's plan; dark and horrid as it appears, when it is viewed through the smoked glass of the Fatalist, the Manichee, or the rigid Predestinarian.

SECTION IV.

Containing: 1. *An observation upon the terms of the covenants; and* 2.—*A balanced specimen of the anti-pharisaic Gospel, displaying Christ's glory in the first scale; and of the anti-solifidian Gospel, setting forth the glory of evangelical* OBEDIENCE *in the second scale.*

To reconcile the opposite parts of the Scriptures, let us remember, that God has made two covenants with man: *The covenant of* JUSTICE, and *The covenant of* GRACE. The FIRST requires uninterrupted obedience to the law of paradisiacal innocence. The SECOND enjoins repentance, faith, and humble obedience to all those Gospel precepts, which form what David calls *the law of the Lord:* St. Paul, *the law of Christ;* St. James, *the law of Liberty;* and what our Lord calls MY *sayings*,—MY *commandments*, &c.

Being conceived in sin since the fall, and having all our powers enfeebled, we cannot personally keep the first covenant: therefore, as the *first Adam* broke it for us; Christ, the *second Adam, the Lord from heaven*, graciously came to make the law of innocence honourable by keeping it for us, and to give us power to keep his own *law of liberty*, that is, to repent, believe, and obey, for ourselves. Therefore, with respect to the law of the first covenant, Christ alone is, and must be, our *Foundation*, our *Righteousness*, our *Way*, our *Door*, our *Glory*, and *all our salvation.*

But, with respect to the SECOND covenant, the case is very different: for *this* covenant, and its *law of liberty*, requiring of us *personal* repentance and its fruits,—personal faith and its works, all which together make up evangelical obedience, or *the obedience of faith;* it is evident, that, according to the requirements of the covenant of grace, our *obedience of faith* is (in due subordination to Christ) our *Righteousness*, our *narrow Way*, our *strait Gate*, our *Glory*, and our *Salvation:* just as a farmer's care, labour, and industry, are, in due subordination to the blessings of divine Providence, the causes of his plentiful crops.

If you do not lose sight of this distinction:—If you consider, that our salvation or damnation have each *two causes*, the second of which never operates but in subordination to the first:—If you observe, that the FIRST *cause* of OUR ETERNAL *salvation*, is God's FREE GRACE in making, and *faithfulness* in keeping, through Christ, his Gospel promises to all sinners, WHO FREELY SUBMIT to the terms of the

Gospel: and that consequently the SECOND *cause* of THAT salvation is our own prevented FREE WILL, submitting to the obedience of faith, through the helps that Christ affords us:—If, on the other hand, you take notice, that the FIRST *cause* of our ETERNAL *damnation* is always our own FREE WILL, doing despite to the Spirit of grace; and that the SECOND *cause* of it is God's *justice* in *denouncing*, and his faithfulness in *executing*, by Christ, his awful threatenings against all that persist in unbelief to the end of their day of initial salvation, generally called "the day of grace:"—If you consider these things, I say, you will see, that all the scriptures which compose my Scales, and some hundreds more, which I omit for brevity's sake, agree as perfectly as the different parts of a good piece of music.

We now and then find, it is true, a *solo* in the Bible; I mean a passage, that displays *only* the powerful voice of *free grace*, or of *free will*. Hence Zelotes and Honestus conclude, that there is no harmony, but in the single part of the truth which they admire; supposing that the accents of *free grace* and *free will*, justly mixed together, form an enthusiastical or heretical noise, and not an evangelical, divine concert. Thus much by way of introduction.

FIRST SCALE.

SCRIPTURES that display the glory of CHRIST, the importance of PRIMARY CAUSES, the excellence of ORIGINAL MERIT, and the power of FREE GRACE.

1. Jesus saith unto him, I am the WAY, &c. no man cometh to the Father but by me.—I am the DOOR: by me if any man enter in he shall be saved. John xiv. 6. —x. 9.

1. Other FOUNDATION can no man lay, than that is laid, which is JESUS CHRIST.—I lay in Sion a chief corner-stone, &c he that believeth on him shall not be confounded. 1 Cor. iii. 11. 2 Pet. ii. 6.

1. God forbid that I should GLORY save in the cross of CHRIST.—He that GLORIETH, let him GLORY in THE LORD. Gal. vi. 14. 1 Cor. i. 31.

SECOND SCALE.

SCRIPTURES that display the glory of OBEDIENCE, the importance of SECONDARY CAUSES, the excellence of DERIVED WORTHINESS, and the power of FREE WILL.

2. *Christ, in his sermon upon the mount, strongly recommends the obedience of faith as* The strait GATE, and the narrow WAY, which lead unto LIFE. Matt. vii. 13.

2. Not laying again the FOUNDATION of REPENTANCE.—Charge the rich that they DO GOOD, &c. laying up in store for themselves a good FOUNDATION against the time to come. Heb. vi. 1.—1 Tim. vi. 17.

2. Let every man prove his own WORK, and then shall he have καυχημα, GLORYING in HIMSELF alone, and not in another. Gal. vi. 4. [*It is the same word in the original.*]

1. My soul shall be *joyful* in MY GOD, for he hath clothed me with the garments of salvation. Is. lxi. 10.—My spirit hath *rejoiced* in GOD MY SAVIOUR. Luke i. 47.

1. PUT YE ON the Lord Jesus Christ.—He hath covered me with the ROBE of *righteousness*, as a bride adorneth herself with her JEWELS. Rom. xiii. 14.—Isa. lxi. 10.

1. CHRIST is made unto us of God *righteousness*. 1 Cor. i. 30.

1. Neither is there *salvation* in any other; for there is none other NAME (*or* person) under heaven whereby we must be *saved*. Acts iv. 12.

1. CHRIST was once offered to *bear* the sins of many. Heb. ix. 28.

1. Behold the LAMB OF GOD, that *taketh away* the sin of the world. John i. 29.

1. Look unto *me*. Isa. xlv. 22.

1. Consider the High Priest of our profession, *Jesus Christ*. Heb. iii. 1.

1. Jesus was made a SURETY of a better testament. Heb. vii. 22. (*Note: It is not said, that Jesus is the* SURETY *of disobedient believers; but of* THAT TESTAMENT, *which cuts off the entail of their heavenly inheritance.* See Eph. v. 5.)

1. Who his OWN SELF BARE OUR SINS in his own body on the tree.

1. God has made him (Christ) to be sin FOR US, who knew no sin, that we might be made the righteousness of God IN HIM. 2 Cor. v. 21.

2. This is our *rejoicing*, the testimony of OUR CONSCIENCE, that in simplicity and GODLY SINCERITY, &c. we have had our conversation in the world, and to you-wards. 2 Cor. i. 12.

2. I caused the widow's heart to sing for joy. I PUT ON *righteousness*, and it covered me: *my* judgment was a ROBE and a DIADEM. I was eyes to the blind, &c. Job xxix. 14, 15.

2. The *righteousness* of the RIGHTEOUS shall be upon him, and the wickedness of the WICKED shall be upon him. Ez. xviii. 20.

2. Take heed to thyself and to thy doctrine, &c. for in DOING this thou shalt both *save* thyself, and them that hear thee. 1 Tim. iv. 16.

2. Let every man prove his own WORK.—For every man shall *bear* his own burden. Gal. iv. 4, 5.

2. *Put away* the evil of YOUR DOINGS from before mine eyes. Isa. i. 16.

2. Look to *yourselves*. 2 John 8.

2. Consider *thyself*—Let us consider *one another*. Gal. vi. 1. Heb. x. 24.

2. The Lord is our JUDGE, the Lord is our LAWGIVER, the Lord is our KING; he will save us: (*consistently with those glorious titles.*) Isa. xxxiii. 22.

2. That WE, being DEAD TO SIN, should live unto righteousness. 1 Pet. ii. 24.

2. Be not deceived: God is not mocked: for WHATSOEVER a man SOWETH, THAT shall he also REAP. For he that soweth to his flesh, shall, &c. reap destruction. Gal. vi. 7, 8.

1. By HIS KNOWLEDGE shall my righteous servant (Christ) justify many. Isa. liii. 11.

1. PREACH THE GOSPEL to every creature—and FORGIVENESS of sins in my name. Mark xvi. Luke xxiv. 47.

1. Saul PREACHED CHRIST in the synagogues—We preach not ourselves, but CHRIST JESUS, the Lord. Acts ix. 20. 2 Cor. iv. 5.

1. We preach CHRIST CRUCIFIED, unto the Jews a stumbling-block, and unto the Greeks foolishness, but unto them that are called [*and obey the call*] Christ the power of God, and the wisdom of God.—For I am determined not to know ANY THING among you [Corinthians,] save Jesus Christ and HIM CRUCIFIED. 1 Cor. i. 23, 24. ii. 2.

1. Preaching PEACE by JESUS CHRIST, he is Lord of all,—the Prince of PEACE. Acts x. 36. Isa. ix. 6.

1. He that HATH THE SON hath life; and he that hath not the Son of God HATH NOT LIFE. 1 John v. 12.

1. He that ACKNOWLEDGETH the SON HATH the Father also, 1 John ii. 23.

1. CHRIST is our LIFE. Col. iii. 4.

1. JESUS CHRIST, who is OUR HOPE. 1 Tim. i. 1.

1. I have laid help upon ONE that is mighty.—Without me ye can do NOTHING. Ps. lxxxix. 19. John xv. 5.

1. Neither is he that planteth ANY THING [*comparatively*] &c. but God that giveth the increase. 1 Cor. iii. 7.

2. He judged the cause of the poor and needy, then it was well with him: Was not this to KNOW ME? saith the Lord. Jer. xii. 16.

2. TEACHING them TO OBSERVE ALL THINGS whatsoever I have COMMANDED you. Matt. xxviii. 20.

2. As he REASONED of righteousness, [*or* JUSTICE,] TEMPERANCE, and the JUDGMENT to come, Felix trembled. Acts xxiv. 25.

2. *And yet when the apostle exhorts those very Corinthians to relieve the poor, he uses a variety of motives, besides that of Christ's* CROSS.—Other churches had abundantly given, 2 Cor. viii. 2.: —He had boasted of their forwardness:—Their charity would make others praise God, and pray for them:—He THAT SOWETH bountifully SHALL REAP bountifully, &c. 2 Cor. ix. 3, 6, 12, 14.

2. There is no PEACE to the wicked—He that will love LIFE, &c. let him DO GOOD, seek PEACE, and pursue it. Is. lvii. 21. Ps. xxxiv. 14.

2. Beloved, &c. He that DOETH GOOD is of God: he that DOETH EVIL HATH NOT SEEN God. 3 John 11.

2. Whosoever TRANSGRESSETH HATH NOT God, 2 John 9.

2. To be spiritually minded is LIFE. Rom. viii. 6.

2. What is OUR HOPE? &c. Are not even YE [THESSALONIANS?] 1 Thess. ii. 19.

2 I [PAUL] can do ALL THINGS through Christ, who strengtheneth me. Phil. iv. 13.

2. We ARE LABOURERS together WITH GOD.—AS A WISE MASTER-BUILDER I have laid the foundation. 1 Cor. iii. 9, 10.

1. Yet not I [*alone*, not I *first*] but the GRACE of God which was with me. 1 Cor. xv. 10.

1. Call NO MAN your FATHER upon earth: for ONE is your Father, who is in heaven. Matt. xxiii. 9.

1. CHRIST is made unto us of God WISDOM. 1 Cor. i. 30.

1. GOD ONLY WISE. Jude 25.

1. Why callest thou me *good?* There is none *good* but one, that is, GOD. Matt. xix. 17.

1. THOU ART WORTHY, O Lord, to receive glory and honour. Rev. iv. 11.

1. I AM the light of the world. John viii. 12.

1. If God be for us WHO can be against us?—WHO is he that condemneth? It is CHRIST that DIED, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. viii. 31, 34.

1. If any man sin, we have an ADVOCATE with the Father, JESUS CHRIST the righteous. 1 John ii. 1.

1. CHRIST ever liveth to make INTERCESSION for them that come unto God by him. Heb. vii. 25.

1. The SON of man hath power on earth to FORGIVE SINS. Mark ii. 10.

1. CHRIST, by whom we have now received the ATONEMENT, Rom. v. 11.

1. There is ONE Mediator be-

2. I [*Paul*] LABOURED MORE abundantly than they all [*the apostles.*] 1 Cor. xv. 10.

2. Ye have not many FATHERS: for in Christ Jesus I HAVE BEGOTTEN you through the Gospel. 1 Cor. iv. 15.

2. Whoso KEEPETH the *law* is a WISE SON. Prov. xxviii. 7.

2. FIVE VIRGINS were WISE. Matt. xxv. 2.

2. A *good* MAN out of the *good* treasure of the heart, [an *honest* and *good* heart] bringeth forth *good* things. Matt. xii. 35. Luke viii. 15.

2. They shall walk with me in white, for, [*or rather* ὅτι BECAUSE] THEY ARE WORTHY. Rev. iii. 4.

2. YE ARE the light of the world. Matt. v. 14.

2. Hearken unto me, ye men of understanding: far be it from GOD that he should do wickedness, &c. for the WORK of a man shall he render unto him, and cause every man to find according to HIS WAYS. Yea, surely GOD will not DO WICKEDLY, neither will the Almighty PERVERT JUDGMENT. Job xxxiv. 10, 11, 12.

2. If ANY MAN see his brother sin, &c. HE SHALL ASK, and he [*God,*] will GIVE HIM LIFE for them that sin not unto death. 1 John v. 16.

2. I will that INTERCESSIONS be made for all men. The effectual fervent prayer of a righteous man availeth much. 1 Tim. ii. 1. James v. 16.

2. Whose soever SINS YE REMIT, they are remitted to them. John xx. 23.

2. PHINEHAS was zealous for God, and made an ATONEMENT for the children of Israel. Numbers xxv. 13.

2. MOSES his chosen stood be-

tween GOD and men, the man CHRIST JESUS. 1 Tim. ii. 5.

1. O God, shine on thy sanctuary, for the LORD'S SAKE.—For MY NAME'S SAKE will I defer mine anger. Dan. ix. 17. Isa. xlviii. 9.

1. The Son of man is come to —&c. SAVE that which was LOST. Luke xix. 10.

1. CHRIST IS ALL and in all—It pleased the Father that IN HIM should all fulness dwell—and ye are complete IN HIM. Col. iii. 11.—i. 19.—ii. 10. To him that hath LOVED us, and WASHED us from our sins in his own blood, and hath MADE US kings and priests, &c. to him be glory and dominion, for ever and ever. Rev. i. 5, 6.

fore him in the breach to TURN AWAY his wrath, lest he should destroy them. Psalm cvi. 23.

2. I will not do it, [i. e. *I will not rain fire and brimstone from the Lord upon Sodom*] for TEN RIGHTEOUS' SAKE. Gen. xviii. 32.

2. He became the author of *eternal* SALVATION to all them that OBEY him. Heb. v. 9.

2. Is CHRIST the minister of SIN? God forbid!—By their FRUITS ye shall know them.—WE LABOUR that we may be ACCEPTED of him, for we must all appear before the JUDGMENT-SEAT of Christ, that every one may receive the things DONE in his body, according to that he hath DONE, whether it be good or bad. Gal. ii. 17. Matt. vii. 20. 2 Cor. v. 9, 10.

Is it not evident from the balance of these, and the like Scriptures, that Honestus and Zelotes are both under a capital, though contrary mistake? and that to do the Gospel justice, we must scripturally join together what they rashly put asunder?

SECTION V.

Setting forth the glory of FAITH, *and the honour of* WORKS.

FIRST SCALE.

1. WHOSOEVER *believeth* on him [*Christ*] shall not be ashamed. Rom. x. 11.

1. This is the work of *God*, that ye *believe* on him whom he hath sent. John vi. 29.

1. Abraham *believed* God, &c. and he was called the *friend* of God. James ii. 23.

1. To him that worketh not, but *believeth*, &c. his faith is counted for righteousness. Rom. iv. 5.

SECOND SCALE.

2. THEN shall I not be *ashamed* when I have respect unto all thy *commandments*. Ps. cxix. 6.

2. What does the *Lord* require of thee, but to *do* justly, to *love* mercy, and to *walk* humbly with thy God? Micah vi. 8.

2. Ye are my *friends*, if ye *do* whatsoever I *command* you. John xv. 14.

2. Faith, *if it hath not works*, is dead, being alone. James ii. 17.

1. *If ye believe not* that I am he, *ye shall die* in your sins. John viii. 24.

1. *Only* believe: [*I particularly require a strong exertion of thy faith at this time.*] Luke viii. 50.

1. He that believeth on him that sent me, hath *everlasting life*, and shall not come into condemnation: but is passed from death unto life. John v. 24.

1. Thy *Faith* hath *saved* thee. Luke vii. 50.

1. Through *faith* they wrought righteousness, obtained promises, &c. Heb. xi. 33.

1. With the *heart* man *believeth to righteousness.* Rom. x. 10.

1. Received ye the Spirit by the *works* of the law, or by the hearing of *faith?* Gal. iii. 2.

1. Through his name, whosoever *believeth* on him, shall receive remission of sins. Acts x. 43.

1. If *Abraham* were *justified* by works, he hath whereof to glory. Rom. iv. 2.

1. Without *faith* it is impossible to please God. Heb. xi. 6.

1. They that are of *faith*, are blessed with faithful *Abraham.* Gal. iii. 9.

1. To them that are *unbelieving is nothing pure.* Tit. i. 15.

1. *Believe* in the Lord, &c. so shall you be *established.* 2 Chron. xx. 20.

1. To the praise of the glory of *his grace*, &c. he hath made us *accepted* in the beloved. Eph. i. 6.

1. I *live* by *faith* in the Son of God, who loved me, and gave himself for me. Gal. ii. 20.

1. For me to *live* is *Christ.* Phil. i. 21.

2. Brethren, &c. *if ye live* after the flesh, *ye shall die.* Rom. viii. 13.

2. The *devils* believe, [*Therefore faith is not sufficient without its works.*] James ii. 19.

2. With the *merciful*, thou [*O God*] wilt show thyself merciful—and with the froward, thou wilt show thyself unsavoury. 2 Sam. xxii. 26, 27.

2. We are *saved* by *Hope.* Rom. viii. 24.

2. Remembering, &c. your *labour* of *love*—Let patience have her perfect work. 1 Thess. i. 3. James i. 4.

2. And with the *mouth* confession is *made* to *salvation. Ibid.*

2. I know thy *works*, that thou art neither cold nor hot, &c. so then, &c. I will spew thee out of my mouth. Rev. iii. 15, 16.

2. *Forgive* and ye shall be forgiven.—If we *confess* our sins, he is faithful and just to forgive us. Luke vi. 37. 1 John i. 9.

2. Was not *Abraham* our Father *justified* by *works?* James ii. 21.

2. O vain man, faith without *works* is dead. James ii. 20.

2. If ye were Abraham's children ye would do the *works* of *Abraham.* John viii. 39.

2. *Give alms*, &c. and behold, *all things* are *clean* unto you. Luke xi. 41.

2. If thou *do* well, shalt not thou be *accepted?* Gen. iv. 7.

2. In every nation he that *feareth* God, and *worketh* righteousness, is *accepted* with him. Acts x. 35.

2. If ye, through the Spirit, *mortify* the deeds of the body, ye shall *live.* Rom. viii. 13.

2. *Keep* my commandments and *live.* Prov. iv. 4.

1. This [*Christ*] is the true God, and *eternal life*. 1 John v. 20.

1. This is eternal life, to *know* thee, &c. and *Jesus Christ*. John xvii. 3.

1. He that *believeth* on the Son, hath everlasting life.

1. Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by *faith*, but as it were by the works of the law [*opposed to Christ:*] for they stumbled at that stumbling stone. Rom. ix. 31, 32.

1. Abraham *believed* God, and it was *imputed* [*or counted*] to him for righteousness. Rom. iv. 3.

1. *Trust* [i. e. *believe*] ye in the Lord *for ever:* for in the Lord Jehovah is everlasting strength. Isa. xxvi. 4.

1. He that *believeth* on him is not condemned, but he that *believeth not* is condemned already. John iii. 18.

1. Be it known unto you, that through this man is preached unto you the forgiveness of sins: and by him all that *believe* are *justified*. Acts xiii. 38, 39.

1. We have *believed* in Jesus Christ, that we might be *justified* [*as sinners*] by the *faith* of Christ. Gal. ii. 16.

2. His [*my Father's*] *commandment* is *life everlasting*. John xii. 50.

2. Though I have *all knowledge*, &c. and have not *charity*, I am nothing. 1 Cor. xiii. 2.

2. And he that [*απειθει*] *disobeyeth* the Son, shall not see life. John iii. 36.

2. If any man among you, &c. *bridleth not* his tongue, &c. this man's religion is vain. Pure religion and undefiled before God is this: To *visit* the fatherless and widows in their affliction, and to *keep* himself unspotted from the world. James i. 26, 27.

2. Phinehas *executed* judgment, and that was counted [or *imputed*] unto him for righteousness for evermore. Psal. cvi. 30, 31.

2. If I *regard* iniquity in my heart the Lord will not hear me. —*If* our heart condemn us not, *then* have we *confidence* towards God. Psal. lxvi. 18. 1 John iii. 21.

2. He that *humbleth* himself shall be exalted, and every one that *exalteth himself* shall be abased. Luke xiv. 11.

2. The *doers* of the law [*of faith*] shall be *justified*,—in the day when God shall judge the secrets of men, &c. according to my *Gospel*. Rom. ii. 13, 16.

2. In the day of judgment—by thy *words* thou shalt be *justified*, and by thy *words* thou shalt be condemned. Matt. xii. 36, 37.

The balance of the preceding scriptures shows, that *Faith*, and the *Works* of faith, are equally necessary to the salvation of adults: *Faith*, for their justification as *sinners* in the day of *conversion;* and the *Works* of faith, for their justification as *believers*, both in the day of *trial* and of *judgment*. Hence it follows, that when Zelotes preaches *mere Solifidianism;* and when Honestus enforces *mere Morality*, they both

grossly mangle Bible Christianity, which every real Protestant is bound to defend against all Antinomian and Pharisaic innovators.

SECTION VI.

THE MORAL LAW OF CHRIST WEIGHED AGAINST THE MORAL LAW OF MOSES.

Our translation makes St. Paul speak unguardedly, where it says, that The law is not made for a righteous man. *The absurdity of making believers afraid of the decalogue. The moral law of Christ, and the moral law of Moses, are one and the same. The moral law is rescued from under the feet of the Antinomians. Christians are not less under the moral law to Christ as a rule of judgment, than the Jews were under it to Moses. The Sinai covenant is proved to be an edition of the covenant of grace. The most judicious Calvinists maintain this doctrine. Wherein consists the difference between the Jewish and the Christian dispensation. As the latter is most glorious in its promises, so it is most terrible in its threatenings. Two capital ojections are answered.*

When *Justice* has used her *scales*, she is sometimes obliged to wield her *sword*. In imitation of her I lay by my *scales* to rescue a capital scripture, which, I fear, our translators have inadvertently delivered into the hands of the Antinomians.

1 Tim. i. 8, 9. the apostle is represented as saying, *We know that the law is good if a man use it lawfully; knowing this, that the law* is NOT MADE FOR *a* RIGHTEOUS *man*. Now, say some Antinomians, all believers being complete in Christ's imputed righteousness, are and shall for ever be perfectly *righteous* in him; therefore *the law is not made for* THEM: they can no more be condemned for breaking the moral, than for transgressing the ceremonial law: a horrible inference this, which, I fear, is countenanced by these words of our translation: *the law is not made for the righteous*. Is this strictly true? Were not angels and our first parents *righteous*, when God *made for them* the [then] easy yoke of the law of innocence? And is not the law *made for* the absolution of *the righteous*, as well as for the condemnation of the wicked? Happily St. Paul does not speak the unguarded words which we impute to him, for he says, δικαιω νομος ου κειται, literally, *The law lieth not at*, or *is not levelled against, a righteous man, but against the lawless and disobedient*, that is, against those who break it. This literal sense perfectly agrees with the

apostle's doctrine where he says, *Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have* [absolution and] PRAISE *of the same.*

This mistake of our translators seems to be countenanced by Gal. v. 28. *Against such* [the righteous] *there is no law.* Just as if the apostle had said εστι νομος ουδεις whereas his words are κατα των τοιουτων ουκ εστι νομος, literally, *The law is not against such.* Whence it appears: 1. That believers are under the law of Christ, not only as a rule of life, but also as a rule of judgment: 2. That when they *bear one another's burdens, and so fulfil that law,* it *is not against them,* it does not condemn them: 3. That, as there is no medium between the *condemnation* and the *absolution* of the law; the moment the law does not *condemn* a believer, it *acquits* him: and 4. That consequently every penitent, obedient believer, is actually justified by the law of Christ, agreeably to Rom. ii. 13. and Matt. xii. 37. for, says the apostle, *The law is not* AGAINST *such,* plainly intimating that it is FOR *them.*

It had been well for us, if some of our Divines had been satisfied with insinuating, that we need not keep the commandments to obtain *eternal* salvation through Jesus Christ: but, some of them even endeavour to make us as much afraid of the decalogue, as of a battery of cannon. With such design it is, that pious John Bunyan says in one of his unguarded moments: "*Have a care of these great guns, the ten commandments;*" just as if it were as desperate an attempt to look into the law of God, in order to one's salvation, as to look into the mouths of ten loaded pieces of cannon, in order to one's preservation. What liberty is here taken with the Gospel! Christ says, *If thou wilt enter into life, keep the commandments;* the obedience of faith being *the narrow way,* that through him *leads to life.* No, say some of our Gospel ministers, "Sincere obedience is a jack-o'-lantern." And what you recommend as a way to life, is a tenfold way to death. O ye that fear God, do not so rashly contradict our Lord. Who among you regard yet his sayings? Who stand to their baptismal vow? Who will not only *believe all the articles of the Christian faith;* but also *keep God's holy will and commandments, and walk in the same all the days of their life?* Let no Solifidian make you afraid of the commandments. Methinks I see the bleeding *Captain of our Salvation* lifting up the standard of the cross, and giving thus the word of command. Dread not my precepts. *If you love me, keep my commandments.—Blessed are they* who *keep God's commandments, that they may enter into the city by the gate,* and *lay hold on eternal life.* If this is the language of inspiration, far from

dreading "the ten great guns," love them next to the wounds of Jesus. Stand behind the cross; ply there the heavenly *ordnance*, and you shall be invincible: yea, one of you shall chace a thousand. It is the command broken in unbelief, and not the command kept in faith, that slays: for that very *ordnance* which is loaded with a fearful curse, levelled *unto the third or fourth generation of them that hate God*, is loaded with mere *mercy to a thousand generations of them that love him and keep his commandments*.

Zelotes probably wonders at the *legality* of the preceding lines, and is ready to exclaim against my "blindness," for not seeing that Moses's moral law, delivered on mount Sinai, is a mere covenant of works, diametrically opposed to the covenant of grace. As his opinion is one of the strongest ramparts of Antinomianism, I beg leave to erect a battery against it: if I am so happy as to demolish it, I shall not only be able to recover the decalogue—the "*ten great guns;*" but a considerable part of the Old Testament, such as most of the lessons which our church has selected out of Deuteronomy and Ezekiel, and which the Solifidians consider as *Jewish* trumpery, akin to the *Arminian* heresy; merely because they contain powerful incentives to sincere, evangelical obedience, according to the doctrine of the *second* Gospel axiom.

I humbly conceive then: 1. That the moral law delivered to Moses on mount Sinai, was a *particular* edition of that gracious and holy law, which St. James calls *the law of liberty*, St. Paul *the law of Christ;* 2. That our Lord solemnly adopted the *moral* part of the decalogue, in his sermon upon the mount, where he rescued the *moral* precepts from the false glosses of the scribes; representing those precepts as the evangelical law, according to which we must live, if ever *our righteousness exceeds that of the Pharisees;* and by which we must be *justified in the day of judgment*, (agreeable to his own doctrine, Matt. xii. 37.) if ever we escape the curse which will fall on the ungodly: And 3. That, although we are not bound to obey the decalogue, as delivered to Moses *literally written in stone*, (in which sense St. Paul observes that it *is done away*, 2 Cor. iii. 7, 11.) yet we are obliged to obey it, so far as it is a transcript of the *moral* law, that eternally binds all rational agents, and so far as Christ has made it his own by spiritualizing and enforcing its *moral* precepts on the mount. I say its *moral* precepts, because the fourth commandment, which is rather of the ceremonial than of the moral kind, does not bind us so strictly as the others do. Hence it is that St. Paul says, *Let no man judge you in respect of the Sabbath-days*, Col. ii. 16.; and even finds fault with the Galatians for *observing days* with a Jewish scrupulosity.

That the moral law of Sinai was a peculiar edition of God's evangelical law adapted to the Jewish commonwealth, and not an edition of the Adamic law of innocence, I prove by the following arguments:

1. Rom. x. 5. St. Paul produces Moses as describing the righteousness which is of the law of Sinai: *That the man who does these things* SHALL LIVE *by them.* And Rom. viii. 13. he himself describes the righteousness which is of *the law of liberty* thus, *If ye live after the flesh, ye shall die; but if ye through the Spirit mortify the deeds of the body, ye* SHALL LIVE. Now are not those people excessively prejudiced, who deny, either that in both these descriptions the promise SHALL LIVE is the same; or that it is suspended on sincere obedience? And therefore is it not evident, that St. Paul never blamed the Jews for seeking salvation by an humble obedience to the moral precepts of the Mosaic covenant, in due subordination to faith in the divine mercy and in the promised Messiah; but only for opposing their *opus operatum*, their formal, partial, ceremonious, Pharisaic obedience to that very faith which should have animated all their work?

2. The truth of this observation will appear in a still stronger light, if you consider, that when the *evangelical* apostle asks, *What says the righteousness of* FAITH? he answers almost in the very words in which the *legal* prophet asserts the practicableness of his own LAW. For St. Paul writes, *The* WORD *is nigh thee, in thy mouth, and in thy heart; that is, the* WORD *of* FAITH *which we preach.* Rom. x. 8. And Moses says, Deut. xxx. 11. *The* WORD *is very nigh unto thee, even in thy mouth, and in thy heart, that thou mayest* DO *it;* which undoubtedly implies a BELIEVING of that WORD, in order to the *doing* of it; agreeably to the doctrine of our church, which asks in her catechism, "What dost thou learn in the commandments?" and answers, "I learn my duty towards God, &c. which is to *believe* in him," &c. Thus we see, that, as the Mosaic law was not without *Gospel* and *faith*, so the Christian Gospel is not without *law* and *obedience;* and consequently, that those Divines, who represent Moses as promiscuously *cursing*, and Christ as indiscriminately *blessing* all the people under their respective dispensations, are greatly mistaken.

3. Whatever liberty the apostle takes with the superannuated ceremonies of the Jews, which he sometimes calls *carnal ordinances*, and sometimes *beggarly elements;* it is remarkable that he never speaks disrespectfully of the *moral* law, and that he exactly treads in the steps of Moses's evangelical legality: for if Moses comes down from mount Sinai saying, *Honour thy father and mother*, &c. St. Paul writes from mount Sion, *Honour thy father and mother (which is the first commandment* of the second table WITH PROMISE) *that it may be*

WELL WITH THEE, Eph. vi. 2, 3. As for Christ, we have already seen, that when he informs us how *well it will be with us* if we keep his commandments, he says, *This do, and thou shalt live:* i. e. thou shalt *inherit eternal life* in glory.

4. As Christ freely conversed with Moses on the mount, so St. Paul is freely conversant with Moses's legality in his most evangelical epistles. Take another instance of it. *Thou shalt love thy neighbour as thyself*, says the Jewish Lawgiver, Lev. xix. 28. *Love one another*, says the Christian apostle, *for he that loveth another hath fulfilled the law. for, &c. love is the fulfilling of the law*, Rom. xiii. 8, 10. And, that he spoke this of the moral law of Sinai, as adopted by Christ, is evident from his quoting in the 9th verse the very words of that law, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and—any other commandment, &c.*

5. St. James forms a threefold cord, with Moses and St. Paul, to draw us out of the ditch of Antinomianism, into which pious divines have inadvertently led us. *If you fulfil the royal law*, says he, *ye do well: but if ye have respect to persons, ye commit sin*, &c. *So speak ye, and so do, as they that shall be judged by the law of liberty*, James ii. 8, 9, 12. "True," says Zelotes; "but that law of liberty is the free Gospel preached by Dr. Crisp." Not so; for St. James immediately produces part of that very law of liberty, by which fallen believers *that have showed no mercy, will have judgment without mercy:* and he does it in the very words of Moses and St. Paul, *Do not commit adultery, Do not kill.* James ii. 11. Any one who can set aside the testimony which those apostles bear in favour of the moral law of Moses, may, by the same art, press the most glaring truths of the Bible into the service of any new-fangled dotages.

6. Because the Mosaic dispensation, considered with respect to its superannuated types and ceremonies, is an *old* covenant with regard to the Christian dispensation; Zelotes rashly concludes that Moses's *moral law* is the covenant of unsprinkled works, and of perfect innocence, which God made with Adam in Paradise. Hence he constantly opposes the ten commandments of God to the Gospel of Christ, although he has no more ground for doing it, than for constantly opposing Rom. ii. to Rom. viii.; Gal. vi. to Gal. ii. and Matt. xxv. to John x. Setting therefore aside the ceremonial and civil laws of Moses, the difference between him and St. Paul consists principally in two particulars: 1. The books of Moses are chiefly *historical;* and the Epistles of St. Paul chiefly *doctrinal;* 2. The great prophet chiefly insists upon *obedience*, the *fruit* of faith; and the great apostle chiefly

insists upon *faith*, the *root* of obedience. Hence it appears, that those eminent servants of God cannot be opposed to each other with any more propriety, than Mr. B. has opposed a Jewish IF to a Christian IF.

7. The Sinai covenant does not then differ from the Christian dispensation *essentially*, as darkness and light, but only in degree, as the morning light and the blaze of noon. Judaism deals in types and veiled truths; Christianity in antitypes, and naked truths. Judaism sets forth the second Gospel axiom without destroying the first; and Christianity holds out the first without obscuring the second. The Jews waited for the first coming of Christ *to put away sin by the sacrifice of himself;* and the Christians look for his *appearing a second time without sin*, i. e. without that humiliation and those sufferings, which constituted him *a sacrifice for sin.* I see, therefore, no more reason to believe that Mount Sinai flames only with divine wrath, than to think that Mount Sion burns only with divine love; for if a beast was to be thrust through with a *dart* for rushing upon mount Sinai; Ananias and Sapphira were thrust through with a *word* for rushing upon mount Sion. And if I read that Moses himself *trembled exceedingly* at the divine vengeance displayed in Arabia, I read also, *that great fear came upon all the church*, on account of the judgment inflicted upon the first backsliders in the good land of Canaan. In a word, as Christ is *the Lion of the tribe of Judah*, as well as *the Lamb of God;* so Moses was *the meekest man upon earth*, as well as the *severest* of all the prophets.

8. To prove that the decalogue is a Gospel *law of liberty*, and not the Adamic law of innocence, one would think it is enough to observe that the law of innocence was given without a *Mediator*, whereas the law of Sinai was given by one. For St. Paul informs us, that *it was ordained by angels in the hand of a* MEDIATOR, Moses, a mighty intercessor, and a most illustrious type of Christ, to whom he pointed the Israelites. This makes the apostle propose a question, which contains the knot of the difficulty raised by the Antinomians; *Is the law then against the promises of God?* Is the Sinai covenant against the Gospel of Christ? And he answers it by crying out, *God forbid!* Nay, as a *schoolmaster* it *brings us to Christ*, that we may be *justified by faith* as sinners; and afterward it makes us keep close to him for power to obey it, that we may be *justified by works* as believers; *for*, says he, in another place, *The* DOERS OF THE LAW, (and none but they, *shall be justified, &c. in the day when God shall judge the secrets of men by Jesus Christ according to* MY GOSPEL: A plain proof this, that the moral LAW, with all its sanctions and precepts, is a capital part of the Christian, as well as of the Jewish dispensation.

9. Again, The Adamic moral law was given without a *sacrificing priest:* but not so the Mosaic moral law: for, while Moses was ready to act his part as an interceding prophet; Aaron was ready to second him, by offering up typical incense and propitiatory sacrifices; and God graciously invested him with power to give a sacerdotal blessing to penitent transgressors; appointing him the representative of Christ, whom St. Paul calls *The High Priest of* OUR *dispensation.*

Once more: The preface of the decalogue is altogether evangelical; and the second commandment speaks of *punishing* only *unto the third generation*, while it mentions *showing mercy unto a thousand generations*, which, if I mistake not, intimates that the decalogue breathes *mercy* as well as *justice;* and therefore that is an edition of Christ's evangelical, and not of Adam's anti-evangelical law.

These observations make me wonder that pious divines should set aside the moral part of Moses's law, as being the impracticable law of innocence; but, when I reflect that Aaron himself helped to set up the golden calf, and that Moses, in a fit of intemperate zeal for God, dashed the material tables of his own law to pieces; I no more wonder that pious Solifidians should help the practical Antinomians to set up their great Diana; and that warm men should break the Almighty's laws, to the diminutive insignificant pieces, which they are pleased to call "*rules of life.*"

And let nobody say that these arguments are only "novel chimeras;" for the most judicious Calvinists have been of this sentiment. Flavel, after mentioning several, such as Bolton, Charnock, and Burgess, adds, "Mr. Greenhill on Ezek. xvi. gives us *demonstration* "from that context, that since it (the Mosaic law) was a marriage "covenant, as it appears to be, verse 8. it cannot possibly be a dis-"tinct covenant from the covenant of grace. The incomparable "Turretine" (one of Calvin's most famous successors at Geneva) "learnedly and judiciously states this controversy, and both posi-"tively asserts, and by many arguments fully proves, that the Sinai "law cannot be a pure covenant of works, or a covenant specifically "distinct from the covenant of grace." See Flavel's Works, Folio Edit. p. 423.

The same candid author helps me to *some* of the following supernumerary arguments. (1.) Nothing can be more unreasonable than to suppose that God brought his chosen people out of the Egyptian bondage, to put them under the more intolerable bondage of the law of innocence.—(2.) If God had done this; instead of bettering their condition, he would have made it worse: nay, he would have brought them from the *blessing* to the *curse:* for, in Egypt they were nation-

ally under the covenant made with Abraham; a gracious covenant this, into which they were all admitted by the sacrament of circumcision. Nor could they be put under the Adamic covenant of works, without being first cut off from the covenant of grace made with Adam after the fall, renewed with all mankind in Noah, and peculiarly confirmed to the Jews in their ancestors, Abraham, Isaac, and Jacob; it being evident that no man can be at the same time under two covenants absolutely different.—Nay, (3.) If the law given to the Israelites upon mount Sinai, was not an evangelical law; if it was the law of paradisiacal innocence; God treated his peculiar people with greater severity than he did the Egyptians, who were all under the gracious dispensation which St. Peter describes in these words, *In* EVERY NATION *he that feareth God, and worketh righteousness, is accepted of him.*—(4.) If, because St. Paul *decries* the obsolete *ceremonies* of Moses's law, it follows that the moral law delivered to Moses was not a *Gospel law*, it will also follow, that the covenant of circumcision made with Abraham was not a *Gospel-covenant*: for the apostle expressly *decries circumcision*, the great external work of that covenant. But as Abraham's covenant was undoubtedly a Gospel covenant, although circumcision is now abolished; so was Moses's law a Gospel law: although the ceremonial part is now abrogated.—Lastly: St. Paul, Rom. ix. 4. places "*the giving of the law*" among the greatest *privileges* of the Jews, but if by *the law* he meant the Adamic covenant, he should have called it the greatest *curse* which could be entailed upon a *fallen* creature: for what can be more terrible, than for a whole nation of *sinners* to be put *under* a *law*, that absolutely curses its violators, and admits of neither repentance nor pardon?

Flavel, in the page which I have already quoted, makes the following just observation: "The law is considered two ways in Scrip-"ture. (1.) Largely, for the whole * Mosaical economy, compre-"hensive of the *ceremonial* as well as *moral* precepts, and that law "is *of faith*, as the learned Turretine has proved by four Scripture "arguments. 1. Because it contained Christ the object of faith: 2. "Because it impelled men to seek Christ by faith. 3. Because it "required that God should be worshipped, which cannot rightly be

* Thus, when St. John says, *The law came by Moses, but grace and truth came by Jesus Christ;* he does not mean, that the law of Moses is a *graceless* and *lying* law: he only declares that, Whereas the Jewish dispensation, which is frequently called THE LAW, came by Moses, with all its *shadowy* types; the Christian dispensation, which is frequently called GRACE, came by Jesus Christ, in whom the shadows of the ceremonial law have their *truth* and reality.

"without faith: And 4. Because Paul describes the righteousness of "faith in those very words, whereby Moses had declared the precepts "of the law.—Again, (2.) The law in Scripture is taken *strictly* for "the *moral law only, considered abstractedly from the promises of* "*grace.* These are two different senses and acceptations of the "law."

Apply this excellent distinction to the refinements with which the doctrine of the law has been perplexed; and you will easily answer the objections of those who, availing themselves of St. Paul's laconic style, lay their own farrago at his door. For instance, when he says, *As many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things, &c.* he means (to use Flavel's words,) the law "*considered abstractedly from the promises of grace;*" for, in that case, the law immediately becomes the Adamic covenant of works, which knows nothing of justification by faith in a *merciful* God, through an *atoning mediator;* and, in this point of view, the apostle says with great truth, *The law is not of faith, but the man that doeth these things shall live in them,* without being under any obligation to a Saviour. From the curse of this Adamic, merciless law, as well as from the curse of the ceremonial burdensome law of Moses, *Christ has delivered us:* but He never intended to deliver us from the curse of his own *royal law,* without our personal, sincere, penitential, and faithful obedience to it; for he says himself, *Why call ye me Lord! and do not the things which I say?—Those mine enemies,* who put honour upon my cross, while they pour contempt upon my crown,—*Those mine enemies, who would not that I should* REIGN *over them, bring hither and slay them before me.*

From the preceding arguments I conclude, that what St. James calls *the royal law,* and *the law of liberty,* and what St. Paul calls *the law of Christ,* is nothing but *the moral law of Moses,* which Christ adopted, and explained in his sermon upon the mount; a law this, which is held forth to public view duly connected with the apostles' creed in our churches, to indicate, that *Solifidianism* is the abomination of desolation, and that the commandments ought no more to be separated from the Articles of our faith in our pulpits and hearts, than they are in our Chancels and Bibles.

And that we shall stand or fall by the moral part of the decalogue in the great day, is evident, not only from the tenor of the New Testament, but even from St. Paul's express declarations to those very Galatians to whom he says, *Christ has delivered us from the curse of the law;* for he charges them to *fulfil the law of Christ;* adding, *God is not mocked; whatsoever a man soweth, that shall he also reap:*

For he that soweth to his flesh, shall of the flesh reap destruction.—I have told you, that they who do such things (adultery, fornication, uncleanness, murders, drunkenness, and such like) shall not inherit the kingdom of God. But the fruit of the Spirit is love, &c. goodness, temperance; AGAINST *such (as bear this fruit) there is no law:* or rather, *The law is not against them:* for as the apostle observes to the Corinthians, *We are not* Antinomians—*We are not without* LAW *to God, but under the* LAW *to Christ.*

Among the many objections which Zelotes will raise against this doctrine, two deserve a particular answer.

I. "If the Mosaic dispensation is an edition of the everlasting "Gospel, why does St. Paul decry it when he writes to the Galatians "and Corinthians? And why does he say to the Hebrews, *Now hath "Christ obtained a more excellent ministry, by how much also he is the "mediator of a better covenant, which was established upon better "promises,* &c. Heb. viii. 6, &c. for of these two dispensations the "apostle evidently speaks in that chapter, under the name of *an old "and a new covenant.*"

1. Although Christ is the one procurer of grace under all the Gospel dispensations, yet his own peculiar dispensation has the advantage of the superannuated dispensation of Moses on many accounts, chiefly these. Christ is the *Son*, and Moses was the *servant* of God:—Christ is a *sinless eternal* Priest *after the* royal *order of Melchisedec;* and Aaron was a *sinful, transitory, Levitical* high priest: Christ is a *living*, spiritual temple; and Moses's tabernacle was a *lifeless*, material building: Christ writes the decalogue *internally* upon the table of the believer's heart: and Moses brings it written *externally* upon tables of stone: Christ, by *one offering for ever perfected them that are sanctified;* but the Mosaic sacrifices were daily renewed: Christ shed his own precious blood, the blood of *the Lamb of God;* but Aaron shed only the vile blood of bulls and common lambs:—Christ's dispensation *remaineth;* but that of Moses *is done away*, 2 Cor. iii. 11.—Christ's dispensation is *the ministration of the Spirit;* but that of Moses is *the ministration of the letter,—of condemnation,—of death*, not only because it eventually killed the carnal Jews, who absurdly opposed the *letter* of their dispensation to the *spirit* of it; but also because Moses condemned to *instant death* blasphemers, adulterers, and rebels; destroying them with volleys of stones, earthquakes, fire from heaven, waters of jealousy, &c. All these strange executions were acts of severity, which our mild Redeemer not only never did himself, but never permitted his apostles to do while he was upon earth: kindly delaying the execution of his

woes, and chiefly delighting to proclaim peace to penitent rebels. Hence it is that St. Paul says, *If the* Mosaic *ministration*, (which, in the preceding respect, was comparatively a *ministration of* righteous *condemnation*) *be glory, much more does* the ministration of Christ (which, in the sense above-mentioned, is comparatively a *ministration of* righteous mercy) *exceed in glory!* 2 Cor. iii. 9.

2. With regard to the BETTER PROMISES, on which the apostle founds his doctrine of the *superior* excellence of the *Christian* over the *Jewish* dispensation, they are chiefly these: (1.) *The Lord whom ye seek, even the messenger of the* better *covenant, shall suddenly come to his temple.*—(2.) To *you that fear my name shall the Sun of righteousness arise with healing in his wings.*—(3.) *I will be merciful to your unrighteousness, and your sins I will remember no more:—giving* you *the* KNOWLEDGE *of salvation by the remission of sins;* a privilege this, which is enjoyed by all *Christian* believers.—(4.) ALL *shall know me from the least to the greatest: They shall all be taught of God:* for *I will pour out of my Spirit upon all flesh, and my servants and my handmaids shall prophesy*, i. e. *speak the wonderful works of God.* This blessing, which, under the Jewish dispensation, was the prerogative of Prophets and Prophetesses only, is common to all true Christians. The four evangelists and St. Peter, our Lord and his forerunner, agree to name it *the baptism of the Holy Ghost:* St. Peter calls it *the Spirit of promise:* Christ terms it also *Power from on high, and the Promise of the Father.* The fulfilment of this great promise is the peculiar glory of Christianity in its state of perfection, as appears from John vii. 39. and 1 Peter i. 12. and it is chiefly on account of it, that the Christian dispensation is said to be founded on *better promises:* but to infer from it that the Jewish dispensation was founded on *a curse*, is a palpable mistake.

3. Therefore all that you can make of Heb. viii. 2 Cor. iii. and Gal. iv. 1. is (1.) That the Jewish dispensation puts a heavy yoke of ceremonies upon those who are under it, and by that mean *gendereth to bondage:* whereas the *Gospel of Christ begets glorious liberty:* not only by breaking the yoke of Mosaic rites, but also by revealing more clearly, and sealing more powerfully, the *glorious* promise of the Spirit.—And (2.) That the *Gospel of Moses*, if I may use that expression after St. Paul, Heb. iv. 2. was *good* in its time and place, and was founded upon *good promises:* but that *the Gospel of Christ* is *better*, and *is established upon* BETTER PROMISES, the latter dispensations illustrating, improving, and ripening the former; and all together forming the various steps by which the mystery of God hastens to its glorious accomplishment.

II. "If the Mosaic dispensation is so nearly allied to the Gospel "of Christ, why does the apostle, Heb. xii. 18—21. give us so "dreadful a description of mount Sinai? And why does he add, *So "terrible was the sight* (of that *mount burning with fire*) *that Moses "said, I exceedingly fear and quake?*"

Ans. The apostle, in that chapter, exalts with great reason, mount *Sion* above mount *Sinai;* or the *Christian* above the *Jewish* dispensation; and herein we endeavour to tread in his steps. But the argument taken from the dreadful burning of mount Sinai, &c. does by no means prove that the Sinai covenant was essentially different from the covenant of grace. Weigh with impartiality the following observations, and they will, I hope, remove your prejudices as they have done mine.

1. If the dispensation of Moses is famous for the *past* terrors of mount Sinai, so is that of Christ for the *future* terrors of the day of judgment. *His voice*, says the apostle, *then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven*—We too look for *the shout of the archangel*, and the blast of the *trump of God;* and are persuaded, that the *flames* which ascended from mount Sinai *to the midst of heaven*, were only typical of those flames that shall crown the Christian dispensation when our *Lord shall be revealed in flaming fire to take* a more dreadful *vengeance on them that obey not the Gospel*, than ever Moses did on those who disobeyed his dispensation. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation; looking for and hastening unto the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.* How inconsiderable do the Mosaic terrors of a *burning bush*, and *a flaming hill* appear, when they are compared with the Christian terrors of *melting elements*, and of *a world*, whose inveterate curse is pursued from the circumference to the centre, by a pervading fire; and devoured by rapidly spreading flames.

2. How erroneous must the preaching of Zelotes appear to those who believe *all* the Scriptures! "I do not preach to you *Duties* and "*Sincere Obedience* like 'Mr. Legality' on mount *Sinai;* but *Privileges* "and *Faith*, like St. Paul on mount *Sion*."—How unscriptural, I had almost said, how deceitful, is this modish effeminate divinity! Does not the very apostle, who is *supposed* to patronize it most, speak directly against it, where he says, *We labour that we may be accepted of Him* (the Lord:) *for we must all appear before the judgment-seat of Christ, &c. knowing therefore the* TERROR OF THE LORD (in that great day of retribution,) *we persuade men?*—Nay, does not he con-

clude his dreadful description of mount *Sinai*, and its terrors, by threatening Christian believers, who *are come to mount Sion*, with more dreadful displays of divine justice than Arabia ever beheld, if they do not obey *him that speaks from heaven?* Heb. xii 25. And does he not sum up his doctrine, with respect to mount Sinai and mount Sion, in these awful words, *Wherefore, we receiving* (by faith) *a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and* GODLY FEAR: *For* OUR *God is* not the God of the Antinomians, but A CONSUMING FIRE: i. e. The God who delivered the moral law upon mount Sinai in the midst of devouring flames, and gave a fuller edition of it in his sermon upon the mount, solemnly adopting that law into his own peculiar dispensation as *the law of liberty*, or his own evangelical law—This very *God is a consuming fire.* He will come in the great day, *revealed in flaming fire to consume the man of sin by the breath of his mouth*, and *to take vengeance on all that obey not the Gospel*, whether they despise its gracious offers, or trample under foot its righteous precepts. If Zelotes would attentively read Heb. xii. 14—29. and compare that awful passage with Heb. ii. 2, 3. he would see, that this is the apostle's anti-solifidian doctrine: but alas! while *the great*, Pharisaic *whore*, forbids some Papists to *read* the Bible; will the *great* Antinomian *Diana* permit *some* Protestants to *mind* it?

Should not the preceding observations have the desired effect upon the reader, I appeal to witnesses. Moses is the first. He comes down from mount Sinai with an angelic appearance. Beams of glory dart from his seraphic face. His looks bespeak the man that had conversed forty days with the God of glory, and was saturated with divine mercy and love:—but I forget that christianized Jews *will* see *no* glory in Moses, and have a veil of prejudice ready to cast over his radiant face: I therefore point at a more illustrious witness. It is the Lord Jesus. *Behold! he cometh with ten thousand of his saints*, says St. Jude, *to execute judgment upon all:* and particularly upon those that *sin wilfully after they have received the knowledge of the truth. There remaineth no more sacrifice for* their *sins*, says my third witness, *but a fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised* MOSES'S LAW *died* WITHOUT MERCY: *of* HOW MUCH SORER PUNISHMENT *shall he be thought worthy, who hath* despised the Christian dispensation, and *done despite to the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me—The Lord shall judge* HIS *people.—It is a fearful thing to fall into the hands of the living God.* Heb. x. 26—31.

Thus speaks the champion of free grace: such is the account which he gives us of Christ's severity towards those who despise his dispensation; a severity this, which will display itself by the infliction of a *punishment* MUCH SORER than that inflicted on the rebels destroyed by Moses. And are we not come to the height of inattention, if we can read such terrible declarations as these, and maintain, that nothing but vinegar and gall flow from mount Sinai, and nothing but milk and honey from mount *Sion?* How long shall we have *eyes that do not see*, and *hearts that do not understand?* Lord, rend the veil of our prejudices: let us see *the truth as it is in* Moses, that we may more clearly see *the truth as it is in Jesus.*

The balance of the preceding arguments shows, that the *Mosaic* and the *Christian* covenants only set before us *Blessing* and *Cursing;* and that, according to both those dispensations, the obedience of *faith* shall be crowned with gracious rewards; whilst disobedience, the sure fruit of *unbelief*, shall be punished with the threatened curse. I throw this conclusion into my Scales, and weigh it before my readers thus:

BLESSINGS of the *Mosaic* Covenant,	CURSES of the *Christian* Dispensation,
Being the words of Moses.	*Being the words of Christ.*
1. MOSES said, consecrate yourselves to-day to the Lord, &c. that he may bestow upon you a *blessing* this day. Exod. xxxii. 29.—Behold, I set before you this day a *blessing*, &c. if ye obey the commandments of the Lord. And it shall come to pass, that thou shalt put the *blessing* upon Mount Gerizim, &c. Deut. xi. 20, 29.—And it shall come to pass, if thou shalt hearken diligently, &c. that the Lord *thy* God will *bless* thee. —All these *blessings* shall overtake thee, &c. *Blessed* shalt thou be in the city, and *Blessed* in the field, &c. *Blessed* shalt thou be when thou comest in, and *Blessed* when thou goest out, &c. The Lord shall command the *Blessing* upon thee, &c. The Lord shall establish thee a holy people to	2. JESUS began to upbraid the cities, wherein most of his mighty works were done, because they repented not. Wo unto thee, Chorazin:—Wo unto thee, Bethsaida:—I say unto you, It shall be *more tolerable* for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to *Hell*, &c. I say unto you, It shall be *more tolerable* for the land of Sodom in the day of judgment, than for thee. Matt. xi. 20, 25. —I tell you, Nay: but except ye repent, ye shall *all likewise perish.* —*Cut it down* [*the barren fig-tree:*] Why cumbereth it the ground?—Let it alone this year also;—if it bear fruit, well: and if not, then after that, *thou*

himself, if thou shalt walk in his ways. And, &c. he shall open unto thee his good treasure. Deut. xxviii. 1 to 12.

1. This is the *blessing*, wherewith *Moses*, the man of God, *blessed* the children of Israel:—And he said: The Lord came from Sinai, &c. with ten thousands of saints: from his right hand went a fiery law: yea, he *loved* the people—*Let Reuben live*, and not die:—And of Levi he said, Let thy *Thummim* and thy *Urim* [thy *perfections* and thy *lights*] be with thy holy one.—And of Naphtali he said, O Naphtali, *satisfied with favour*, and *full with the blessing* of the Lord, possess thou the west:—*Happy* art thou, O Israel: who is like unto thee, *O people saved by the Lord*, the shield of thy help?—Thine enemies shall be found liars,—and thou shalt tread upon their high places. Deut. xxxiii. 1 to 29.

1. The Lord passed by before *Moses*, and proclaimed, The Lord, The Lord God, *merciful* and *gracious*, *long-suffering*, and *abundant in goodness* and truth, *keeping mercy for thousands*, *forgiving* iniquity, transgression, and sin, &c. And Moses made haste, &c. and said, If now I have found grace in thy sight, O Lord, &c. *pardon our iniquity*, and our sin, and take us for *thine inheritance*. And he (the Lord) said, I make a [*or* the] *covenant*. Exod. xxxiv. 6—10.

shalt cut it down. Luke xiii. 5, 9.

2. The Lord of that [*once blessed, but now backsliding*] servant will come in a day when he looketh not for him, and will *cut him asunder*, and will appoint him his portion with the unbelievers. And that servant, who knew his Lord's will, and prepared not himself, neither *did* according to his will, shall be beaten with *many stripes*. Luke xii. 46. Wo unto you—hypocrites: ye shall receive the *greater damnation*:—ye make a proselyte twofold more a child of hell than yourselves.—Wo unto you, ye blind guides—ye fools, and blind—ye pay tithe of mint, and have omitted judgment, mercy, and faith, &c. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the *damnation of Hell?* Matt. xxiii. 13 to 33.

2. WO to that man by whom the offence cometh: wherefore, if thy hand or thy foot offend thee, cut them off. It is better to enter into life maimed, rather than to be cast into *everlasting fire*. Matt. xviii. 7, 8.—WO unto you, that are rich, &c. WO unto you, that are full, &c.—WO unto you, that laugh now, &c. WO unto you, when all men shall speak well of you. Luke vi. 24 to 26—*Depart* from me, ye *cursed*, into *everlasting fire*, prepared for the devil—for I was hungry, and ye gave me no meat, &c. Matt. xxv. 41, 42.

I flatter myself, that if Zelotes and Honestus candidly weigh the preceding arguments and scriptures, they will reap from thence a double advantage: 1. They will no more tread the honour of Christ's moral law in the dust—no more rob it of its *chief* glory, that of being

a strict rule of JUDGMENT. 2. Honestus will be again benefited by a considerable part of the *New Testament;* and Zelotes, by a considerable part of *the Law and the Prophets*, which (as our Lord himself informs us) *hang on* those very *commandments* that the Antinomians divest of their *sanction;* and the Pharisees of their *spirituality*.

SECTION VII.

The doctrine of the preceding Section is weighed in the Scripture scales. According to Christ's Gospel, keeping the moral law in faith is a SUBORDINATE *way to eternal life, and some Protestants are grossly mistaken, when they make believers afraid sincerely to observe the commandments, in order to obtain through Christ a more abundant life of grace here, and an eternal life of glory hereafter.*

IF I have spent so much time in attempting to remove the difficulties, with which the doctrine of *the law* is clogged, it has not been without reason; for the success of my Checks in a great degree depends upon clearing up this part of my subject. If I fail here, Pharisaism will not be checked, and gross Antinomianism will still pass for the pure Gospel; fundamental errors about the *law* being the muddy springs, whence the broken cistern, both of the Pharisees and of the Antinomians, have their constant supplies. *Honestus* will have an anti-evangelical, Christless law, or at least a law without spirituality and strictness; the law he frames to himself being an insignificant twig, and not the Spirit's two-edged piercing sword. And *Zelotes* contrives a Gospel without law; or, if he admits of a law for Christ's subjects, it is such a one as has only the shadow of a law—"*a rule of life*," as he calls it, and NOT *a rule of judgment*. That at first sight *Honestus* may perceive the spirituality of the law, and the need of CHRIST'S GOSPEL; and that *Zelotes* may discover the need of CHRIST'S LAW, and see its awful impartiality, I beg leave to recapitulate the contents of the last Section; presenting them to the Reader, in my Scales, as the just weights of the sanctuary exactly balancing each other.

WEIGHTS of FAITH and FREE GRACE.	WEIGHTS of WORKS and FREE WILL.
1. *When the Philippian Jailer cried out*, Sirs, What must I do to be saved? Paul and Silas said, [*according to the first Gospel axiom*] *Believe* in the Lord Jesus	2. *When the young Ruler, and the pious Lawyer, asked our Lord*, What shall I do to inherit eternal life? *he answered them*, [*according to the second axiom:*] If thou wilt

Christ, and thou shalt be *saved*. Acts xvi. 31.

enter into *life*, *keep the commandments*:—This *do*, and thou shalt *live*. Matt. xix. 17. Luke xviii. 19. and x. 28.

Here Zelotes, as if he were determined to set aside the left Gospel scale, cries out, "There is NO ENTERING INTO LIFE BY DOING, "and *keeping the commandments*. The young Ruler and the Lawyer "were both as great *legalists* as yourself, and Christ answered them "according to their error; the wise man having observed, that we "must sometimes *answer a fool according to his folly*."—I understand you, Zelotes; you suppose, that some Pharisaic fiend had driven the poisoned nail of *legality* into their breasts, and that Christ was so officious as to clinch it for him.—"Not so, (replies Zelotes) but I "think, Christ's answer was *ironical*, like that of the prophet "Michaiah, who said one thing to king Ahab, and meant another." —What! Zelotes, two men, at different times and in the most solemn manner, propose to our Lord the most important question in the world: He shows a particular regard for them: and returns them similar answers. When one of them had described the way of *obedience*, an evangelist observes, that *Jesus saw he had answered* DISCREETLY, Mark xii. 34. St. Luke informs us, that Christ commended him, and said, *Thou hast answered* RIGHT, Luke x. 28. and yet you intimate, that not only our Lord's ANSWERS, but his COMMENDATIONS were ironical. In what an unfavourable light do you put our Saviour's kindness to poor sinners, who prostrate themselves at his feet, and there ask the way to heaven! If *cursed is he that maketh the blind to wander out of their* earthly *way*; how can you, upon your principles, exculpate our Lord, for doing this with respect to the blind seekers, who inquire the way that leads to ETERNAL LIFE and HEAVEN?

But this is not all: it is evident that, although from the taunting tone of Michaiah's voice, Ahab directly understood, that the answer given him was ironical; yet, lest there should be deception in the case, the prophet dropped the mask of irony, and told the king the *naked* truth before they parted. Not so Jesus Christ, if Solifidianism is the Gospel; for, although neither the Ruler nor the Lawyer *suspected* that his direction and approbation were ironical, he let them both depart without giving them, or his disciples who were present, the least hint that he was sending them upon a fool's errand. Therefore, if setting sinners *upon keeping the commandments* in faith to go to heaven, be only showing them the clearer way to hell, as Zelotes sometimes intimates, nobody ever pointed sinners more clearly to

hell than our blessed Lord. This mistake of Zelotes is so much the more glaring, as the passages which he supposes to be ironical, agree perfectly with the sermon on the mount, and with Matt. xxv. two awful portions of the Gospel, which I am glad the Solifidians have not yet set aside as *evangelical ironies*.

Once more, If our Lord's direction was *not* true with regard to the *covenant of grace*, it was ABSOLUTELY FALSE with respect to the *covenant of works:* for as the Ruler and the Lawyer had undoubtedly broken the Adamic law of perfect innocence, they NEVER could obtain life by keeping THAT law, should they have done it to the highest perfection for the time to come. Therefore, which way soever Zelotes turns himself, upon *his* scheme our Lord spoke either a DECEITFUL IRONY, OR a FLAT UNTRUTH :——

I resume the Scales.

1. I am the Lord* *thy God*, who *brought thee out* of the house of bondage.

1. The righteousness of *faith*, speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? &c. or, who shall descend into the deep? &c. But what saith it? *The word is nigh thee.* Rom. x. 5, &c.

1. Christ hath *redeemed* us from the curse of *the law*, being made a curse for us. Gal. iii. 13.

1. If they, that are of the [*anti-evangelical*] law, be heirs; *faith* is made void, and the *promise* of none effect. Rom. iv. 14.

1. I do not frustrate the *grace* of God: for if *righteousness* came by the [*anti-evangelical*] *law; or* if it came *originally* by *any*] *law:* then *Christ* is dead in vain. Gal. ii. 21.

2. Thou shalt have no other *God before me*, &c. *to the end of the decalogue.*

2. This *commandment* which I command thee this day, is not, &c. far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven? &c. Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us? &c. but *the word is very nigh unto thee.* Deut. xxx. 11. &c.

2. So *speak* ye, and so *do*, as they that shall be *judged* by *the law* of liberty. James ii. 12.

2. If ye *fulfil* the royal law, &c. "Thou shalt love thy neighbour as thyself," ye *do well*:—For he shall have *judgment* without mercy, that *hath showed* no mercy. James ii. 8, 13.

2. God, sending his own Son, &c. for sin, condemned sin in the flesh, that the *righteousness of the law* might be fulfilled in [*or* by] *us who walk* not after the flesh, &c. Rom. viii. 3, 4.

* Here observe that God prefaces the decalogue by *evangelically* giving himself to the Jews as *their God*—a gracious God, who had already *saved them out of the land of Egypt*. Jude 5. and who had a peculiar right to their *faith* and grateful, evangelical *obedience*.

1. I, through the law, am dead to the *law*.—Ye are not under the *law*.—Now we are delivered from the *law* [*both as a cumbrous burden of carnal commandments; as a heavy load of typical ceremonies: and as an anti-evangelical, Christless covenant of works*] Gal. ii. 19.—Rom. vi. 14.—vii. 6.

1. *Christ* is the end of the law for *righteousness* to every one that *believeth*. Rom. x. 4.

1. O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes *Christ* has been evidently set forth, crucified among you, &c.? Received ye the Spirit by the works of the law, or by the *hearing of faith?* Gal. iii. 1, 2.

1. Stand fast in the liberty wherewith *Christ* hath *made us free*, and be not entangled again with the yoke of bondage: [i. e. with the curse of a Christless law, or with the galling yoke of Mosaic rites.] Gal. v. 1.

1. If there had been a law given, which could have given life, verily *righteousness* should have been by the law. Gal. iii 21. Note. *No law of works can justify a sinner: he must be justified by grace, or not at all. If he is not crushed into an atom for his native*

2. Do we make void the *law* through faith? God forbid: yea, we establish the *law*.—*Whosoever* shall keep the *whole* law, and yet offend in *one* point, he is guilty of *all*. James ii. 10.—Think not that I am come to destroy the *law*, &c. Verily I say unto you, &c. one jot or tittle shall *in nowise* pass from the [*moral*] law till all be fulfilled: whosoever therefore *shall break one* of these *least* commandments, &c. shall be called the **least* in the kingdom of heaven. Matt. v. 17.

2. Ye are *his servants*, whom ye *obey;* whether of *sin* unto *death*, or of *obedience* unto *righteousness*. Rom. vi. 16.

2. We are not without law to God, but *under the law* to Christ, 1 Cor. ix. 21.—Let brotherly *love* continue.—He that *loveth* another hath *fulfilled the law*.—Love is the *fulfilling* of the *law*.—*Fulfil* the law of Christ. Heb. xiii. 1. Rom. xiii. 10. Gal. vi. 2.

2. Why call ye me Lord, Lord, and *do not do* the things which I say? Those mine enemies who would not that I should reign over them, [*or who would not receive and keep my law*] bring hither and slay them before me. Luke vi. 46.—xix. 27.

2. Awake to *righteousness*, and *sin not*. 1 Cor. xv. 34.—Except your righteousness shall exceed the righteousness of the scribes, &c. ye shall *in no case* enter into the kingdom of heaven. Matt. v. 20.—As it is written, He hath dispersed abroad; he hath given to

* Thus *apostates* (by breaking one of the ten commandments and not repenting, according to the privilege, which *the law of liberty* allows in the day of salvation) are *last*, though they once *were first*. I say *apostates;* because our Lord, St. Paul, and St. James, evidently speak of *believers*, i.e. of persons already *in the kingdom of heaven*, or in the Christian dispensation.

sinfulness, or sent instantly to hell for his first sin; or if he has an opportunity to repent and turn, all is of grace: and springs from the free gift, *which* is come upon all men unto justification of life. Rom. v. 11.

1. By the works of the law [*when it is opposed to Christ, or abstracted from the promise*] shall no flesh living be *justified* [*at any time.*] Gal. ii. 16.

1. When you have *done all* that is commanded you, say, We are *unprofitable servants.* Luke xvii. 10.

the poor: *his righteousness* remaineth for ever. Now he that ministereth seed to the sower, multiply your seed sown, and increase the fruits of *your righteousness.* 2 Cor. ix. 9, 10.—And it shall be* *our righteousness*, if we observe to do all these commandments. Deut. vi. 25.

2. In the day of judgment—by thy words thou shalt *be justified.*—The doers of the law [*of liberty—the law connected with the Gospel promises*] shall *be justified.* Matt. xii. 37. Rom. ii. 14.

2. Cast the *unprofitable servant* into outer darkness: there shall be weeping and gnashing of teeth. Matt. xxv. 30.

If I am not mistaken, the balance of these Scriptures shows, that although we are not under the moral law without Christ, yet we are *under it to Christ*, both as a rule of *life*, and a rule of *judgment*: or, to speak more plainly, although we shall not be judged by *the law of innocence*, i. e. the moral law abstracted from Gospel promises, yet we shall be judged by *the law of liberty*, i. e. the moral law connected with the promise of the Gospel—an evangelical law this, under which the merciful God for Christ's sake put mankind in our first parents, when he graciously promised them *the Seed of the woman*, the atoning Mediator, the royal *Priest after the order of Melchisedec.*

* The reader will be glad to see what *judicious* Calvinists make of this passage. Diodati, one of Calvin's most famous successors, comments thus upon it: "God, out of his "fatherly benignity and clemency, shall accept from us, his children, this endeavour and "study to keep his law, instead of a perfect righteousness, &c. All this discourse ought to "be referred to the new obedience, &c. which is the plainer, because MOST of these statutes "were CONCESSIONS, REMEDIES, and EXPIATIONS for sin." *Diod. in loc.*—Mr. Henry is exactly of the same sentiment. "Could we perfectly fulfil but that one command, of "loving God with all our heart, &c. and could we say we had never done otherwise, that "would be to our righteousness as to entitle us to the benefits of the *covenant* of innocency, "&c. But that we cannot pretend to; therefore our SINCERE OBEDIENCE shall be accepted "through a Mediator, to denominate us (as Noah was) RIGHTEOUS BEFORE GOD." *Hen. in loc.*

SECTION VIII.

Showing what is God's work, and what is our own; how Christ saves us, and how we work out our own salvation.

First Scale.	Second Scale.
Containing the Weights of FREE GRACE.	*Containing the Weights of* FREE WILL.
1. The hour is coming, and now is, when the *dead* shall hear the voice of the Son of God; and they that *hear shall live*. John v. 25.	2. Awake, thou that sleepest; *arise* from the *dead*, and Christ *shall give* thee light. Eph. v. 14.
1. I *am come*, that they might have *life*, and that they might have it more abundantly. John x. 10.	2. Except *ye eat* the flesh of the Son of man, &c. ye have no *life* in you. John vi. 53.
1. You hath he *quickened*, who were *dead* in trespasses and sins. Eph. ii. 1.	2. Ye *will not* come unto me, that ye might have *life*. John v. 40.
1. You being *dead* in your sins, &c. hath he *quickened* together with him. Col. ii. 13.	2. Thou hast a name that thou livest, and *art dead*, &c. *Strengthen* the things that remain, and are *ready to die*, Rev. iii. 1, 2.
1. Except a man be *born again*, he cannot see the kingdom of God. John iii. 3.	2. Every one that *loveth*—every one that *does* righteousness is *born of God*. 1 John iv. 7.—ii. 29.
1. The wind bloweth *where it listeth*, &c. so is every one that is *born of the Spirit*. John iii. 8.	2. *Humble yourselves* under the mighty hand of God, that he may *exalt* you.—For God *resisteth the proud*, and *giveth grace* to the *humble*. 1 Pet. v. 5, 6.
1. Being *born again*, not of corruptible *seed*, but, &c. *by** *the*	2. Wherefore, &c. *lay apart* all filthiness, &c. and* *receive*, &c.

* How mistaken were the Divines that composed the Synod of Dort, when speaking of *regeneration*, they said without any distinction, [Illam Deus in nobis sine nobis operatur.] "*God works it in us without us.*" Just as if God believed in us without us! Just as if *we received* the word, without *our receiving* of it. Just as if the sower and the sun produced corn without the field that bears it! What led them into this mistake was, no doubt, a commendable desire to maintain the honour of free grace. However, if by regeneration they meant the *first* communication of that fructifying *saving grace*, which *has appeared to all men*—the *first* visit, or the first implanting of *that light of life which enlightens every man that cometh into the world*, they spoke a precious truth—For God bestows this *free gift* upon us, absolutely "without us." Nor could we ever do what he requires of us in the scale of *free will*, if he had not first given us a talent of grace, and if he did not continually help us to use it aright when we have a good will.

word of God: and this is the *word* which is *preached* unto you. 1 Pet. i. 23. 25. *Of his own will* begat he us *with the word* of truth. James i. 18.

1. *Christ* our *passover is sacrificed* for us, 1 Cor. vi. 7.

1. *The blood* of Christ *cleanseth* us from all sin. 1 John i. 7.

1. By one offering *he hath perfected* for ever, [*in atoning* merits] them that are sanctified. Heb. x. 14.

1. *He by himself purged* our sins:—Of the people there was *none* with him. Heb. i. 3.—Isa lxiii. 3. [*Here the incommunicable glory of making a proper atonement for sin is secured to our Lord.*]

1. He *put away sin* by the sacrifice of himself. Heb. ix. 26.

1. Ye are *sanctified*, &c. in the name of the Lord *Jesus*, and by the Spirit of our God. 1 Cor. vi. 11.

1. Surely one shall say, *in* [*or* through] *the Lord* have I *righteousness* and strength. Isa. xlv. 24.

the engrafted word. James i. 19, 21—Whosoever *believeth*, &c. is born of God [*according to his dispensation.*] 1 John v. 1.—As many as *received* him, to *them*, [*of his own gracious will*] gave he power to *become* the *sons* of God, even to them that *believe* on his name. John i 12. For ye are all the children of God *by faith* in Christ Jesus—Faith cometh by *hearing*. [*which is our work.*] Gal. iii. 26. Rom. x. 17.—They [*the Bereans,*] *received* the word with all readiness of mind, and *searched* the Scriptures daily, whether those things were so; therefore many of them *believed:* [i. e. *received* the engrafted word, *and by that means were* born again *according to the Christian dispensation.*] Acts xvii. 11, 12.

2. *Purge out the old leaven* [of wickedness] that ye may be a new lump. *Ibid.*

2. *Cleanse* your *hands*, ye sinners; and *purify* your *hearts*, ye double-minded. James iv. 8.

2. Let *us go on unto perfection.*—This one thing I *do*, &c. I *press* towards the mark. Heb. vi. 1. Phil. iii. 13.

2. *Ye have purified* your souls in *obeying* the truth—Verily I *have cleansed my heart* in vain, and *washed my hands* in innocency. [*The word* in vain *refers only to a temptation of David when he* saw the prosperity of the wicked.] 1 Pet. i. 22.—Ps. lxxiii. 13.

2. *Put away the evil* of your doing from before mine eyes. Isa. i. 16.

2. If a man *purge himself* from these, he shall be a vessel unto honour, *sanctified* and meet for the master's use. 2 Tim. ii. 21.

2. In every nation he that *worketh righteousness* is accepted of him. Acts x. 35.

1. I will make mention of *thy righteousness*, even of thine only, &c My mouth shall show forth *thy righteousness*, and thy salvation all the day. Ps. lxxi. 15, 16.

1. *My righteousness* is near, my salvation is gone forth. Isa. li. 5.

1. I bring near *my righteousness*, it shall not be far off; and *my salvation* shall not tarry. Isa. xlvi. 13.

1. God sent his Son *Jesus* to *bless you*, in *turning*, &c. *you* from your iniquities. Acts iii. 26.

1. Him [*Christ*] hath God exalted to *give repentance* to Israel, and *forgiveness of sins*. Acts v. 31.

1. Be it known unto you, that through this man [*Christ*,] is preached unto you the *forgiveness of sins*. Acts xxxi. 38.

1. Not by *works of righteousness* which we have done; but of his mercy he saved us. Tit. iii. 5.

1. And this is the name whereby he shall be called, The Lord *our righteousness*. Jer. xxiii. 6.

1. Them that have obtained like precious faith with us, through *the righteousness of God*, and our Saviour Jesus Christ. 2 Peter i. 1.

1. *Christ* is made unto us of God, &c. *righteousness*. 1 Cor. i. 30.

1. Even for mine own sake *will I do it*. Isa. xlviii. 11.

1. No man can say that Jesus is the Lord, but *by the Holy Ghost* —the Spirit of faith. 1 Cor. xii. 3.—2 Cor. iv. 13.

2. *Then* [*when* thou dealest thy bread to the hungry, bringest the poor to thy house, &c.] *Then* shall *thy righteousness* go before thee, and the glory of the Lord shall be thy rereward. Isa. lviii. 8.

2. Whosoever *does not righteousness is not* of God. 1 John iii. 10.

2. The Lord rewarded me [*David*] according to *my righteousness*, according to the *cleanness* of *my hands*. 2 Sam. xxii. 21.

2. I *thought* on my ways, *and turned my feet* unto thy testimonies. I *made haste*, and *delayed not to keep* thy commandments. Ps. cxix. 59, 60.

2. *Repent* ye therefore, and *be converted*, *that* your *sins* may be *blotted out*. Acts iii. 19.

2. *Arise*: Why tarriest thou? *Wash away thy sins*; calling upon the name of the Lord. Acts xxii. 16.

2. Except *your righteousness* exceed the righteousness of the scribes, ye shall *in no case* enter into the kingdom of heaven. Matt. v. 20.

2. He that *does righteousness* is righteous, even as he [*Christ*] is righteous. 1 John iii. 7.

2. Though Noah, Daniel, and Job were in it [*the place about to be destroyed*] they should *deliver* but *their own souls* by *their righteousness*. Ezek. xiv. 14.

2. The *righteousness* of the *righteous* shall be upon him. Ezek. xviii 20.

2. *I will* for this *be inquired* of, &c. to *do* it for them. Ezek. xxxvi. 37.

2 Your heavenly Father will give his *Holy Spirit* to them that *ask* him :—To them that *obey* him. —Luke xi. 13.—Acts v. 32.

1. I will put my *Spirit* within you. Ezek. xxxvi. 27. I will pour out of my spirit upon all flesh. Acts ii. 17.

1. Hear me, O Lord, that this people may know, &c. that *thou hast turned their heart* back again. 1 Kings xviii 37.

1. A *new heart* will *I give* you, &c. I will *take away* the stony heart, &c. and I *will give* you a heart of flesh. Ezek. xxxvi. 26.

1. The *preparation* of the heart in man is from the Lord.—Thou wilt *prepare* their heart [*the heart of the humble.*] Prov. xvi. 1.—Ps. x. 17.

1. The Lord will *give grace* and glory. Psalm lxxxiv. 11.

1. Exceeding great and precious *promises* are *given* us; that by these you might be partakers of the divine nature. 2 Pet. i. 4.

1. Come, for all things are now *ready*. Luke xiv. 17.

1. *The Lord will wait* to be gracious. Isa. xxx. 18.

1. Be not dismayed, for I am *thy God:* I will *strengthen* thee. Isa. xli. 10.

1. Yea, I *will uphold* thee with the *right hand* of my righteousness. Isa. xli. 10.

1. *I will sprinkle* clean water upon you, and ye shall be *clean:* From all your filthiness, and from all your idols will I *cleanse* you. Ezek. xxxvi. 25.

1. I the Lord do *keep* it [*the spiritual vineyard*] lest any hurt it. I will *keep* it night and day. Isa. xxvii. 3.

1. I will *give them* a heart of

2. Repent and be baptized, &c. [*or stand to your baptismal vow*] and ye shall receive the gift of *the Holy Ghost*. Acts ii. 38.

2. Take with you words, and *turn* to the Lord.—*Turn ye* even to me with all *your heart*. Hos. xiv. 2.—Joel ii. 12.

2. *Harden not* your heart:—*Rend* your heart:—*Make* you a *new heart*, for why will ye die? Ps. xcv. 8.—Joel ii. 13.—Ezek. xviii. 31.

2. Nevertheless there are good things found in thee, in that, &c. *thou hast prepared thine heart* to seek God. 2 Chron. xix. 3.

2. No good thing will he withhold from them that *walk* uprightly. *Ib.*

2. Having therefore, *these promises*, let us *cleanse ourselves* from *all filthiness* of the flesh and spirit. 2 Cor. vii. 1.

2. The Lamb's wife hath *made herself ready*.—Be ye also *ready*. Rev. xix. 7. Matt. xxiv. 44.

2. *Wait on the Lord*, &c. Wait, I say, on the Lord. Ps. xxvii. 14.

2 David *encouraged himself* in *his God*. 1 Sam. xxx. 6.—They that *wait* on the Lord shall renew *their strength*. Isa. xl. 31.

2. Cursed is the man that *maketh flesh* his *arm*. Jer. xvii. 5.—*Cast* thy burden *upon the Lord* and he will sustain thee. Psalm lv. 22.

2. *Wash ye*, make you *clean*. Isa. i. 16. O Jerusalem, *wash thy heart* from wickedness, that thou mayest be saved. Jer. iv. 14.

2. *Keep thyself* pure. 1 Tim. v. 22.—*Keep thy heart* with all diligence, for out of it are the issues of life. Prov. iv. 23.

2. What does the Lord require

flesh that they may *walk* in my statutes. Ezek. xi. 20.

1. David my servant shall be king over them; and, &c. they shall *walk* in my judgments. Ezek. xxxvii. 24.

1. For we are his workmanship, *created in Christ Jesus* unto the good works, which God [*by his word of command, by providential occurrences, and by secret intimations of his will*, προητοιμασε] hath before prepared, that we should *walk in them*. Eph. ii. 10.

1. God hath *saved* us, and called us with a holy *calling*: not according to our works, but according to his own purpose and *grace*, which was *given us in Christ* before the world began. 2 Tim. i. 9.

1. I will give them a heart to *know* me, that I am the Lord. Jer. xxiv. 7.

1. I will *put my fear* in their hearts. Jer. xxxii. 40.

1. The Lord thy God will *circumcise thine heart*. Deut. xxx. 6.

1. *I will put* my *law* in their inward parts, and write it in their hearts. Jer. xxxi. 33.

of *thee* but, &c. to *walk* humbly with thy God? Micah vi. 8.—And Enoch* *set himself to walk with* God. Gen. v. 24.

2. He that saith he abideth in him. [*God manifested in the flesh*] *ought himself also so to walk*, even as he walked. 1 John ii. 6.

2. And as many as *walk* according to this rule, peace be on them and mercy. Gal. vi. 16.—That they might *set their hope* in God, &c. and not be as their fathers, a *stubborn* generation, &c. that *set not their heart* aright, &c. and *refused to walk* in his law. But as for me, I *will walk* in mine integrity. Psa. lxxviii. 7, 10.—xxvi. 11.

2. The grace of God, that bringeth *salvation*, hath appeared unto all men, teaching us, that *we should live* soberly, &c.—Give *diligence* to make your *calling* sure.—How shall *we* escape if we *neglect* so great *salvation?* Titus ii. 11, 12.—2 Pet. i. 10.—Heb. ii. 3.

2. Then shall we *know if* we *follow* on to know the Lord. Hosea vi. 3.

2. They shall not find me, &c. for that they did not *choose the fear of the Lord*. Prov. i. 29.

2. *Circumcise*, therefore, the foreskin of *your* heart. Deut. x. 16.

2. Let every man *be swift to hear*, &c. *Receive with meekness* the engrafted *word*, which is able to *save* your souls. James i. 19,

* The word in the original is in the conjugation *Hithpahel*, which signifies, *to cause one's self to do a thing*: our translation does not do it justice. Nor can Zelotes reasonably object to the meaning of the word used *by Moses*, unless he can prove, that Enoch had no hand and no foot in *his walking with God*; and that God *dragged* him as if he had been a *passive* cart, or a *recoiling* cannon. However, I readily grant, that Enoch did not *set himself to walk with God* without the help of that *saving grace which has appeared to all men*, and which so many *receive in vain*.

1. We *love* him, *because* he first loved us. 1 John iv. 19.

1. By *grace* ye are *saved*, through *faith:* and that not of yourselves: it is the *gift* of God. Eph. ii. 8.—It is of *faith*, that it might be by *grace*. Rom. iv. 16.

1. Not *for thy righteousness*, &c. dost thou go and *possess their land*. Deut. ix 5.

1. Not of *works*, lest any man should boast. Eph. ii. 9.

1. Thou hast hid these things from the *wise* and *prudent* [*in their own eyes*] and revealed them unto *babes*. Luke x. 21.

21.—Thy word *have I hid* in my heart. Ps. cxix. 11.

2. The Father *loveth* you, *because ye* have believed. John xvi. 27.

2. *Believe*, &c. and thou shalt be *saved*. Acts xvi. 31.—Receive not the *grace* of God *in vain*. 2 Cor. vi. 1.—*Looking diligently* lest any man fail of [or *be wanting to*] the *grace* of God. Heb. xii. 15.

2. *Inherit the kingdom*, &c for I was hungry, and *ye gave me meat*, &c. Matt. xxv. 34.

2. Charge them, &c. to *do good*, &c. that they may lay hold on *eternal life*. 1 Tim. vi. 17, &c.

2. Who is *wise*, and he shall understand these things? *prudent*, and he shall know them? Hosea xiv. 9. None of the *wicked* shall understand, but the *wise* shall understand. Dan. xii. 10.

If I am not mistaken, the balance of the preceding scriptures shows that Pharisaism and Antinomianism are equally unscriptural; the harmonious opposition of those passages evincing, 1. That *our free will* is *subordinately* a worker with *God's free grace* in every thing but a *proper atonement* for sin, and the *first implanting* of the light which enlightens every man that comes into the world: such an *atonement* having been fully completed by *Christ's blood*, and such an *implanting* being entirely performed by *his Spirit:* 2. That *Honestus* is most dreadfully mistaken, when he makes next to nothing of *free grace* and her works: 3. That *Zelotes* obtrudes a most dangerous paradox upon the simple, when he preaches *finished salvation* in the Crispian sense of the word: And 4. That St. Paul speaks as the oracles of God, when he says, *God worketh in you*, &c. *therefore work ye out your own salvation*.

SECTION IX.

Displaying the most wonderful work of Free Grace, the general redemption of the lost world of the ungodly by Jesus Christ: and the most astonishing work of Free Will, the obstinate neglect of that redemption by those who do despite to the Spirit of grace.

HONESTUS has such high thoughts of his uprightness and good works, that he sometimes doubts if he is a lost sinner by nature, and if the virtue of Christ's blood is absolutely necessary to *his* justification. And the mind of *Zelotes* is so full of absolute election and reprobating partiality, that he thinks the sacrifice of Christ was confined to the little part of mankind which he calls "The church, the pleasant children, Israel, Jacob, Ephraim, God's people, the elect, the little flock, &c." Those happy souls, if you believe him, are loved with an everlasting love, and all the rest of mankind are hated with an everlasting hate. Christ never bled, never died for *these*. God *purposedly* let them fall in the first Adam, and *absolutely* denied them all interest in Christ the second Adam, that they might *necessarily* be wicked and *infallibly* be damned, "to illustrate his glory by their destruction."

To rectify those mistakes; to show Honestus, that *all men* without exception are *so wicked* by nature, as to stand in need of Christ's atoning blood; and to convince Zelotes, that Christ was *so good* as to shed it for *all men* without exception; I throw into my scales *some* of the weights stamped with *general redemption:* I say *some*, because *others* have already been produced in the Third Section.

How ALL *men are* temporally *redeemed by Christ's blood.*

The Weights of FREE GRACE.

Note. General Redemption by *price* and *free grace cannot* fail, because it is entirely the work of *Christ*, who does all things well.

1. We see Jesus, who was made a little lower than the angels [*i. e. was made man*] for the suffering of death, &c. that he, *by the grace*

Why SOME *men are not* eternally *redeemed by Christ's Spirit.*

The Weights of FREE WILL.

Note. General Redemption by *power* and *free will can* and does fail, because many refuse to the last, subordinately *to work out their own salvation.*

2. As I *live*, saith the Lord God, I have no pleasure in the death of the wicked; but that the *wicked turn* from his way and *live.*

of God, should taste *death for every man*. Heb. ii. 9.

1. When we were yet without strength, Christ *died for the ungodly*. Rom. v. 6.—The Son of man is come to *save that which is lost*. Luke xix. 10.—Behold the Lamb of God, that taketh away the sin of *the world*. John i. 29. —God so loved *the world* that he gave his only begotten Son, &c. that *the world* through him *might be saved* [*upon Gospel terms*.] John iii. 16, 17.—This is indeed the Christ, the *Saviour of the world*. John iv. 42. We have seen, and do testify, that the Father sent the Son to be the *Saviour of the world*. 1 John iv. 14.—Behold, I bring you *good tidings* of great joy, which shall be *to all people;* for unto you *is born*, &c. *a Saviour*, who is Christ the Lord. Luke ii. 10, 11.

1. Christ is our peace, who hath made *both* [*Jews and Gentiles*] one, &c. that he might [*on his part*] reconcile *both* unto God by the cross. Eph. ii. 14, 16. [*Now Jews and Gentiles are equivalent to the world.*]—God was in Christ reconciling *the world* unto himself, not imputing their trespasses unto them [*when they believe.*] 2 Cor. v. 10.

1. It pleased the *Father*, &c. having *made peace* by the blood of his cross, by him to reconcile *all things* unto himself, by him, I say, whether they be *things in earth*, or things in heaven. And you, &c. hath he reconciled, &c. *through death*, to present you holy, &c. *if ye* continue in the faith, &c. and be not moved away from the hope of *the Gospel*, &c. which is *preached to every creature* that

—*turn ye, turn ye*, from your evil ways; for why *will ye die*, O house of Israel? Ezek. xviii. 23.—xxxiii. 11.

2. And now, &c. judge, I pray you, betwixt me and my vineyard. *What could* have been done *more* to my vineyard, that I have not done in it? Wherefore, when I *looked* that it *should bring* forth grapes, *brought it* forth *wild* grapes. And now I will, &c. lay it waste, &c. I will also command the clouds that they rain no rain upon it. For the *vineyard of the Lord* is the house of Israel, and the men of Judah are his *pleasant plant:* and he *looked for* judgment, but behold oppression; for righteousness, but behold a cry. Isa. v. 3, 7.—They have *turned* unto me *the back*, and not the face; though I taught them, rising early. Jer. xxxii. 33.

2. And now, *because* ye have *done all these works*, saith the Lord, and I spake unto you, rising up early, and speaking, but *ye heard not*, and I called you, but *ye answered not;* therefore, &c. I will cast you out of my sight, &c. *therefore* pray not for this people, &c. for I *will not hear thee*. Jer. vii. 13, 15, 16.

2. *Wilt thou not* from this time cry unto me, *my Father*, &c.? Hast thou seen that which backsliding Israel hath done? &c. And I said, after she had done all these things, *Turn thou* unto me; [*Return unto me, for I have redeemed thee.* Isa. xliv. 72.] but *she returned not;* and, &c. when for *all the causes*, whereby backsliding Israel committed adultery, I had *put her away*, and given her

is under heaven. Col. i. 19—23.

1. We trust in the living God, who is the *Saviour* of *all men*, especially of those that believe: [*Because such obediently submit to the terms of eternal salvation: for initial salvation depends on no term on our part.*] 1 Tim. iv. 10.

1. The *philanthropy*, [or] kindness of God *our Saviour* towards *man* appeared. Tit. iii. 4.—The bread of God giveth *life* unto the *world*:—The bread that I will give is my flesh, which I will give for *the life of the world*. John vi. 33, 51.

1. Jesus said, I am the light of *the world*.—I came, &c. *to save the world*. John viii. 12.—xii. 47.—That *the world may believe* thou hast sent me. John xvii. 12.—This is a faithful saying, and worthy of all acceptation [*or of all men* to be received] that Christ came into the world to save **sinners*, of whom I am *chief*. 1 Tim. i. 15.

1. I exhort, that first of all, supplications, &c. and giving of thanks, be made for *all men*, &c. for *this is good* and *acceptable* [*not in the sight of Zelotes, but*] in the sight of *God our Saviour*, who will have *all men* to be *saved*, and come to the *knowledge of the truth*. For there is, &c. one mediator between God and *men*, the *man* *a bill of divorce*, yet her treacherous sister Judah feared not, but went, and *played the harlot also*. Jer. iii. 4—8.

2. *If thou wilt receive* my words, &c. so that thou *incline thine ear* to wisdom, and *apply thine heart* to understanding, &c. *then* shalt thou understand the fear of the Lord; and *find* the knowledge of God. Prov. ii. 1, &c.

2. As the girdle cleaveth to the loins of a man, so have I *caused to cleave to me* the *whole* house of Israel, saith the Lord; that they might be *unto me* for *a people*, &c. but *they would not* hear. *Therefore*, &c. I will not pity, nor spare, nor have mercy, but *destroy* them. Jer. xiii. 11, 12, 14.

2. This is the condemnation, that *light is come into the world*, and men loved darkness rather than light, *because* their deeds were evil. For every one that [*actually*] *does evil*, hateth the light, neither cometh to the light, *lest* his deeds should be reproved, But he that *does truth*, cometh to the light. John iii. 19, &c.

2. Jeshurun, [*i. e. The righteous*] waxed fat and kicked, &c. He forsook God, &c. and lightly esteemed the Rock of his salvation, &c. They sacrificed to devils, &c. And when the Lord saw it, he abhorred them, *because* of the provoking of his sons and daughters. And he said, I will hide my face from them, &c. for

* If Christ came to save *sinners*, yea, the *chief* of sinners, did his goodness, impartiality, equity, truth, and holiness permit him *unconditionally* to reprobate any sinner *less* than the *chief*? And if he came to save *sinners*, the *chief* not excepted, why does Zelotes *except all* that die in unbelief? If they do not believe, and do their part as *redeemed* souls; is it right to infer, that Christ did not die for them, and do his part as the Redeemer or *Saviour of all men*? Especially, since the Scriptures testify, that *eternal* salvation is suspended on *our works* of faith; and that the reprobates perish, because they *deny in works the Lord that bought them*?

Christ, who gave himself *a ransom for all*, &c. I will therefore, that *men* pray *every where*, &c. without doubting 1 Tim. ii. 1, &c.

1. Mine eyes have seen [*Christ*] thy *salvation*, which thou hast prepared before the face of *all people*, a light to lighten *the Gentiles*, and the glory of thy people *Israel*. [*i. e. the Jews*] Luke ii. 30, &c.—It is a light thing, that thou shouldst be my servant, to raise up the tribes of Jacob [*i. e. the Jews,*] &c. I will also give thee for a light to the *Gentiles*, that thou mayest be my *salvation* unto the *end of the earth*. Isa. xlix. 6.—God, &c. preached before the Gospel to Abraham, saying, In thee [*i. e in* thy seed, which is Christ] shall *all nations* [*yea*] *all families of the earth* be blessed. Gal. iii. 8, 16. Gen. xii. 3.

1. In him [*the Word made flesh*] was life, and the life was the light of *men;* and the light shineth [*even*] in the darkness, &c. [*that*] comprehendeth it not.—John came for a witness, to bear witness of the light, that *all men* through it [δι αυτε φωλος] might believe, &c. That was the true light, which lighteth *every man* that cometh into *the world*. John i. 4, &c.

a fire is kindled in mine anger, and shall burn to the lowest hell, &c. I will spend mine arrows upon them. Deut. xxxii 15, 23.

2. Because I have called, and *ye refused;* I have stretched out my hand, and *no man regarded;* but ye have *set at nought* all my counsel, and *would none* of my reproof: I also will mock when your destruction cometh as a whirlwind. Then shall they call upon me, but I will not answer &c. for that they *hated* knowledge, and *did not choose* the fear of the Lord, &c. Prov. i. 24, &c.—If ye walk contrary to me, &c. I will bring seven times *more* plagues upon you, &c. And if ye *will not* be reformed by these things, I will punish you *yet* seven times, &c. And if ye *will not* for all this hearken to me, &c. I will cast down your carcases upon the carcases of your idols, &c. and my soul shall *abhor* you. Lev. xxvi. 21—30.

2. Every branch *in me* that beareth not fruit [*during the day of salvation*] he taketh away, &c. and it is *withered*, and men gather them, and cast them into the fire, and they are burned. John xv. 2—6.—Ye shall bow down to the slaughter, *because* when I called, ye did *not answer*. Is. lxv. 12.

From the preceding scriptures it appears, that, as in a vine some branches are nearer the root than others: so among mankind some men have a stronger, and more immediate union with Christ than others: but, so long as their *day of salvation* lasts, all men have some interest in him; there being as many ways of being in Christ, as there are dispensations of Gospel grace. That infants are interested *in him*, seems evident from Rom. v. 18. and Mark x. 14. and that Cornelius, for example, was in Christ as a *just heathen*, before he was in him as a *Jewish proselyte*, much more before he was in him as a *Christian believer*, is not less evident from Matt. xxv. 29.—Ps.

1. 23.—Luke xvi. 10, 11. But when the expression, *being in Christ*, is taken in its most confined sense, as it is in some of the epistles, it means a being so fully acquainted with, and so intimately united to, Christ, as to enjoy the privileges peculiar to the *Christian* dispensation; like Cornelius, when he had believed the Gospel *of Christ*, and was baptized with the Holy Ghost. To say, that he was in every respect *without Christ* before, is to strike a blow at the root: it is to suppose that a man can be *accepted out of the Beloved;* work righteousness *without* Christ's assistance, and *bring forth fruits meet for repentance*, in a state of *total separation* from the Vine. Thus it is, however, that the *Solifidianism* of Zelotes meets with the *Pharisaism* of Honestus.

1. *All men* should honour the Son [*by believing on him*] John v. 23.—I will draw *all men* to me. John xii. 32.—The free gift came upon *all men*. Rom. v. 18.—The saving grace of God hath appeared unto *all men*. Tit. ii. 11.—God giveth to *all men* liberally, and upbraideth not. James i. 5.—The Lord is good to *all* [*or* loving to *every man*] and his tender mercies are over *all his works*. Ps. cxlv. 9.—If one *died for all*, then were *all* dead.—He *died for all*, that they which live, should, &c. live to him, who died for them. 2 Cor. v. 14, 15.

2. I have purged thee [*I have done the part of a Saviour*] and thou wast not purged: [*thou hast not done the part of a penitent sinner.*] Ezek. xxiv. 13. Behold, I stand at the door and knock; if *any man hear* my voice, and *open* the door [*by the obedience of faith*] I will come in to him, and sup with him, and he with me. Rev. iii. 20.

1. He is despised and rejected of *men*, &c. We [*men*] esteemed him not, &c. Surely he was wounded for *our* transgressions, &c. and with his stripes *we* are [*initially, and his seed, persevering believers, completely*] healed. *All we* [*men*] like sheep have *gone astray: we have turned every one to his own way*, and the Lord hath laid on him the iniquity of *us all*, &c. He poured out his soul unto *death*, &c. he bore the sin [רבים] *of the* * *multitudes* and made

2. Of a truth I perceive that God is *no respecter* of persons. Acts x. 34.—If ye have respect to persons, ye commit *sin*. James ii. 9. It is written, *Be ye holy*, for I *am* holy. And if ye call on the Father, who, *without respect of persons, judgeth according to every man's work*, pass the time of your sojourning here in *fear;* forasmuch as ye know that ye *were redeemed*, &c. with the precious *blood of Christ*. 1 Pet. i. 17, 18. [*How different is this*

* The *first* signification of the Hebrew word רב (BR) is a *multitude;* and as Isaiah uses it in the plural number, I hope Zelotes will not think that I take an undue liberty, when I render it, *the multitudes:* namely, *the multitudes* of *transgressors* mentioned in the same verse; or the multitudes of *men*, that *have turned every one to his own way*. See verses 3, 6.

intercession for *the transgressors.* Is. liii. 3, 4, 5, 6, 12 —If *any man* sin, we have *an Advocate* with the Father, Jesus Christ the righteous: and he *is the propitiation* for our sins: and not for ours *only*, but *also* for the sins of the *whole world.* 1 John ii. 1, 2.

Gospel from the Gospel of the day! And, if to elect and to reprobate, is to judge that myriads of unborn people shall be eternally loved or hated, without any respect to their tempers and actions; what can we say of doctrines, which fix upon God the spot, that Solomon describes in the following words?] It is *not good* to have *respect of persons* in *judgment.* He that says to the wicked, Thou art righteous, [*or he that says to what is not, thou art wicked, and I unconditionally appoint thee for eternal destruction*] him shall the people curse: nations shall abhor him. Prov. xxiv. 23, 24.

GENERAL REDEMPTION *and* FREE GRACE *are the gracious spring whence flow the* GENERAL, SINCERE *and* RATIONAL *missions, Gospel calls, commands, exhortations and expostulations which follow.*

Through the LIBERTY OF OUR WILL, *we may* IMPROVE *or* NEGLECT *so great redemption; we may make, or* REFUSE *to make our* SINCERE *election and* RATIONAL *calling sure; as appears from the following scriptures.*

1. *God hath reconciled* us to himself by Jesus Christ. 2 Cor. v. 18.

1. Him [*Christ*] God hath exalted to *give repentance* to *Israel*—[*and*] to the *Gentiles* [i. e. *to all mankind, who are made up of Jews and Gentiles.*] Acts v. 31.—xi. 18. [*Hence it is, that*] God now commandeth *all men, every where* to repent; because he will *judge the world* in righteousness. Acts xvii. 30, 31.

1. Thou [*Paul*] shalt be his [Christ's] witness unto *all men.*—To make *all men* see what is the fellowship of the mystery [*of redeeming and sanctifying love.*] Acts xxii. 15. Eph. iii. 9.

2. *We pray you*, in Christ's stead, *be ye reconciled* to God. 2 Cor. v. 20.

2. And they all with one consent began to *make excuse*, &c. I have married a wife, and therefore I *cannot* come, &c. Then the master of the house, being angry, said, &c. None of those men, who *were bidden* [*or called, and refused to make their calling and election sure*] shall taste of my supper. Luke xiv. 18, &c.

2. How long, ye *simple ones*, will ye love simplicity? and the *scorners* delight in scorning? and *fools* hate knowledge? *Turn you* at my reproof: behold, I will pour out my Spirit unto *you.* Prov. i. 22, 23.

1. Look unto me, and be ye *saved, all the ends of the earth.* Is. xlv. 22.—Come unto me, *all* ye that travail [*with sin*] and are heavy laden [*with troubles,*] and I *will give* you rest. Matt. xi. 28.

1. Jesus spake unto them, saying, All power is given unto me in heaven, and *in earth:* go ye therefore, and teach [*proselyte*] *all nations;* baptizing *them* in the name of the *Father,* and of the *Son,* and of the *Holy Ghost.* [*A sure proof this, that the Son has redeemed all nations, and purchased for them the influences of the Holy Ghost.*] Matt. xxviii. 18, 19.

1. Go into *all the world,* and preach the Gospel to *every creature,* &c. and they went forth preaching *every where.* Mark xvi. 15, 20.—*Whosoever will* let him take of the water of *life freely.* Rev. xxii. 17.—The Lord is *not willing* that *any* should perish, but that *all* should come to repentance. 2 Pet. iii. 9.

1. *Come now* [ye rulers of Sodom, ye people of Gomorrah] and *let us reason* together, saith the Lord: though your sins be as scarlet, they shall be as *white as snow,* &c. Ye shall eat the *good* of the land. Isa. i. 10, 18, 19.

1. Ho, *every one* that thirsteth [*for life and happiness*] come ye to the waters, and he that *hath no money;* come ye, buy wine and milk, without money and without price, &c. *Incline** your ear, &c. *hear,* and your *soul shall live,* and I *will make* an everlasting covenant with you, even the sure

2. I am the Lord *thy God,* &c. *open* thy mouth wide, and *I will fill* it. But *my people would not* hearken to my voice, and *Israel would none of me.* Ps. lxxxi. 10, 11.

2. I call heaven and earth to record this day *against you,* that I have set before you life and death, blessing and cursing: Therefore *choose life,* that thou mayest *live.* Deut. xxx. 10.—Mary hath *chosen* the good part. Luke x. 42.—*Choose* you this day whom ye will serve, &c. but as for me, and my house, [*we have made our choice*] *we will serve* the Lord. Josh. xxiv. 15.

2. He that *rejecteth me,* &c. hath one that *judgeth* him: the word [*of the Gospel*] that I have spoken, *the same* shall *judge* him *in the last day.* John xii. 48.—We *will not* have this man to reign over us.—Those, &c. who *would not* that I should reign over them, slay them before me. Luke xix. 14, 27.

2. *If ye be willing* and *obedient,* &c. But *if ye refuse* and rebel, *ye shall be devoured* with the sword: for the mouth of the Lord hath spoken it. *Verses* 19, 20.

2. Thus spake the Lord of hosts, &c. But *they refused* to hearken, and *pulled away the shoulder,* and *stopped* their ears, that they should not hear. Yea, *they made* their heart as an adamant stone, *lest* they should hear the law, and the words which the Lord of Hosts hath sent *in his*

* Zelotes represents the *sure mercies of David,* and *the everlasting covenant,* as absolutely unconditional. But I appeal to Candidus: Does not this passage mention four requisites on our part? Inclining our ear —Hearing:—Seeking the Lord;—And forsaking our wicked way?—And do we not accordingly find, Acts xiii. 34. that many of those, to whom St. Paul offered those *sure mercies,* missed them by *contradicting,* instead of *inclining, their ear?*

mercies of David, &c. *Seek* ye the Lord, while *he may be found:* and *call* upon him, while *he is near.* Let *the wicked forsake* his way, &c. and *return* unto the Lord, &c. for he will *abundantly pardon.* Isa. lv. 1—7.

1. Wisdom standeth in the top of high places: She crieth at the gates, at the entry of the city, &c. Unto you, O *men*, I call, and my voice is to the *sons of men*, &c. Hear, for I will speak excellent things, &c. Receive my instruction rather than choice gold, &c. —Take *my yoke* upon you, and learn of *me;* for I am meek and lowly in heart, and ye shall *find rest* unto your souls; for *my* yoke is easy, and *my* burden is light. Prov. viii. 2, &c. Matt. xi. 29, 30.

1. *All the people* [*of bloody devoted Jerusalem*] ran together unto them [*Peter and John:*] And when Peter saw it, he answered, Ye [*all the people*] are the children of the covenant, which God made, saying to Abraham, "And in thy seed shall *all the kindreds of the earth* be blessed." Unto you [*all the people*] first [*as being Jews*) God, &c. sent his Son Jesus to *bless you* [*all the people*] by turning away *every one of you* from his iniquities. Acts iii. 9, 11, 12, 25, 26.

1. To whom [*the Gentiles*] I send thee, to open *their* eyes, and to turn *them* from darkness to light, and from the power of Satan unto God: *that they may* receive *forgiveness* of sins, and an *inheritance* among them who are sanctified *by faith* that is *in me.* Acts xxvi. 17, 18.

Spirit, &c. *Therefore* it is come to pass, that *as* he cried, and *they would* not hear; so they cried, and I *would not* hear, saith the Lord of Hosts. Zech. vii. 8, 13.

2. I *also* will *choose* their delusions, &c *because* when *I called* none did answer; when I spake they *did not hear;* but they *did evil* before mine eyes, and *chose* that, in which I delighted not. Isa. lxvi. 4.

2. The Jews were *filled with envy*, and spake against those things which were spoken by Paul; contradicting and blaspheming. Then Paul waxed bold, and said, it was *necessary* that the word of God [*the Gospel of Christ*] should *first* have been spoken to *you:* but, seeing *ye put it from you*, and *judge yourselves unworthy of eternal life*, lo, we turn to the Gentiles: For so hath the Lord commanded. Acts xiii. 45, 46.—[*Query. How could it be necessary* that the Gospel should *first* be spoken to those Jews, *if God had eternally fixed that there should be no Gospel*—no Saviour *for them?*]

2. Them that *perish*, *because* they *received not* the love of the truth, that they might be *saved.* And *for this cause* God shall send them strong delusions, &c. that they all might be damned, who *believed not* the truth, but *had pleasure* in unrighteousness. 2 Thess. ii. 10, &c.

1. Behold, *now* is the *accepted time?* behold, *now* is the *day of salvation.* 2 Cor. vi. 2.—Wherefore, beloved, account that the *long-suffering* of the Lord is *salvation;* even as our beloved brother Paul also hath written to you [*in the next passage.*] 2 Pet. iii. 9, 15.—Despisest thou the *riches of God's goodness*, and forbearance, and *long-suffering;* not knowing that the *goodness of God* leadeth *thee* to repentance [*and of consequence to eternal salvation?*] Rom. ii. 4.

2. O Jerusalem, &c. how often *would* I have gathered together thy children [*among whom were the chief priests, scribes, and Pharisees*] as a hen doth gather her brood under her wings, and *ye would not?* Luke xiii. 34.—Thus saith the Lord of hosts: Behold, I will bring upon this city, &c. all the evil that I have pronounced against it; *because they* have *hardened their* necks, *that they might not* hear my words. Jer. xix. 15.—The Lord is *our* God, and we are the people of *his* pasture and the *sheep* of *his* hand. To-day, if *ye will* hear his voice, *harden not* your hearts, as in the provocation, &c. when your fathers saw my works. Forty years long was I grieved with that generation, and said, It is a people that *do err* in their hearts, &c. To whom I sware in *my wrath*, that they *should not* enter into *my rest.* Psa. xlv. 7, &c.

This is one of the *clouds of* Scripture *witnesses*, which we produce in favour of *redeeming free grace*, and *electing free will.* To some people this cloud appears so big with evidence, and so luminous, that they think Honestus and Zelotes, with all the admirers of Socinus and Calvin, can never raise dust enough to involve it in darkness, at least before those who have not yet permitted prejudice to put out both their eyes. It is worth notice, that Honestus has *not one* scripture to prove, that any man can be saved *without* the Redeemer's atonement. On the contrary, we read, that there is salvation *in no other;* that there is *no other name*, or person, *whereby we must be saved;* and that *no man cometh to the Father* but *by Him—the light of the world, and the light of men.* And it is as remarkable, that although the peculiar Gospel of Zelotes is founded upon the doctrine of a *partial* atonement, there is not in all the Bible *one* passage, that represents *the world* as being made up of the elect *only*—not *one* text, which asserts that Christ made an atonement for one part of the world *exclusively* of the other:—no, nor one word which, being candidly understood according to the context, cuts off either man, woman, or child, from the benefit of Christ's redemption; at least so

long as the day of grace and initial salvation lasteth. Nay, the very reverse is directly or indirectly asserted: for our Lord threatened his very *apostles* with a *hell, where the worm dieth not, and the fire is not quenched*, if they did not *pluck out* the *offending eye*. St. Peter speaks of those, who *bring swift destruction upon themselves by denying the Lord that bought them:* and St. Paul mentions the *destruction* of a *brother for whom Christ died;* yea, and the *much sorer punishment* of him *who had trodden under foot the Son of God, had counted the blood of the covenant, wherewith he was sanctified* (and consequently redeemed) *an unholy thing, and hath done despite to the Spirit of grace*, by which Spirit he, and other apostates, *were once enlightened, and had tasted the heavenly gift—the good word of God, and the powers of the world to come.* Heb. x. 29.—vi. 4.

Hence it appears, that of all the unscriptural doctrines, which prejudiced Divines have imposed upon the simple, none is more directly contrary to Scripture, than the doctrine of Christ's *particular* atonement. An Arian can produce, *My Father is greater than I;* and a Papist, *This is my body*, in support of their errors; but a Calvinist cannot produce one word, that excludes even Cain and Judas from the *temporary* interest in Christ's atonement, whereby they had *the day of* initial *salvation*, which they once enjoyed and abused.

The tide of Scripture evidence in favour of *general* redemption is so strong, that at times it carries away both St. Augustin and Calvin, notwithstanding their *particular* resistance.

The former says, *Ægrotat humanum genus, non morbis corporis, sed peccatis. Jacet toto orbe terrarum ab oriente usque ad occidentem grandis ægrotus. Ad sanandum grandem ægrotum descendit omnipotens Medicus. Aug. de verbis Domini, Serm.* 59.—"MANKIND is sick, "not with bodily diseases, but with sins. The HUGE PATIENT lies "ALL THE WORLD over, stretched from East to West. To heal the "HUGE PATIENT, the omnipotent Physician descends from heaven."—As for Calvin, in a happy moment he does not scruple to say, "*Se* "TOTI MUNDO *propitium ostendit, cum* SINE EXCEPTIONE OMNES *ad* "*Christi fidem vocat, quæ nihil aliud est quam ingressus in* VITAM." *Calv. in Job.* iii. 15, 16.—"God shows himself propitious to ALL THE "WORLD, when he, WITHOUT EXCEPTION, invites ALL MEN to believe "in Christ; faith being the entrance into life."—Agreeable to this, when he comments upon these words of St. Paul, *There is one Mediator between God and men, the man Christ*, he says with great truth, "*Cum itaque* COMMUNE *mortis suæ beneficium* OMNIBUS *esse velit* INJU-"RIAM *illi faciunt, qui opinione sua* QUEMPIAM *arcent a spe salutis.*" *Calv. in* 1 *Tim.* ii. 5.—Since therefore, Christ is willing that the BENE-

" FIT OF HIS DEATH should be COMMON to ALL MEN ; they do him an " INJURY, who, by their opinion debar ANY ONE from the hope of " salvation."—If, Calvin himself being judge, they *do Christ an injury, who by their opinion debar* ANY ONE *from the hope of salvation*, how great, how multiplied an injury does Zelotes do to the Redeemer, by his opinion of *particular* redemption : an opinion this which effectually *debars all the unredeemed* from the least well-grounded hope of ever escaping the damnation of hell ; be their endeavours after salvation ever so strong and ever so many.

As I set my seal with fuller confidence to the doctrine of our Lord's *divine* carriage upon the cross, when I hear the centurion, who headed his executioners, cry out, *Truly this was the Son of God* : so I embrace the doctrine of *general redemption* with a fuller persuasion of its truth, when I hear *Calvin himself* say, " Forasmuch as " the upshot of a happy life consists in the knowledge of God, lest " the door of happiness should be shut against ANY MAN, God has " not only implanted in the minds of men that which we call THE " SEED OF RELIGION ; but he has likewise so manifested himself in " all the fabric of the world, and presents himself daily to them in " so plain a manner, that they cannot open their eyes, but they must " needs discover him." His own words are : " *Quia ultimus beatæ* " *vitæ fines in Dei cognitione positus est, ne* CUI *praeclusus esset ad feli-* " *citatem aditus, non solum hominum mentibus indidit illud, quod dici-* " *mus* RELIGIONIS SEMEN : *sed ita se patefecit in toto mundi opificio, ac* " *se quotidie palam offert, ut aperire oculos nequeant, quin eum aspi-* " *cere cogantur. Inst. lib.* i. *cap.* 5. *sect.* 1.—Happy would it have been for us, if Calvin the *Calvinist*, had been of *one* mind with Calvin the *Reformer*.—Had this been the case, he would never have encouraged those who are called by his name to despise the SEED OF RELIGION which *God has implanted in the minds of men, lest the door of happiness should be shut against* ANY ONE. Nor would he inconsistently have taught his admirers to do Christ, and desponding souls, that very " *injury*," against which he justly bears his testimony in one of the preceding quotations.

Although Zelotes has a peculiar veneration for Austin and Calvin, yet when they speak of redemption as the Oracles of God, he begs leave to dissent from them both.

To maintain therefore, even against them, his favourite doctrine of *absolute* election and preterition, he advances some objections, three or four of which deserve our attention, not so much indeed on account of their weight : as on account of the great stress which he lays upon them.

OBJ. I. "You assert," says he, "that the doctrine of GENERAL *redemption* is scriptural, and that no man is absolutely reprobated: but I can produce a text strong enough to convince you of your error. If the majority of mankind were not unconditionally reprobated, our Lord would at least have prayed for them: but this he expressly refused to do in these words, *I pray for them*, (my disciples:) I PRAY NOT FOR THE WORLD. John xvii. 9. Here THE WORLD is evidently EXCLUDED from all interest in our Lord's *praying breath;* and how much more from all interest in his *atoning blood?*"

ANS. I have already touched upon this objection. (Third Check, Vol. i. p. 171.) To what I have said there, I now add the following fuller reply. Our Lord never excluded THE WORLD from ALL share in his intercession. When he said, *I pray for them, I pray not for the world;* it is just as if he had said, "The blessing which I *now* ask for my believing disciples, I do not ask *for the world;* not because I have absolutely reprobated the world, but because the world is not in a capacity of receiving *this* peculiar blessing." Therefore, to take occasion from that expression to traduce Christ as a reprobating respecter of persons, is as ungenerous as to affirm that the master of a grammar-school is a partial, capricious man, who pays no attention to the greatest part of his scholars, because when he made critical remarks upon Homer he once said, "My lecture is for the *Greek* class, and not for the *Latin*."

That this is the easy, natural sense of our Lord's words, will appear by the following observations. 1. Does he not just after (verse 11.) mention the favour which he DID NOT ASK FOR THE WORLD? *Holy Father, keep through thy name those whom thou hast given me* (by the decree of faith,) *that they may be one as we are?*—2. Would it not have been absurd in Christ, to pray the Father to KEEP A WORLD OF UNBELIEVERS, and to MAKE THEM ONE?—3. Though our Lord prayed at first for his disciples alone, did he not before he concluded his prayer, (ver. 20.) pray for future believers?—And then giving the utmost latitude to his charitable wishes, did he not pray (verse 21.) THAT THE WORLD MIGHT BELIEVE—and (verse 23.) THAT THE WORLD MIGHT KNOW THAT GOD HAD SENT HIM?—4. Was not this PRAYING, THAT THE WORLD might be made partakers of the very blessing, which his disciples THEN enjoyed, witness these words, (ver. 24, 25.) *O righteous Father, the world has not known thee: but I have known thee,* and THESE (believers) HAVE KNOWN THAT THOU HAST SENT ME?—5. *The* WORLD HATETH *me*, said our Lord: now if he NEVER *prayed for the* WORLD, how could he be said to have loved and prayed for his *enemies?* How badly will Zelotes be off, if he stands *only* in the imputed righte-

ousness of a man, who would never pray for THE BULK of his enemies or neighbours?—But this is not all; for, 6. If our Lord NEVER *prayed for the world*, he acted the part of those wicked Pharisees, who *laid upon other people's shoulders heavy burdens which they* took care *not to touch with one of their fingers;* for he said to his followers, PRAY FOR *them, who despitefully use you, and persecute you,* (i. e. Pray for THE WORLD.) Matt. v. 44. But if we believe Zelotes, He SAID *and* DID NOT: like some implacable preachers, who recommend a forgiving temper, he gave *good precepts*, and set a *bad example.*

I ask Candidus's pardon for detaining him so long about so frivolous an argument: but as it is that which Zelotes most frequently produces in favour of PARTICULAR *redemption*, and the ABSOLUTE *reprobation* of the world, I thought it my duty to expose his well-meant mistake, and to wipe off the blot which his opinion (not *he*) fixes upon our Lord's character; an opinion this which represents Christ's prayer, *Father, forgive them*, to be all of a piece with Judas's kiss. For if Christ prayed with his *lips*, that his *worldly* murderers MIGHT BE FORGIVEN, while in his *heart* he absolutely excluded them from all interest in the intercession, and in the blood by which alone they COULD BE FORGIVEN; might he not as well have said, My *praying* lips SALUTE, but my *reprobating* heart BETRAYS you: HAIL, reprobates, and BE DAMNED?

OBJ. II. "All your 'carnal reasonings' and logical subtleties can "never overthrow the plain word of God. The Scriptures cannot "be broken, and they expressly mention PARTICULAR *redemption.* "Rev. v. 8, 9. we read that *Four and twenty elders, having harps,* "*sung a new song, saying*, &c. *Thou hast* REDEEMED US *to God by thy* "*blood*, OUT OF EVERY KINDRED, AND TONGUE, AND PEOPLE, AND NATION. "Again, Rev. xiv. 1. &c. we read of one hundred and forty-four "thousand *harpers that stood with the Lamb on mount Sion, having his* "*Father's name written in their foreheads, and, &c. singing as it were* "*a new song, which no man could learn but the one hundred and forty-* "*four thousand who were* REDEEMED FROM THE EARTH, &c. *these were* "REDEEMED FROM AMONG MEN. Now, if ALL MEN were REDEEMED, "would not St. John speak nonsense if he said, that the elect were "REDEEMED FROM AMONG MEN? But as he positively says so, it fol- "lows, that the generality of men are *passed by*, or left in a reprobate "state, ABSOLUTELY *unredeemed.*"

ANS. There is a redemption by *power*, distinct from, though connected with, our redemption by *price.* *That* redemption is in many things *particular;* consisting chiefly in the actual bestowing of the temporal, spiritual, or eternal deliverances and blessings, which the

atoning blood has peculiarly merited for *believers; Christ being the Saviour of* ALL *men, but* ESPECIALLY *of them that* BELIEVE. Various degrees of THAT *redemption* are pointed out in the following scriptures, as well as in the passages which you quote out of the book of Revelation. *The angel who* REDEEMED *me from all evil, bless the lads.—The Lord hath* REDEEMED *you from the hand of Pharaoh.—When these things begin to come to pass, then look up, for your* REDEMPTION draweth nigh.—*Ye are sealed, &c.* UNTIL *the* REDEMPTION *of the purchased possession.—We ourselves groan, waiting for the* REDEMPTION *of our body.* —When therefore some eminent saints sing, *Thou hast* REDEEMED *us to God by thy blood* (sprinkled upon our consciences through faith) *out of every kindred, &c.* it is not because Christ shed more blood upon the cross for them than for other people; but because, through the *faithful* improvement of the *five talents*, which sovereign, distinguishing grace had intrusted them with, they *excelled in virtue*, and *overcame the accuser of the brethren by the blood of the Lamb*, more gloriously than the generality of their fellow-believers do.

One or two arguments will, I hope, convince the reader, that Zelotes has no right to press into the service of Free Wrath the texts produced in his objection; as he certainly does, when he applies them to a *particular* redemption *by price.*—1. God promised to Abraham, that *all the nations*, yea, *all the kindreds of the earth, should be blessed in his seed*, that is, *in Christ, the propitiation for the sins of the whole world.* And our Lord commands accordingly, that his redeeming work be preached *to every creature among all nations:* but if there be no redemption, but that of those *elders* and *saints*, mentioned Rev. v. 8, 9. and said to be REDEEMED *to God out of every kindred, and tongue, and people, and nation*, it follows, That EVERY *kindred, and tongue, and people, and nation*, is left UNREDEEMED, in flat contradiction to God's promise, as well as to the general tenor of the Scriptures.—2. The number of the *saved* is greater than that of the *redeemed.* For St. John, Rev. vii. 9. describes the SAVED as *a great multitude, which no man could number.* But the persons REDEEMED *from the earth*, and REDEEMED *from among men*, are said to be just one hundred and forty-four thousand: whence it follows, either that an *innumerable multitude* of men will sing *salvation to the Lamb*, without having been *redeemed;* or that one hundred and forty-four thousand souls are *a multitude, which no man can number;* and that as the number of these *redeemed from the earth* and *from among men*, is already COMPLETED, all the rest of mankind are consigned over to inevitable finished damnation. Thus, according to the objection which I answer, Zelotes himself is passed by, as well as *every kindred, and tongue, and people,*

and nation.—O ye *kindreds and tongues*, ye *people and nations*;—Ye English and Welsh, ye Scotch and Irish, awake to your native good sense; nor dignify any longer with the name of "*Doctrines of* GRACE" *inconsistent* tenets imported from Geneva,—*barbarous* tenets, that rob you *nationally* of the inestimable jewel of *redemption*, and leave you *nationally* in the lurch with Cain and Judas—with wretches, whose reprobation (if we believe Zelotes,) was *absolutely ensured*, before your happy islands emerged out of the sea, and the sea out of the chaos.

OBJ. III. But, we are pressed with *rational*, as well as *scriptural* arguments. To show that Christ, who was lavish of his tears over justly-reprobated Jerusalem, was so sparing of his blood, that he would not shed one drop of it for the *world*, and for the reprobated sinners therein, much less for the arch-reprobate, Judas:—to show this, I say, Zelotes asks, "How could Christ redeem Judas? Was not "Judas's soul *actually* in hell, beyond the reach of redemption, when "Christ bled upon the cross?"

ANS. The fallacy of this argument will be sufficiently pointed out by retorting it thus: "How could Christ redeem David? Was not "David's soul actually in heaven, beyond the need of redemption, "when Christ bled upon the ignominious tree?" The truth is: From the foundation of the world Christ *intentionally* shed his blood, to procure a *temporary salvation* for all men, and an *eternal salvation for them that obey him*, and *work out their salvation with fear and trembling*. With respect to David and Judas, *in the day of their visitation*, through Christ's *intended* sacrifice, they had both *an accepted time*; and, while the one by penitential faith SECURED *eternal* salvation, the other by obstinate unbelief TOTALLY FELL from *initial* salvation, and by *his own* sin *went to* HIS OWN, and not to Adam's *place*.

OBJ. IV. As to the difficulty, which Zelotes raises from a *supposed* "Defect in divine WISDOM, if Christ offered for ALL a sacrifice which "he foresaw MANY would not be benefited by:" I once more observe, that ALL MEN UNIVERSALLY ARE benefited by the sacrifice of the Lamb of God. For *all* men enjoy *a day of* INITIAL and TEMPORARY *salvation*, in consequence of Christ's mediation: and if *many* do not IMPROVE *their* REDEMPTION so as to be *eternally* benefited thereby, their madness is no more a reflection upon God's wisdom, than the folly of those angels, who did not IMPROVE *their* CREATION.—Again, This objection, taken from divine *wisdom*, and levelled at our doctrine, is so much the more extraordinary, as, upon the plan of *particular redemption*, divine *wisdom* (to say nothing of divine veracity, impar-

tiality, and mercy,) receives an eternal blot. For, how can *God judge the world* in WISDOM *according to the* GOSPEL? Rom. ii. 16. How can he WISELY *upbraid men with their* IMPENITENCY, and *condemn them* BECAUSE *they have* NOT BELIEVED *in the name of his only begotten Son*, John iii. 18. if there never was FOR THEM a *Gospel* to embrace, *repentance* to exercise, and an *only begotten Son of God* to believe in?

And now, Reader, sum up the evidence arising from the scriptures balanced, the arguments proposed, and the objections answered in this Section; and say, whether the doctrines of bound will and curtailed redemption, or, which is all one, the doctrines of necessary sin and absolute, personal, yea, national reprobation, can with any propriety be called either SWEET "doctrines of GRACE," or SCRIPTURAL doctrines of WISDOM.

SECTION X.

The doctrine of FREE GRACE *is farther maintained against* Honestus; *and that of* FREE WILL *and* JUST WRATH *against* Zelotes.

The SCALE of FREE GRACE and JUST wrath in God.

Resistible *Free grace* is the spring of all our graces and mercies.

The Father, as Creator, gives to the Son, as Redeemer, the souls that yield to his *paternal* drawings; and they who resist those drawings, *cannot* come to the Son for rest and liberty.

1. IT is *God* who *worketh* in you both to *will* and to *do* of his good pleasure. [*That is, God, as Creator, has wrought in you the power to will and to do what is right: God, as Redeemer, has restored you that noble power, which was lost by the fall: and God, as Sanctifier, excites and helps you to make a proper use of it. Therefore* grieve him *not: for, as it is his good pleasure to help you now: so, if you* do despite to the Spirit

The SCALE of FREE WILL in man, without FREE wrath in God.

Perverse *Free will* is the spring of all our sins and curses.

The Son, as Redeemer, brings to the Father, for the promise of the Holy Ghost, the souls that yield to his *filial* drawings; and they who resist those drawings, *cannot* come to the Father for the Spirit of adoption.

2. WHEREFORE, *work out* your *own salvation* with fear and trembling: [Arise and *be doing*, and the Lord be with you, 1 Chron. xxii. 16.] DO all things without disputing, &c. *that* I may rejoice that I have not run *in vain*, neither laboured *in vain*. I follow after, *if that* I may apprehend that, for which I am apprehended of Christ.—This one thing I DO, *&c.* I *press* towards the mark, *&c.* —*Be followers* of me—*for* many

of his grace, *it may be his good pleasure* to give you up to a reprobate mind, *and to* swear in his anger, that his Spirit shall strive with you *no more.—That this is the apostle's meaning, appears from his own words to those very Philippians in the opposite scale.*] Phil. ii. 13.

1. Thy people [*shall, or will be*] *willing* in the *day of thy power:* [*Or, as* we have it *in the reading Psalms:*] In the day of *thy power* shall the people offer free-will offerings. Ps. cx. 3.

2. I am not [*personally*] sent but to the lost *sheep* of the house of Israel.—But *my people, &c.* would none of me.—Matt. xv. 24. Ps. lxxxi. 11. He came to his own, and *his own* received him not. John i. 11.—The *power of the Lord* was present to heal *them*, &c. but the Pharisees murmured, —They *rejected* the counsel of God against themselves. Luke v. 17, 30. vii. 30.—If I by the finger [i. e. the *power*] *of God* cast out devils, no doubt the kingdom of God [*the day of God's power*] is come upon you, Luke xi. 15, &c. He did not many mighty works [*i. e. he did not mightily exert his power*] there, *because* of their unbelief. —He could there do no mighty work [*consistent with his wise plan*] and he marvelled *because* of their unbelief, [*which was the source of their unwillingness.*] Matt. xiii. 58.—Mark vi. 5, 6.—Now the things which belong unto thy peace, &c. are hid from thine eyes, *because* thou knewest not the *day* of [*my power and of*] thy visitation. Luke xix. 42, &c. How *often would* I have gathered thy children, as a hen does gather her brood under her wings, and *ye would not?* Luke xiii. 34. [*Any one of those scriptures shows that free grace does not necessitate free will; and all of them together make a good measure, running over into Zelotes's bosom.*]

1. God hath exalted him [Christ] to *give repentance.* Acts v. 31.—God peradventure [i. e. *if they are not judicially given up to a reprobate mind, and they do not obstinately harden themselves*] will *give* them [that oppose themselves] *repentance* to the acknowledging of the truth. 2 Tim. ii. 25.

2. God is willing, that *all* should come to *repentance.* 2 Pet. iii. 9.—God's goodness leadeth thee to *repentance.* Rom. ii. 4.—And the rest of the men, which were not killed by these plagues, *yet repented not.* Rev. ix. 20.—Then began he to upbraid the cities, &c. *because they repented not.* Matt. xi. 20.—I *gave* her space to repent, and she *repented not.* Rev. ii. 21.

1. Every good *gift*, &c. is from above, and cometh down from the Father of lights. James i. 17.—*Faith* is the *gift* of God. Eph. ii. 8.—They rehearsed how *God walk*—enemies of the cross of Christ, whose end is *destruction.* —Those things, which ye have seen in me, DO: and the God of peace *shall* be with you. Phil. ii. 12, &c.—iii. 12, &c.—iv. 9, &c.

2. Faith cometh by *hearing* [*the work of man*] Rom. x. 17.—Lord, I *believe*, [*not, Thou believest for me,*] *help* thou my unbelief. Mark ix. 24.—He *upbraided* them

had opened the door of *faith* [*in Christ*] to the Gentiles. Acts xiv. 27.—To you it is *given*, on the behalf of Christ, to believe in him. Phil. i. 29.

1. When the Gentiles heard this, they were glad, and as *many* as were [τεταγμενοι] *disposed** with their unbelief. Mark xvi. 14.—HOW is it, ye have no faith? Mark iv. 40.—How can *you* believe, *who receive* honour one of another? John v. 44.—The publicans believed, &c. And ye, when ye had seen it, repented not afterward *that ye might believe*. Matt. xxi. 30.—Thomas said, *I will not believe*. John xx. 25.—Having damnation, *because* they have *cast* off their first *faith*. 1 Tim. v. 12.

2. These [*the Jews of Berea*] were more noble *or candid* than those of Thessalonica, in that

* The Rev. Mr. Madan, in his *Scriptural Comment upon the* xxxix *Articles*, 2d. Ed. p. 71, says, "*This method of construction is attended with the disadvantage of giving the* "Greek *language a sense which it disowns, and therefore to be rejected.*" And in support of this assertion, and of Calvinism, he quotes Mr. Leigh's *Critica Sacra*: but I think, most unfortunately, since in the very next page we have it under Mr. Leigh's, and of course under Mr. Madan's own hand, that the learned scholiast "*Syrus renders it* [the contro-"verted word] *dispositi*," [DISPOSED] "*for he knew not, that the* HERETICS OF OUR DAY "*would* DREAM *of understanding* τεταγμενοι, &c. *to signify* INWARDLY DISPOSED." Now as "THE REMONSTRANTS" are immediately after by name represented as "THE "HERETICS OF OUR DAY," I beg leave to vindicate their heresy: though, I fear it must be at the expense of Mr. Madan and Mr. Leigh's "Orthodoxy."

First then, take notice, Reader, that these gentlemen grant us all we contend for, when they grant that the word, which our translators render *ordained*, means also *disposed*, placed, ordered, or ranged, as soldiers that keep their ranks in the field of battle; which is the ordinary meaning of the expression in the classics. Now, according to Mr. Madan's scheme, the *disposition* of the persons that believed, was merely "*extrinsic*, outward:" they had no hand in the matter, God *disposed* them by his necessitating grace, as Bezaleel *disposed* the twelve precious stones, which adorned Aaron's breastplate. But, according to our supposed "heresy," the free will of those candid Gentiles, (in subordination to free grace) had a hand in *disposing* them *to take the kingdom of heaven by violence*. They were like willing soldiers, who obey the orders of their general, and *range* or *dispose* themselves to storm a fortified town.

2. But, says Mr. Madan, "*the Greek language disowns this sense.*" To this assertion I oppose all the Greek Lexicons I am acquainted with, and (for the sake of my *English* readers) I produce Johnson's *English* dictionary, who, under the word *Tactics*, which comes from the *controverted* word *Tatto*, informs us that *Tactics* is "The art of *ranging men* in the field of battle:" and every body knows, that before *men* can be *ranged* in the field, two things are absolutely necessary: an authoritative, directing skill in the general, and an active obedient submission in the soldiers. This was exactly the case with the Gentiles mentioned in the text: before they could be *disposed for eternal life*, two things were absolutely requisite: the helpful teaching of God's *free grace*, and the submissive yielding of their own *free will*, touched by that *grace*, which the *indisposed* (at least at that time) *received in vain*.

3. It is remarkable, that the word τεταγμενος occurs but in one other place in the New Testament, Rom. xiii. 1. *The powers that are, are* τεταγμεναι, *ordained* or *placed*: and

for, [*our translators say ordained to*] eternal life *believed*. Acts xiii. 48.	they *received* the word with all readiness of mind, and *searched* the Scriptures daily, whether those things were so: therefore *many* of them *believed*. Acts xvii. 11, 12.

I grant, that there it signifies a divine, "*extrinsic*" appointment only: but why? Truly because the apostle immediately adds υπο τ Θ, *They are ordained* or *placed* OF GOD. Now if the word τεταγμενος alone necessarily signified *ordained*, *disposed*, or *placed* OF GOD, as Mr. Madan's scheme requires; the apostle would have given himself a *needless* trouble in adding the words OF GOD when he wrote to the Romans; and as St. Luke adds them not in our text, it is a proof, that he leaves us at liberty to think, according to the doctrine of the Gospel axioms, that the Gentiles, who believed, WERE DISPOSED to it by the concurrence of *free grace* and *free will*—of GOD and THEMSELVES. God *worked*, to use St. Paul's words, and THEY *worked out*.

4. A similar scripture will throw light upon our text. Rom. ix. 22. we read that *God endureth with much long-suffering the vessels of wrath*, κατηρτισμενα, FITTED *for destruction*. The word *fitted*, in the original, is exactly in the same voice and tense as the word *ordained* or *disposed* in the text. Now, if Mr. Madan's observation about "the Greek language" be just, and if the Gentiles who believed, were ENTIRELY *disposed* OF GOD *to eternal life*, so these *vessels of wrath* were ENTIRELY *fitted* OF GOD *for destruction*. But if he, and every good man, shudders at the horrid idea of worshipping a God who absolutely *fits* his own creatures *for destruction*: if the words κατηρτισμενα εις απωλειαν means not only *inwardly fitted*, but SELF-*fitted* rather than GOD-*fitted for destruction*, why should not τεταγμενοι εις ζωην αιωνιον mean SELF-*disposed*, as well as GOD-*disposed*, *for eternal life*.

5. St. Luke, who wrote the Acts, is the best explainer of the meaning of his own expression. Accordingly, Luke ii. 51. we find, that he applies to Christ a word answering to, and compounded of, that of our text. *He was*, says he, (υποτασσομενος) SUBJECT OF SUBJECTED *to his parents*. Now, I appeal to my readers, and ask, whether the Remonstrants deserve the name of "dreaming heretics" for believing, (1) That our Lord's *subjection to his parents* was not merely "outward" and passive, as that of an undutiful child, who *is subject* to his superiors, when, rod in hand, they have forced him to submit: and (2) That it was "*inward*" and active, or, to speak plainer, that *he subjected* HIMSELF of his own free will to his parents.

6. St. Paul informs us, that the *veil* of Moses *is yet upon the heart of the Jews when they read* the Old Testament; and one would be tempted to think, that Calvin's veil is yet upon the eyes of his admirers, when they read the New Testament. What else could have hindered such learned men as Mr. Leigh and Mr. Madan from taking notice, that when the sacred writers use the passive voice, they do it frequently in a sense, which answers to the Hebrew voice *Hithpahel*, which means *to cause ones' self to do a thing*. I beg leave to produce some instances. 1 Cor. xiv. 32. *The spirits of the prophets* υποτασσονται *are subject* (i. e. *subject* THEMSELVES) *to the prophets*.—Rom. x. 3. Ουχ υπεταγησαν, *They have not been subjected*, or, (as our translators, Calvinists as they were, have not scrupled to render it) *They have not submitted* THEMSELVES *to the righteousness of God*.—Acts ii. 40. σωθητε, *Be ye saved*, or *save* YOURSELVES.—Eph. v. 22. *Wives*, υποτασσεσθε, *be subject* or *submit* YOURSELVES *to your own husbands*.—2 Pet. v. 6. ταπεινωθητε, *Be humble*, or *humble* YOURSELVES.—James iv. 7. υποταγητε, *Be ye submissive*, or as we have it in our Bibles, *submit* YOURSELVES *to God*, &c. &c. I hope these examples will convince my readers, that, if our translators had shown themselves "heretics," and men unacquainted with "the Greek language," supposing they had rendered our text, *As many*

1. He *that hath* an ear to hear, let him hear what the *Spirit* saith. Rev. ii. 7.

1. Can the Ethiopian change his skin, and the Leopard his

2. *They have* ears to hear, and hear not; for they are a *rebellious* house. Ezek. xii. 2.

2. [*It is very remarkable that the Lord, to show his readiness to*

as (THROUGH GRACE) *had disposed themselves*, or *were* (inwardly) *disposed for eternal life, believed*, they can hardly pass for orthodox or good Grecians now, since they have so often been guilty of the pretended error, which Mr. Leigh supposes peculiar to the "dreaming heretics of our day."

7. All the Scriptures show, that *man* and *free will* have their part to do in the work of our salvation, as well as *Christ* and *free grace*. If this is denied, I appeal to the multitude of passages, which fill my *second* scale; and I ask, Is it not strange, that a doctrine, supported by such a variety of SCRIPTURES, should be called "heresy" by men, that as "real Protestants," profess to admit the SCRIPTURES as the rule of their faith. I shall conclude this note by an appeal to the *context*.

8. St. Paul, having called the Jews to believe in Christ, bids them *Beware*, Acts xiii. 40. *lest* they should be found among the *despisers* that *perish* in their unbelief. Now, how absurd would this caution have been, if a forcible decree of absolute election or reprobation had irreversibly *ordained them to eternal life*, or *to eternal death*. Would the apostle have betrayed more folly if he had bid them *Beware lest* the sun should rise or set at its appointed time? Again, verse 46. we are informed, that these unbelievers *judged* THEMSELVES *unworthy of eternal life*, and *put the word* of God's grace *from them*. But if Mr. Madan's scheme were scriptural, would not the historian have said, that God, from the foundation of the world, had absolutely *judged* THEM *unworthy of eternal life*, and therefore had never PUT, or sent TO THEM the word of his grace?—Once more: We are told, verse 45, that indulged *envy*, which the Jews *were filled with*, made them *speak against those things which were spoken by Paul*, that is, made them disbelieve, and show their unbelief. Now, is it not highly reasonable to understand the words of the text thus, according to that part of the context: *As many as* did not obstinately harbour *envy*, prejudice, love of honour, or worldly-mindedness:—*as many as* did not *put the word from them, and judge themselves unworthy of eternal life, believed?*—Nay, might we not properly explain the text thus, according to the doctrine of the talents, and the progressive dispensations of divine grace, so frequently mentioned in the Scriptures: *As many as* believed in God, *believed* also in CHRIST, whom Paul particularly preached at that time.—*As many as* were humble and teachable, received the engrafted word, for *God resisteth the proud, but giveth grace to the humble. His secret is with them that fear him*, and *he will show them his covenant*.

9. But what need is there of appealing to the *context?* Does not the TEXT answer for itself; while Mr. Madan's sense of it affords a sufficient antidote to all, who dislike *absurd* consequences, and are afraid of *traducing* the Holy One of Israel? Let reason decide. If AS MANY AS [in Antioch] *were* Calvinistically *ordained to eternal life*, believed under that sermon of St. Paul (*for almost the whole city came together to hear the word of God*) it follows, that all who believed not *then*, were eternally shut up in unbelief: that all the elect believed at once: that they who do not believe at one time, shall never believe at another: and that when Paul returned to Antioch, few souls, if any, could be converted by his ministry: God having at once taken as MANY *as were ordained to eternal life*, and left all the rest to the devil. But,

10. The most dreadful consequence is yet behind: If they that believed did it merely because they *were* ABSOLUTELY *ordained* OF GOD *to eternal life;* it follows, by a parity of reason, that those who *disbelieved*, did it merely because they were absolutely ordained of God to eternal death; God having bound them by the help of Adam in everlasting chains of unbelief and sin. Thus, while proud, wicked, stubborn unbelievers are entirely exculpated, the God of all mercies is indirectly charged with free wrath, and finished damnation.

spots; *then* may ye also *do good* [*without my gracious help*] that are accustomed to do evil. Jer. xiii. 23.

1. Neither knoweth any man the Father, *save*, &c. he to whomsoever the Son *will reveal* him; [*and he will reveal him unto babes, as appears from the context.*] Matt. xi. 25, 27.—Flesh and blood hath not revealed this unto thee [*that Jesus is the Christ, &c.*] but *my Father*. Matt. xvi. 17.

help those obstinate offenders, says just after:] O Jerusalem, *wilt thou not* be made clean? *When* shall it once be?

2. *God* resisteth the proud, but *giveth grace* to the *humble*, [*i. e. to babes:*] &c. *Submit* therefore *yourselves* to God, &c. *humble yourselves* in the sight of the Lord, and he shall lift you up. James iv. 6, &c.—*If any man will do his will*, he *shall know* of the doctrine, whether it be of God. John vii. 17.—The *secret* of the Lord is with them that *fear* him. Ps. xxv. 14.

To understand aright some passages in St. John's Gospel, we must remember, that, wherever *the Gospel* OF CHRIST is preached, the FATHER particularly DRAWS to the SON as *Redeemer* those that believe in him as *Creator*. And this he does, sometimes by cords of love, sometimes by cords of fear, and always by cords of conviction and humiliation. They that yield to these drawings, become *babes, poor in spirit*, and members of *the little flock* of humble souls, *to whom it is the Father's good pleasure to give the kingdom. For he giveth grace to the* HUMBLE; yea, *he giveth grace and glory, and no good thing will he withhold from them that* follow his drawings, and *lead a godly life*. Those convinced, humbled souls, conscious of their lost estate, and inquiring the way to heaven as honest Cornelius, and the trembling jailer—those souls, I say, the FATHER in a particular manner GIVES to the SON, as being prepared for him, and just ready to enter into his dispensation. *They believe in God, they* must *also believe in Christ;* and the part of the Gospel, that eminently suits them, is that which Paul preached to the penitent jailer; and Peter to the devout centurion.

The Jews about Capernaum showed great readiness to follow Jesus: but it was out of curiosity, and not out of hunger after righteousness. Their hearts went more after loaves and fishes, than after grace and glory. In a word, they continued to be grossly unfaithful to their light under the dispensation of the Father, or of God as Creator. Hence it is, that our Lord said unto them, *Labour not for the meat which perisheth, but for that which endureth to everlasting life*. Mind your souls as well as your bodies, be no more practical Atheists. To vindicate themselves they pretended to have a great desire to serve God. *What shall we do*, said they, *that we may work the works of*

God? This is the work of God, replied our Lord:—This is the thing which God peculiarly requires of those, who are under HIS dispensation,—*that ye believe on him whom he hath sent*—i. e. that ye submit to MY dispensation. Here the Jews began to cavil and say, *What sign showest thou, that we may believe thee?* Our Lord, to give them to understand that they were not so ready to *believe* upon proper evidence as they professed to be, said to them, *Ye have seen me* and my miracles, *and* yet *ye believe not*. Then comes the verse, on which Zelotes founds his doctrine of absolute grace to the elect, and of absolute wrath to all the rest of mankind: *All that the Father* [particularly] *giveth me*, because they are particularly convinced, that they want a *Mediator* between God and them; and because they are obedient to his drawings, and to the light of their dispensation:—all these, says our Lord, *shall*, or *will come unto me, and* I will be as ready to receive them, as the Father is to draw them to me, for *him that cometh to me, I will in nowise cast out:* I will admit him to the privileges of MY dispensation: and, if he be faithful, I will even introduce him into the dispensation of the Holy Ghost,—into *the kingdom, that does not consist in meat and drink*, nor yet in bare penitential *righteousness;* but also in *peace and joy* IN THE HOLY GHOST. *And this is the Father's will, that, of all whom he has given me*, that I may bless them with the blessings of my dispensation, *I should lose nothing* BY MY NEGLIGENCE AS A SAVIOUR OR AS A SHEPHERD: Although some will *lose* THEMSELVES by their own perverseness, and wilful apostacy. That this is our Lord's meaning is evident from his own doctrine about *his disciples being the salt of the earth*, and about some *losing their savour*, and *losing their own soul*. But, above all, this appears from his express declaration concerning one of his apostles.—This being premised, I balance the favourite text of Zelotes thus:

1. All that the *Father giveth me* [*by the decree of faith, according to the order of the dispensations*] shall [*or* will] come to me; and him that cometh unto me I will in nowise cast out. [If he be lost, it will not be by my losing him, but by his *losing his own soul*. It will not be by my *casting him out*, but by his casting himself out: witness the young man, who thought our Lord's terms too hard, and *went away sorrowful;* witness

2. I have manifested thy name [*O Father*] to the *men* whom thou hast *given me* out of the world. Thine they were [*they belonged to thy dispensation, they believed in thee*] and thou *gavest them me*, [they entered *my dispensation*, and believed in *me*.]—Those that thou gavest me, I have kept [*according to the rules of my dispensation*] and none of them is lost, BUT [*he that has destroyed himself, Judas,*] the son of perdition, *that the Scrip-*

again Judas, who *went out*, and of his own accord *drew back unto perdition.*] John vi. 37.

ture might be fulfilled. John xvii. 6, 12.

Inquire we now what SCRIPTURES were FULFILLED by the perdition of Judas. They are either *general* or *particular*: 1. The *general* are such as these: *The turning away of the simple shall* SLAY *them.* Prov. i. 32. *When the righteous man turneth from his righteousness,* [and who can be a *righteous man* without true faith?] *he shall die in his sin.*—Again: *When I say to the righteous that* HE SHALL SURELY LIVE, *if he trust to his righteousness, and commit iniquity,* HE SHALL DIE FOR IT. Ezek. iii. 20.—xxxiii. 13. 2. The *particular* scriptures *fulfilled* by the destruction of Judas are these: Ps. xli. 9. *Mine own familiar friend, in whom I trusted, who did eat of my bread, hath lift up his heel against me.* These words are expressly applied to Judas by our Lord himself, John xiii. 18. and they demonstrate that Judas was not always a cursed hypocrite, unless Zelotes can make appear that our Lord reposed his *trust* in a hypocrite; whom he had chosen for his *own familiar friend*:—Again: *Let his days be few, and let another take his office* or *his bishopric.* These words are quoted from Ps. cix. and particularly applied to Judas by St. Peter, Acts i. 20. Now to know whether Judas's perdition was absolute, flowing from the unconditional reprobation of God, and not from Judas's foreseen backsliding, we need only compare the two Psalms where his sin and perdition are described. The one informs us, that before he lifted up his heel against Christ, he was *Christ's own familiar friend*, and so sincere that the Searcher of hearts *trusted in him*: and the other Psalm describes the cause of Judas's personal reprobation thus: *Let his days be few, and let another take his office*, &c. BECAUSE THAT [though he once knew how to tread in the steps of the merciful Lord, who honoured him with a share in his *familiar friendship*, yet] *he* REMEMBERED NOT *to show mercy, but* PERSECUTED *the poor, that he might even slay the broken in heart.* AS *he loved cursing*, so *let it come unto him*: AS *he delighted not in blessing*, so *let it be far from him*: AS *he clothed himself with cursing like as with a garment*, so *let it come into his bowels like water.* Ps. cix. 8, 16, &c.—Hence it is evident that if Judas was LOST agreeably to the scriptural prediction of his PERDITION; and if that very prophecy informs us that *his days were few*, BECAUSE HE *remembered not to show mercy*, &c. we horribly wrong God when we suppose, that this means, BECAUSE GOD *never remembered to show any mercy to Judas*,—BECAUSE GOD was a graceless God to Iscariot thousands of years before the infant culprit drew his first breath. Brethren and fathers, as many as

are yet concerned for our Creator's honour, and our Saviour's reputation, resolutely bear your testimony with David and the Holy Ghost, against this doctrine: so shall Zelotes blush to charge still the Father of mercies with the *absolute* reprobation of Judas, not only in opposition to all good nature, truth, and equity; but against as plain a declaration of God, as any that can be found in all the Scriptures. *Let his days be few, and let another take his office*, &c. BECAUSE *he remembered not to show mercy, but persecuted the poor, that he might* [betray innocent blood, and] *even slay the broken in heart.**

* To say that God stood in need of Judas's wickedness to deliver his Son to the Jews, is not less absurd than impious. *God has no need of the sinful man.* Any boy that had once heard our Lord preach in the temple, and seen him go to the garden of Gethsemane, might have given as proper an information to the high priest, and been as proper a guide to the mob, as Judas; especially as Christ was not less determined to deliver himself, than the Jews were to apprehend him. With regard to the notion, that Judas was a wicked man—an absolute unbeliever—a cursed hypocrite, when our Lord gave him a place in his familiar friendship, and raised him to the dignity of an apostle, it is both unscriptural and scandalous.—1. *Unscriptural;* For the Scriptures inform us, that when the Lord *immediately* proceeds to an election of that nature, *he looketh on the heart*, 1 Sam. xvi. 7.—Again, when the eleven apostles prayed, that God would overrule the lot which they were about to cast for a proper person to succeed Judas, they said, *Thou, Lord, who knowest the* HEARTS OF ALL MEN, *show which of these two* THOU HAST CHOSEN, that he may *take part of the* MINISTRY, *from which Judas by* TRANSGRESSION *fell.* Acts i. 24. Now, as Judas FELL BY TRANSGRESSION, he was undoubtedly raised *by righteousness*, unless Zelotes can make it appear, that he rose the same way he fell; and, that as he fell by a bribe, so he gave some of our Lord's friends a bribe, to get himself nominated to one of the twelve apostolic bishoprics. But even then, how does this agree with our Lord's KNOWING THE HEART, and CHOOSING accordingly? 2. This notion is *scandalous:* it sets Christ in the most contemptible light. How will he condemn, in the great day, men of power in the Church, who, for by-ends, commit the care of souls to the most wicked men? How will he even find fault with them, if he did set them the example himself, in passing by all the *honest* and *good* men in Judea, to go and set the apostolic mitre upon the head of a *thief*—of a *wolf in sheep's clothing?* In the name of wisdom I ask, Could Christ do this, and yet remain the GOOD *shepherd?* How different is the account, that St. Paul gives us of *his* own election to the apostleship. *The glorious Gospel of God was committed to my trust*, says he; *and I thank Christ, who hath enabled me*, FOR THAT HE COUNTED ME FAITHFUL, PUTTING ME *into the ministry*, 1 Tim. i. 11, 12. Now if we represent Christ as *putting Paul into the ministry* because he counted him FAITHFUL, and Judas, because he counted him *unfaithful*, —a thief—a traitor—a cursed hypocrite; do we not make Christ a Proteus? Are his ways equal? Has he not two weights!—God, I grant, sets sometimes a wicked king over a wicked people, but it is according to the ordinary course of human affairs, and *in his anger;* to chastise a sinful nation with a royal rod. But what had the *unformed* Christian church done, to deserve being scourged with the rod of apostolic wickedness? and what course of human affairs obliged our Lord to fix upon a wicked man in a *new* election to a *new* dignity —and, what is most striking, in an election to which he proceeded without the interposition of any *free agent* but HIMSELF?

O Zelotes, mistake me not: If I plead the cause of Judas's *sincerity*, when he *left all to follow Christ*, and when our Lord passed by thousands, *immediately* to choose him for *his own familiar friend in whom he trusted*,—for a preacher of his Gospel, and an apostle of

To conclude: If GOD has taken such particular care to clear himself from the charge of ABSOLUTELY appointing Judas to be a *son of perdition:* nay, if CHRIST himself asserts, that the FATHER GAVE HIM Judas, as well as the other apostles:—and if the HOLY GHOST *declares by the mouth of David*, that Judas was once *Christ's familiar friend*, and as such honoured with his *trust* and confidence; is it not evident that the doctrine of free wrath, and of any man's (even JUDAS'S) absolute unconditional reprobation is as gross an imposition upon Bible Christians, as it is a foul blot upon all the divine perfections?

1. Ye *believe not, because* ye are not of my sheep, as I said unto you: [John viii. 37. He that is of God, heareth God's words: ye therefore hear them not, *because* you are not *of God*—i. e. *because ye are not godly, whatever ye pretend.*] My sheep [*those that really belong to my dispensation, and compose my little flock*] my sheep, [*I say.*] *hear my voice*, [*they mind, understand, approve, embrace my doctrine*] and they *follow me* [*in the narrow way of faith and obedience:*] And [*in that way*] I give unto them eternal life, and [*in that way*] they shall never perish, neither shall any pluck them out of my hand.

2. He that *believeth not* is condemned already, *because* he hath not believed, &c. And this is the [*ground of unbelief, and*] condemnation, that light is come into the world, and men loved darkness rather than light, *because* their deeds were evil. For every one that [*buries his talent of light and*] *doeth evil* hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth [*he that* occupies till I come *with more light*] cometh to the light that his deeds may be made manifest, that they are wrought in God. John iii. 18, &c. [*All that our Lord meant then, when he said to the Pharisees,*

his church; I do not do it so much for Judas's sake, as for the honour of Christ, and the comfort of his timorous doubting followers. Alas! If Christ could show *distinguishing favour* and *familiar friendship* to a man, on whom he had *absolutely* set his black seal of *unconditional* reprobation—to a man, whom, from the beginning of the world he had without any provocation marked out for a goat, and for unavoidable damnation: if he could converse, eat, drink, travel, lodge, and pray for years with a man, to whom he bore from everlasting, and will bear to all eternity, a settled ill-will, an immortal hatred, where is sincerity? Where is the Lamb without blemish? the Lamb of God in whose mouth no guile was ever found? If Christ be such a SLY DAMNER of one of his twelve apostles as the "doctrines of grace" [so called] represent him to be, who can trust him? What professor—what Gospel minister can assure himself, that Christ has not chosen and called him for purposes as sinister as those, for which it is supposed that Judas was chosen, and called to be Christ's *familiar friend?* Nay, if Christ, barely on account of Adam's sin, left Judas in the lurch, and even *betrayed* him into a deeper hell by a *mock* call, may he not have done the same by Zelotes, by me, and by all the professors in the world? O ye "doctrines of grace," if *you are sweet as honey, in the mouth of* Zelotes, *as soon as I have eaten* you, *my belly is bitter;* poison corrodes my vitals; I must either part with you, my reason, or my peace.

[*For*, Who shall harm *them*, if *they* be followers of that which is good? 1 Peter iii. 13.] My Father who gave them me [who agreed that where my dispensation is opened, those who truly believe on him as Creator, should be *peculiarly* given me as head of the Christian Church, to make them Christian priests and kings unto him:] My Father, *I say*, who gave them me, is greater than all, and none shall pluck them [*that thus* hear my voice and follow me] out of my Father's hand: for I and my Father are one [*in nature, power, and faithfulness, to show that* The way of the Lord is strength to the *upright*; but *destruction* shall be to the *workers of iniquity*. Prov. x. 29.] John x. 2, 26, &c.

1. No man can come unto me except the Father draw him, [*and he be faithful to the Father's attraction*:]—Every one, therefore, that hath *heard* and *learned of* [*i. e. submitted to*] *the Father* [*and to his drawings*] cometh unto me.—There are some of you that believe not, &c. Therefore said I unto you, that no man *can come unto me, except it be given* him of my Father, John vi. 44, 45, 64, 65.

The meaning is, that no man can believe in the Son who has not first a degree of true faith in the Father. Ye believe in *God*, believe also in *me*, *says Christ*. All must honour the Son, *as* they honour the Father. *All therefore that do not* learn of, *i. e. submit to*, and *honour the Father, cannot come to the Son and pay him homage. He that obstinately refuses to take the first step in the faith cannot take the second.* To show therefore, that Zelotes cannot with propriety ground the doctrine of free wrath upon John Ye believe not *because* ye are not of my sheep, *is explained in such scriptures as these*:] He that is *faithful* in that which is *least*, is faithful also in *much*, Luke xvi. 10. How *can ye* believe, who *receive* honour one of another, and *seek not* the honour that cometh from God? [*Had you been faithful to the light of conscience, you would have believed Moses; and*] had ye believed *Moses*, ye would have believed *me*: But if ye believe not *his* writings, how shall ye believe *my* words? John v 44, &c. [If ye believe not in God, how shall ye believe in *me?* If you dishonour my Father, how can you honour *me?*

2. [*First Proposition. The Father draws all to himself, and gives to the Son all those who yield to his drawings. Witness the following scriptures.*]—All the day long I have stretched forth my hand to [*draw*] a *disobedient* people. Rom. x. 21.—*Despisest* thou the riches of God's forbearance, *not considering* that his goodness *leadeth* [i. e. *gently draweth*] thee to repentance [*and of consequence to faith in* a Mediator between God and man] Rom. ii. 4.—Of *those* whom *thou* hast *given me*, none is lost [*hitherto*] but [*one, Judas, who is already so completely lost, that I may now call him*] a son of perdition. John xvii. 12.

Second Proposition. The Son likewise, who is the light that enlightens every man, draws all to himself, *and then brings to the Father those who yield to his attraction*, that they may receive the adoption of sons. *Witness the following scriptures*:—And I, if I be lifted up from the earth, will

vi. any more than upon John x. I need only prove the three propositions contained in the opposite Scale.

draw *all men* unto me. John xii. 32.—Come unto me, all ye that labour [*and are restless*] and I will give you rest—[*If you come to me I will plainly reveal to you the Father: I will enable you by my peaceful Spirit to call him* Abba, Father, *with delightful assurance: for*] No man knoweth the Father but the Son, and he to whomsoever the Son will reveal him [*by the Holy Ghost.*] Matt. xi. 27, 28.

Third Proposition. These drawings of the Father, and of the Son, are not irresistible, as appears from the following scriptures: Because I have stretched out my hands, and no man [*comparatively*] regarded [*my drawings,*] I will mock when your destruction cometh as a whirlwind. Prov. i. 24, 27.—These things I say unto you, [*obstinate Pharisees*] that you might be [*drawn unto me, and*] saved, &c. and [*notwithstanding my drawings*] ye *will not come* unto me, that ye might have life. John v. 34, 40.

The preceding propositions are founded upon the *proportion of faith*, upon the relations of Father, Son, and Holy Ghost, and upon the doctrine of the dispensations explained in the Essay on Truth.

Should Zelotes compare these propositions, he will see, that if the Father does not *particularly* give all men to the Son, that they may receive the peculiar blessings of the *Christian* dispensation; and if the Son does not *explicitly* reveal the Father to all men by the Spirit of adoption, or the baptism of the Holy Ghost; it is not out of free, reprobating wrath; but merely for the two following reasons; 1. As in the political world all men are not called to be princes and kings; so in the religious world all are not blessed with *five* talents:—all are not called to believe explicitly in the *Son* and in the *Holy Ghost*, or to *be made kings and priests to God* in the *Christian* church. 2. Of the many that are called to this honour, few [comparatively] are obedient to the heavenly calling; and therefore, *few are chosen to receive the crown of* Christian *righteousness*: or as our Lord expresses it, few *are counted worthy to stand before the Son of man* among them that have been *faithful* to their five talents. But, as all men have *one talent* till they have buried it, and God has judicially taken it from them:—as all men are at least under the dispensation of the Father, as a gracious and faithful Creator:—as Christ, *the light that lighteth every man who cometh into the world*, draws all men IMPLICITLY to this merciful Creator; while the Spirit, as *the saving grace which has appeared unto all men*, IMPLICITLY *teaches them to deny ungodliness*, and to live soberly, righteously, and piously in this present world:—As this is the case, I say, what can we think of the absolute ELECTION

or REPROBATION of individuals, which ensures *saving grace* and heaven to some, while (through the denial of EVERY DEGREE of *saving grace*) it secures damning sin and everlasting burnings to others?

If it be asked how it has happened that so many divines have embraced these tenets? I reply: it has been chiefly owing to their inattention to the doctrine of the dispensations. Being altogether taken up with the PARTICULAR dispensations of the *Son* and of the *Holy Ghost*, they overlooked, as Peter *once* did, the GENERAL dispensation of the Father, which is the basis of all the *superior* economies of divine grace. They paid no manner of attention to the noble testimony which that apostle bore, when parting with his last scrap of Jewish bigotry he said: *Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted of him.* As if he had said, Though distinguished grace should never give two talents to a heathen that fears God and works righteousness; though he should never *explicitly* hear of the *Son*, and of the *Holy Ghost;* yet shall he enter, as a faithful servant, into the joy of his merciful Lord, when many *children of the kingdom shall be thrust out.* For it is revealed upon earth, and of consequence it is decreed in heaven, that they, who are *chosen and called* to partake of the divine PEACE, which is essential to the peculiar dispensation of the Son, and of the unspeakable JOY, which is essential to the peculiar dispensation of the Holy Ghost, shall be reprobated or *thrust* out, if they do not *make their* HIGH *calling and election sure:* Whilst they, that were only *chosen and called* to the RIGHTEOUSNESS essential to the general dispensation of the Father, shall *receive the reward of the inheritance*, if they do but *walk worthy of their* INFERIOR *election and calling.*

Methinks that Zelotes, instead of producing solid arguments in favour of *his* doctrines, complains, that I *bring certain strange things to his ears;* and that the distinction between the *Christian* dispensation, and the *other* economies of grace, by which I have solved his Calvinistic difficulties, has absolutely no foundation in the Scripture. That I may convince him of his mistake in this respect, to what I have said on this subject in the *Essay on Truth*, I add the following proof of my dealing in old truths, and not in "novel chimeras." St. Paul, 1 Cor. ix. 17, declares, that the *dispensation* of the Gospel of Christ, [which in its fulness takes in *the ministration of the Spirit,*] *was committed unto him:* Eph. i. 10, he calls this dispensation, *the dispensation of the* FULNESS OF TIMES, *in which God gathers* IN ONE *all things in Christ.*— Chap. iii. 2, &c. after mentioning THE DISPENSATION *of the grace of God given him* as an apostle of Christ, he calls it *preaching among the Gentiles the* UNSEARCHABLE RICHES OF CHRIST, and the *making all men*

see, what is the fellowship of the MYSTERY *which had been* HID *in God from the beginning of the world.*—Col. i. 25, &c. speaking of the Christian church, in opposition to the Jewish, he says, WHEREOF *I am made a minister, according to the* DISPENSATION *of God, which is given to me for you,* &c. *even the* MYSTERY *which hath been* HID *from ages, but* NOW *is made manifest to his* SAINTS: and he informs them, that this mystery, *now* revealed, was *Christ in them, the hope of glory*:—Again, what he calls here the mystery hidden *before*, but *now* made manifest to Christians, he calls in another place *The New Testament,—the ministration of righteousness,—where the Spirit of the Lord is*—and where *there is liberty*, even the glorious liberty of the children of God; observing that, although the Mosaic dispensation, or *ministration*, was *glorious*, yet that of Christ *exceeds in glory*. 2 Cor. iii. 6, &c.

To deny the doctrine of the *Dispensations*, is to deny that God made various covenants with the children of men since the fall. It is at least to confound all those covenants, with which the various Gospel dispensations stand or fall. And to do so is not to divide the word of God aright, but to make a doctrinal *farrago*, and increase the confusion that reigns in mystical Babel. From the preceding quotations out of St. Paul's epistles, it follows therefore, either that there was no Gospel in the world, before the Gospel which was *hid from ages*, and *made manifest* in St. Paul's days *to God's saints*, when this mystery, *Christ in them the hope of glory*, was revealed to them by the Holy Ghost; or, [which to me appears an indubitable truth] That the evangelical dispensation of Adam and Noah was bright; that of Abraham and Moses brighter; that of initial Christianity, or of John the Baptist explicitly setting forth *the Lamb of God that taketh away the sins of the world*, brighter still; and that of perfect Christianity, [or of Christ revealed in us by the power of the Holy Ghost] the brightest of all.

SECTION XI.

A rational and scriptural view of St. Paul's meaning in the ninth chapter of the Epistle to the Romans.—Some of the deepest passages of that chapter are thrown into the Scripture scales, and by being weighed with parallel texts, appear to have nothing to do with free wrath, and Calvinistic Reprobation.

IF Zelotes find himself pressed by the weights of my second Scale, he will probably try to screen *his* "doctrines of grace" by retreating with them behind the ixth chap. of the Epistle to the Romans.

But I am beforehand with him: and appealing to that chapter, I beg leave to show, that the passages in it, which at first sight seem to favour the doctrine of FREE WRATH, are subversive of it, when they are candidly explained according to the context, and the rest of the Scriptures. Five couple of leading propositions open the section.

I. 1. TO *deny* that God, out of mere distinguishing grace, may and does grant church blessings, or the blessings of the *covenant of peculiarity*, to some men, making them *comparatively vessels to honour;* and making of consequence other men *comparatively vessels to dishonour*, or vessels *less* honourable:—To deny this, I say, is to oppose the doctrine of the dispensations, and to rob God of a *gracious* sovereignty, which he justly claims.

2. TO *insinuate* that God, out of mere distinguishing *wrath*, fixes the curse of absolute rejection upon a number of unborn men, for whom he never had any mercy, and whom he designs to call into being only to show that he can make and break *vessels of wrath*—to insinuate this, I say, is to attribute to God a *tyrannical* sovereignty which he justly abhors.

II. 1. God is too *gracious, unconditionally* to reprobate, i. e. to ordain to eternal death, any of his creatures.

2. *God* is too *holy* and too *just*, not to reprobate his obstinately rebellious creatures.

III. 1. *In* the day of initial salvation, they who, through grace, believe in their light, are *conditional vessels of mercy*, or *God's elect*, according to one or another dispensation of his grace.

2. *In* the day of initial salvation, they, who unnecessarily do despite to the Spirit of grace, and disbelieve, are *conditionally vessels of wrath*, that *fit themselves for destruction.*

IV. 1. *God justly* gives up to *final* blindness of mind, and *complete* hardness of heart, them that *resolutely* shut their eyes, and harden their hearts, *to the end* of their day of initial salvation.

2. *Perverse free will* in us, and not *free wrath* in God, or *necessity* from Adam, is the *cause* of our avoidable unbelief: and our personal, avoidable unbelief is the cause of our complete personal reprobation, both at the end of the day of grace, and in the day of judgment.

V. 1. There can be sovereign, distinguishing *free grace* in a *good* God; because *goodness* can bestow free, undeserved gifts.

2. There can never be sovereign, distinguishing *free wrath* in a *just* God; because *justice* cannot inflict free, undeserved punishments.

REASON and conscience should alone, one would think, convince us, that St. Paul, in Rom. ix. does not plead for a right in God so to *hate* any of his unformed creatures, as to *intend, make*, and *fit them for*

destruction, merely to show his absolute sovereignty and irresistible power. The apostle knew too well the *God of love*, to represent him as a mighty potter, who takes an unaccountable pleasure to form rational vessels, and to endue them with keen sensibility, only to have the glory of absolutely filling them, by the help of Adam, with sin and wickedness on earth, and then with fire and brimstone in hell. This is the conceit of the consistent admirers of unconditional election and rejection, who build it chiefly upon Rom. ix. Should you ask, why they fix so dreadful a meaning on that portion of Scripture; I answer, that, through inattention and prejudice, they overlook the two keys, which the apostle gives us to open his meaning, one of which we find in the three first, and the other, in the three last verses of that perverted chapter.

In the three first verses St. Paul expresses the *continual sorrow*, which he *had in his heart*, for the obstinacy of his countrymen, the Jews, who so depended upon their national prerogatives, as Jews; their church privileges, as children of Abraham; and their Pharisaic righteousness of the law, as observers of the Mosaic ceremonies, that they detested the doctrine of salvation by faith in Jesus Christ. Now, if the apostle had believed, that God, by a wise decree of preterition, had irreversibly ordained them to eternal death, "*to illustrate his glory by their damnation*," as Calvin says; how ridiculous would it have been in him, to sorrow night and day about the execution of God's wise design! If God, from the beginning of the world, had absolutely determined to make the unbelieving Jews personally and absolutely vessels of wrath, to the praise of the glory of his sovereign free wrath; how wicked would it have been in St. Paul to begin the next chapter by saying, *My heart's desire and prayer to God for* unbelieving *Israel*—for the obstinate Jews, *is, that they might be saved?* Would he not rather have meekly submitted to the will of God, and said, like Eli, *It is the Lord; let him do what seemeth him good?* Did it become him—nay, was it not next to rebellion in him, so passionately to set his heart against a decree made [as we are told] on purpose to display the absoluteness of divine sovereignty? And would not the Jews have retorted his own words! *Who art thou, O vain man, that repliest against God*, by wishing night and day the salvation of *vessels of wrath*,—of men, whom he hath absolutely set apart for destruction!

"But if the apostle did not intend to establish the absolute, personal preterition of the rejected Jews and their fellow-reprobates, what could he mean by that mysterious chapter?" I reply: he meant in general to vindicate God's conduct in casting off the Jews, and adopt-

ing the Gentiles. This deserves some explanation. When St. Paul insinuated to the Jews, that they were rejected as a church and people, and that the uncircumcised Gentiles [even as many as believed on Jesus of Nazareth] were now the chosen nation—*the peculiar people* and church of God, his countrymen were greatly offended: And yet, as *the Apostle of the* GENTILES, to *provoke the Jews to jealousy*, he was obliged peculiarly to enforce this doctrine among them. They generally *gave him audience* till he touched upon it. But when he *waxed bold*, and told them plainly that Christ had bid him *depart from Jerusalem*, as from an accursed city; and had *sent him far thence* unto the GENTILES, they could contain themselves no longer: and *lifting up their voices, they said, Away with such a fellow from the earth.* Acts xiii. 45. xxii. 21.*

When St. Paul wrote to Rome, the metropolis of the *Gentile* world, where there were a great many *Jews*, the Holy Ghost directed him to clear up the question concerning the general election of the Gentiles, and the general rejection of the Jews: and this he did, both for the comfort of the humble, Gentile believers, and for the humiliation of his proud, self-elected countrymen; that being provoked to jealousy, they, or at least *some* of them, might with the Gentiles make their *personal* calling and election sure by believing in Christ. As the Jews were generally incensed against him, and he had a most disagreeable truth to write, he dips his pen in the oil of brotherly love, and begins the chapter by a most awful protestation of his tender attachment to them, and sorrowful concern for their salvation; hoping that this would soften them, and reconcile their prejudiced minds. But if he had represented them as ABSOLUTE reprobates, and vessels of wrath IRREVER-IBLY ordained of God to destruction, he would absurdly have defeated his own design, and exasperated them more than ever against his doctrine and his person. To suppose that he told them with one breath, he *wished to be accursed from Christ for them*, and with the next breath insinuated, that God had absolutely

*It is remarkable that Jewish rage first broke out against our Lord, when he touched their great Diana—the doctrine of their absolute election. You think, said he, to be saved, merely because you are Abraham's children, and God's chosen, peculiar people. *But I tell you of a truth*, God is not so partial to Israel as you suppose: *Many widows were in Israel in the days of Elias, but to none was Elias sent but to a* ZIDONIAN (heathen) *widow. And many lepers were in Israel in the days of Elisha, yet none of them was cleansed, save Naaman the* SYRIAN. Luke iv. 25, &c. The Jews never forgave our Lord that levelling saying. If he narrowly escaped their fury at Nazareth, it was only to meet it increased sevenfold in the *holy city*. So fierce and implacable are the tempers to which some professors work up themselves, by drinking into unscriptural notions of election!

accursed them with unconditional, personal reprobation, is a notion so excessively big with absurdity, that at times Zelotes himself can scarcely swallow it down. Who indeed can believe that St. Paul made himself so ridiculous, as to weep tears of the most ardent love over the free wrath of his reprobating Creator? Who can imagine that the pious apostle pointed out *the God of all grace*, as a God full of immortal hatred to most of his countrymen, while he represented himself as a person *continually* racked with the tenderest feelings of a matchless affection for them all; thus impiously raising his own reputation, as a *benevolent man*, upon the ruins of the reputation of his *malevolent God?*

Come we now to the middle part of the chapter. St. Paul having prepared the Jews for the disagreeable message which he was about to deliver, begins to attack their Pharisaic prejudices concerning their absolute right, as children of Abraham, to be God's church and people exclusively of the rest of the world, whom they looked upon as reprobated dogs of the Gentiles. To drive the unbelieving Jews out of this sheltering place, he indirectly advances two doctrines: 1. That God, as the Creator, and supreme Benefactor of men, may do what he pleases with his *peculiar* favours, and that he had now as indubitable a right freely to give five talents of church privileges to the Gentiles, as he had once to bestow three talents of church privileges upon the Jews. And 2. That God had as much right to set the seal of his wrath upon them, as upon Pharaoh himself, if they continued to imitate the inflexibleness of that proud unbeliever; inexorable unbelief being the sin, that *fits* men *for destruction*, and pulls down the *wrath* of God upon the children of disobedience.

The first of those doctrines he proves, by a reasonable appeal to conscience: 1. Concerning the absurdity of *replying against God*, i. e. against a Being of infinite wisdom, goodness, justice, and power: And 2. Concerning a right which a potter has of the same *lump of clay* to make one vessel for * *honourable*, and another for compara-

* I have lived these fifteen years in a part of England, where a multitude of potters make all manner of *iron* and *earthen* vessels. Some of these mechanics are by no means conspicuous for good sense, and others are at times besotted through excessive drinking; but I never yet saw or heard of one so excessively foolish as to make, even in a drunken fit, a vessel on purpose to break it, to show that he had power over the work of his own hands. Such however is the folly that Zelotes's scheme imputes to God. Nay, if a potter makes vessels on purpose to break them, he is *only* a fool; but if he could make sensible vessels like dogs, and formed them on purpose to roast them alive, that he might show his sovereign power, would you not execrate his *cruelty*, as much as you would pity his *madness?* But what would you think of the man if he made *five* or *ten* such vessels for absolute destruction, while he made *one* for absolute salvation, and then assumed the title of *gracious* and *merciful* potter, and calling his potting schemes "schemes of *grace?*"

tively *dishonourable* uses. The argument carries conviction along with it. Were utensils capable of thought, the *basin* in which our Lord washed his disciples' feet (a comparatively *dishonourable* use) could never reasonably complain, that the potter had not made it the *cup,* in which Christ consecrated the sacramental wine. By a parity of reason, the king's soldiers and servants cannot justly be dissatisfied because he has not made them all generals and prime-ministers. And what reason had the Jews to complain, that God put the Gentiles on a level with, or even above them? May he not, without being arraigned at the bar of slothful servants who have buried their talents, give a peculiar extraordinary blessing when he pleases, and to whom he pleases? *Shall the thing formed say to him that formed it, Why hast thou made me thus?* Shall the foot say, Why am I not the head? and the knee, Why am I not the shoulder? Or to allude to the parable of the labourers, If God chooses to hire the Gentiles and send them into his favourite vineyard; blessing them with church privileges as he did the Jews; shall the eye of the Jews *be evil, because* God *is good* to these newly-hired labourers? *May* he *not do what* he *pleases with* his *own?*

To this rational argument, St. Paul adds another (*ad hominem*) peculiarly adapted to the Jews, who supposed it a kind of sacrilege to deny, that, as children of Abraham, they were absolutely *the chosen nation,* and *the temple of the Lord.* To convince them, that God was not so partial to the posterity of Abraham, Isaac, and Jacob, as they imagined, the apostle reminds them, that God had excluded the first-born of those favoured patriarchs from the peculiar blessings which by birthright belonged to them: doing it sometimes on account of the sin of those first-born, and sometimes previously to any personal demerit of theirs, that he might show, that his purpose according to election to peculiar privileges and church prerogatives, does *not stand of works, but of him that* chooseth, and *calleth* of his sovereign distinguishing grace. St. Paul confirms this part of his doctrine by the instance of Ishmael and Isaac, who were both sons of Abraham: God having preferred Isaac to Ishmael, because Isaac was the child of his own promise, and of Abraham's faith by Sarah, a free woman, who was a type of grace and the Gospel of Christ: whereas Ishmael was only the child of Abraham's natural strength by Agar, an Egyptian bond-woman, who was a type of nature and of the Mosaic dispensation.

With peculiar wisdom the apostle dwells upon the still more striking instance of Isaac's sons, Esau and Jacob, who had not only the same godly father, but the same free and pious mother; the younger of whom was nevertheless preferred to the elder without any appa-

rent reason. He leaves the Jews to think how much more this might be the case, when there is an apparent cause, as in the case of *Reuben*, *Simeon*, and *Levi*, Jacob's three eldest sons, who through incest, treachery, and murder, forfeited the blessing of the first-born; a blessing this, which by that forfeiture devolved on Judah, Jacob's *fourth* son, whose tribe became the first and most powerful of all the tribes of Israel, and had of consequence the honour of producing the Messiah, *the Lion of the tribe of* JUDAH. St. Paul's argument is masterly, and runs thus: If God has again and again excluded some of Abraham's posterity from the blessing of the peculiar covenant, which he made with that patriarch concerning the *promised seed*:—If he said, *In Isaac*, Jacob, and Judah, *shall thy seed* [the Messiah] *be called*, and not in Ishmael, Esau, and Reuben, the first-born sons of Abraham, Isaac, and Jacob; how absurd is it in the Jews to suppose, that merely because they are descended from Abraham Isaac, and Jacob, they shall absolutely share the blessings of the Messiah's kingdom? If God excluded from the birthright, Ishmael the scoffer, Esau the seller of his birthright, and Reuben the defiler of Bilhah his father's wife; why might not *Israel* [*his son called out of Egypt*] his first-born among nations, forfeit his birthright through unbelief? And why should not the Gentile world, God's prodigal son, inherit the blessing of the first-born, if they submitted to the obedience of faith, and with the younger son in the parable, returned from *the far country* to their father's house; whilst the elder son insolently quarrelled with God, reproached his brother, absolutely refused to come in, and thus made his calling void, and his reprobation sure?

The apostle's argument is like a two-edged sword. With one edge he cuts down the bigotry of the Jews, by the above-mentioned appeals to the history of their forefathers. And with the other edge he strikes at their unbelief, by an appeal to the destruction of Pharaoh; insinuating that God, as Maker, Preserver, and Governor of men, has an undoubted right to fix the *gracious* or *righteous* terms, on which he will *finally* bestow salvation, or inflict damnation on his rational creatures.

With the greatest propriety St. Paul brings in Pharaoh, to illustrate the odious nature, fatal consequences, and dreadful punishment of unbelief. No example was better known, or could be more striking to the Jews. They had been taught from their infancy, with how *much long-suffering* God had *endured* that notorious unbeliever; *raising him up*, supporting him, and bearing with his insolence day after day, even after he had *fitted himself for destruction*. They had been informed, that the Lord had often reprieved that *father* of *the faithless*, that, in

case he again and again hardened himself (as Omniscience saw he would do) he might be again and again scourged, till the madness of his infidelity should drive him into the very jaws of destruction; God having on purpose spared him, yea, * *raised him up* after every plague, that if he refused to yield, he might be made a more conspicuous monument of divine vengeance, and be more gloriously overthrown by matchless power: so should *God's name*, i. e. his adorable perfections, and righteous proceedings, *be declared throughout all the earth;* and so should unbelief appear to all the world in its own odious and infernal colours.

St. Paul, having thus indirectly, and with his usual prudence and brevity, given a double stab to the bigotry of the unbelieving Jews, who fancied themselves *unconditionally elected*, and whom he had represented as *conditionally* REPROBATED; lest they should mistake his meaning, as Zelotes does, he concludes the chapter thus: *What shall we say then?* What is the inference which I draw from the preceding arguments? One which is obvious, namely this: *That the Gentiles*, [typified by Jacob the younger brother] *who followed not* professedly *after righteousness, have attained to righteousness, even the* Christian *righteousness which is of faith. But Israel*, or the Jews, who professedly *followed after the law of* Mosaic *righteousness*, as the sportsman Esau did after his game, *have not attained to the law of* Mosaic, or Christian *righteousness:* they are neither justified as Jews, nor sanctified as Christians.—"True; and the reason is, because God had absolutely passed them by from all eternity, that he might in time make them vessels of wrath fitted for destruction."—So insinuates Zelotes: but happily for the honour of the Gospel, St. Paul declares just the reverse. *Wherefore*, says he, did not the reprobated Jews attain to righteousness? To open the eyes of Zelotes, if any thing will, he answers his own question thus: BECAUSE *they sought it not* BY FAITH, *but as it were by the* external *works of the* Mosaic *law* opposed to Christian faith: *for they stumbled at that stumbling-stone*, Christ, who is *a rock of offence* to unbelievers, and *the rock of ages* to believers: *As it is written, Behold, I lay in Zion a rock*, that some shall, through their obstinate unbelief, make *a rock of offence;*

* Is it not strange, that Zelotes should infer from this expression, that God had *originally* RAISED UP, i. e. CREATED Pharaoh on purpose to damn him? Is it not evident, that Pharaoh justly looked upon every plague as a DEATH, witness his own words, *Entreat the Lord your God, that he may take away from me this* DEATH *only?* Exod x. 17. and if every plague was a DEATH to Pharaoh, was not every removal of a plague a kind of *resurrection*, A RAISING HIM UP, together with his kingdom, from a state of DESTRUCTION, according to these words of the Egyptians, *Knowest thou not yet that Egypt is* DESTROYED? How reasonable and scriptural is this sense! How dreadful, I had almost said, how *diabolical*, is that of Zelotes!

and others, through their humble faith, a rocky foundation, according to the decrees of conditional reprobation and election; *He that believeth not shall be damned—and whosoever believeth on him shall not be ashamed.* Rom. ix. 1—33. Mark xvi. 16.

That Zelotes should mistake the apostle's meaning, when it is so clearly fixed in the latter part of the chapter, is unaccountable: but that he should support by it his peculiar notion of ABSOLUTE REPROBATION, is really astonishing. The unbelieving Jews are undoubtedly the persons whom the apostle had *first* in view, when he asserted God's right of appointing, that obstinate unbelievers shall be *vessels of wrath.* But hear what he said of those REPROBATED Jews to the ELECTED Gentiles, in the very next chapter but one. *I speak to you Gentiles,* &c. *if* BY ANY MEANS *I may provoke to emulation them that are my flesh,* [the Jews] *and might* SAVE *some of them.—If some of the branches* [the unbelieving Jews] *be broken off,* &c. BECAUSE OF UNBELIEF, *they were broken off, and thou* [believing Gentile] *standest* BY FAITH. *Be not high-minded, but fear. For if God spared not the natural branches, take heed* LEST *he also* SPARE NOT THEE, &c. CONTINUE *in his goodness,* OTHERWISE THOU ALSO *shalt be* CUT OFF, and treated as a vessel of wrath. *And they also,* IF THEY ABIDE NOT STILL IN UNBELIEF, *shall be grafted in,* and treated as vessels of mercy. Rom. xi. 13, &c.

But what need is there of going to Rom. ix. to show the inconsistency of the Calvinistic doctrines of *free grace* in Christ, and *free wrath* in Adam? of everlasting love to some, and everlasting hate to others? Does not Rom. ix. itself afford us another powerful antidote? If the elect were from eternity God's *beloved* people, whilst the non-elect were the devil's people, *hated* of their Maker; and if God's *love* and *hatred* are equally unchangeable, whether free agents change from holiness to sin, or from sin to holiness; what shall we make of these words? *I will call them* MY PEOPLE *which* WERE NOT *my people; and her* BELOVED, *which* WAS NOT *beloved. And where it was said unto them, Ye* ARE NOT MY *people; there* [upon their believing] *shall they be called the* CHILDREN OF GOD. Rom. ix. 25, 26. What a golden key is here to open our doctrine of *conditional* election, and to shut Zelotes's doctrine of *absolute* reprobation!

Having thus given a *general* view of what appears to me from Conscience, Reason, Scripture, and the context, to be St. Paul's meaning in that deep chapter; I present the Reader with a *particular* and scriptural explanation of some passages in it, which do not puzzle Honestus a little, and by which Zelotes supports the doctrines of bound will and free wrath with some plausibility.

1. It is not [*primarily*] of him that *willeth* [*in God's way*]—Nor is it [*at all*] of him that willeth [*in opposition to God's will, as the self-righteous Jews did.*] Rom. ix. 16.

2. Ye *will not* come to me that you might have life. John v. 40. —Whosoever *will*, let him come. Rev. xxii. 17.—I have set before you life and death, &c. *choose*. Deut. xxx. 19.—I *would*, &c. and ye *would not*. Luke xiii. 34.

1. It is not [*primarily*] of him that *runneth*, but* of God, that showeth *mercy*. Rom. ix. 16.

2. I *went*, &c. lest by any means I should *run* or had *run in vain*. Gal. ii. 2.—So *run* that [*through mercy*] you may *obtain*. 1 Cor. ix. 24.

1. [ελεησω] I will have mercy on whom I will [*or rather* ελεω] I should *have mercy*. Rom. ix. 15.

2. Whoso *forsaketh* his sin shall *have mercy*. Prov. xxviii. 13.—Let the wicked *forsake* his way, and, &c. the Lord will *have mercy* upon him. Isa. lv. 7.—He shall have judgment *without mercy*, that hath showed *no mercy*. James ii. 13.—All the paths of the Lord are *mercy* to such *as keep* his covenant. Ps. xxv. 10.

1. [Οικτειρησω] I will have *compassion on whom* I will [*or rather* οικτειρω] I should have compassion. Rom. ix. 15.

2. As the heaven is high above the earth; so great is his *mercy* towards *them that fear* him. Ps. ciii. 11.—The things that belong unto thy peace are hid from thine eyes, &c. *because* thou *knewest not* the time of thy visitation. Luke xix. 44.—HOW is it that ye do not *discern* this time, yea, and why even of *yourselves judge* ye not what is right? Luke xii. 56, 57.—Hear, O heavens, &c. I have nourished *children*, and they have rebelled against me. The ox knoweth his owner, &c. but *Israel* doth not *know*, *my people* doth not *consider*.—It is a people of *no understanding*; *therefore* he that formed them will show them *no favour*, Isa. i. 3. Chap. xxvii. 11.—And God said to Solomon, *Because* thou hast asked for thyself *understanding*, &c. lo, I have given thee a wise and *understanding heart*. 1 Kings iii. 11, 12.—*Because* he *considereth*, &c. he shall not die—he shall surely live. Ezek. xviii. 28. [*Who can help seeing through this cloud of scriptures, that God* has mercy

* In familiar and Scripture language, the effect is frequently ascribed to the *chief* cause; whilst, for brevity's sake, *inferior* causes or agents are passed over in silence. Thus David says, Except THE LORD BUILD the house, their labour is but VAIN that build it.—St. Paul says, *I laboured, yet* NOT I, *but the grace of God.*—And we say, "Admiral Hawke has beat the French fleet." Would it not be absurd in Zelotes to strain these expressions, so as to make absolutely nothing of the mason's work in the building of a house; of the apostle's preaching in the conversion of those Gentiles; and of the bravery of the officers and sailors in the victory got over the French by the English Admiral? It is nevertheless upon such frivolous conclusions as these, that Zelotes generally rests the enormous weight of *his* peculiar doctrines.

on whom he should have mercy, *according to his divine attributes; extending initial mercy to all, according to his long-suffering* and *impartiality; and showing eternal mercy*, according to his holiness and truth, to them that use and improve their talent of *understanding*, so as to *love him and keep his commandments?*]

1. *The children being* not yet *born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth* [i. e. that God might show, he may and will choose some of Abraham's posterity to some peculiar privileges, which he does not confer upon others: and likewise to teach us, that *grace* and the *new man*, mystically typified by *Jacob*, shall have the *reward of the inheritance*,—a reward this, which fallen nature and the old man, mystically typified by *Esau*, shall never receive:—To teach us this] *it was said to Rebecca: The elder shall serve the younger*, [in his posterity,* though not in

2. Thus saith the Lord,—Did I plainly appear to the house of the father, &c. and did I *choose* him out of all the tribes of Israel to be my priest? &c. Why *kick ye* at my sacrifice? &c. *Wherefore* the Lord God saith, *I said indeed* that thy house should walk before me for ever. *But now* the Lord saith, Be it far from me; for *them* that honour me I will honour; and *they* that despise me shall be lightly esteemed. 1 Sam. ii. 29, &c.—Again: The Lord said to Samuel [*I have not chosen*] I have *refused* him [*Eliab*] for the Lord seeth not as man seeth:—The Lord *looketh at the heart* [and *chooseth in consequence. Accordingly when* Jesse made seven of

* Mr. Henry says with great truth, "All this choosing" of Jacob and refusing of Esau "was typical, and intended to shadow forth some other election and rejection." And although he was a Calvinist, he does in many respects justice to St. Paul's meaning. "This difference," says he, "that was put between Jacob and Esau, he [*the apostle*] "further illustrates by a quotation from Mal. i. 2. where it is said, not of Jacob and Esau "the persons, but the Edomites and Israelites their posterity, *Jacob have I loved, and Esau "have I hated.* The people of Israel were taken into the covenant of PECULIARITY, had "the land of Canaan given them, were blessed with the MORE SIGNAL appearances of God "for them in special protections, supplies, and deliverances, while the Edomites were "rejected [from the covenant of PECULIARITY] had no temple, altars, priests, prophets; no "such particular care of them, &c. Others understand it of the election and rejection "of particular persons; some loved, and others hated from eternity. But the apostle "speaks of Jacob and Esau, not in their own persons, but as ancestors: Jacob the people, "and Esau the people: nor doth God damn any, or decree so to do, merely because he "will do it, without any reason taken from THEIR OWN deserts, &c. The choosing of Jacob "the younger, was to intimate, that the Jews, though the natural seed of Abraham, and "the first-born of the church, should be laid aside; and the Gentiles, who were as the "younger brother, should be taken in, in their stead, and have the birthright and "blessing." He concludes his comment upon the whole chapter by these words, which exactly answer to the double key I have given to the reader. "Upon the whole matter, "the unbelieving Jews have no reason to quarrel with God for rejecting them, they had a "FAIR offer of righteousness, and life, and salvation made upon Gospel terms, which they

his person :] That is, the younger shall have the blessing of the first-born. And it was accordingly conferred upon Jacob in these words: *Be lord over thy brethren:* Gen. xxvii. 29. To conclude therefore, from *Jacob's superior* blessing, that *Esau* was absolutely cursed and reprobated of God, is as absurd as to suppose that Manasseh, Joseph's eldest son, was also an absolute reprobate, because Ephraim, his younger brother, had Jacob's *chief* blessing: for the old patriarch refusing *to put his right hand upon the head of Manasseh, said,* "*Truly his younger brother shall be greater than he.*" Gen. xlviii. 19. But would Zelotes himself infer from such words, that Manasseh was *personally* appointed from all eternity to disbelieve and be damned, and Ephraim to believe and be saved; that the purpose of God according to *absolute* reprobation and election might stand, *not of works,** *but of him that* caprihis sons to pass before the Lord, Samuel said, The Lord hath *not chosen* these, 1 Sam. xvi. 7, 10.—The Lord hath sought him a man *after his own heart* [*David*] *because* thou [*Saul*] hast *not kept* that which the Lord commanded thee. —*Once more*:—The Lord has rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is *better than thou.* Chap. xiii. 14. xv. 28.

The kingdom of Israel was an unpromised gift to Saul and to David, and yet God's *election* to, and *reprobation* from, that dignity, was according to dispositions and works. How much more may this be said of God's *election* to, or *reprobation* from, a crown of glory! a crown this, which *God hath promised* by way of *reward to them that love him;* refusing it, by way of *punishment*, to them that hate him; whom he clothes in hell with shame and with a vengeful curse, according to their works and his own declaration,

"did not like, and WOULD NOT come up to; and THEREFORE if they perish, they may "thank THEMSELVES: their blood is upon their OWN heads."

What precedes is pure *truth*, and strongly confirms my doctrine; but what follows is pure *Calvinism*, and shows the inconsistency of the most judicious writers in that scheme. "Were the Jews hardened? It was because it was his OWN (God's) pleasure to deny "them softening grace, &c. Two sorts of vessels God FORMS out of the great lump of "fallen mankind; (1.) *Vessels of wrath:* vessels filled with wrath, as a vessel of wine is a "vessel filled with wine, *full of the fury of the Lord, &c.* (2.) *Vessels of mercy*, filled "with mercy."—And again: "He (the apostle) answers, by resolving ALL into the DIVINE "SOVEREIGNTY. We are the thing formed, and he is the former, and it does not become "us to challenge or arraign his wisdom in ordering, and disposing of us into this or that "shape or figure." That is, in plain English, FREE WRATH, or to speak as smoothly as a Calvinist, DIVINE SOVEREIGNTY may *order and dispose us into the shape of vessels of wrath before we have done either good or evil.* How could Mr. Henry thus contradict himself, and write for and against truth? Why, He was a *moderate Calvinist:* as *moderate* he wrote glorious truths; and as a *Calvinist*, horrid insinuations.

* This phrase, *That the purpose of God according to election might stand,* NOT OF WORKS, *but of him that calleth*, is to be understood merely of those blessings, which DISTINGUISHING *grace* bestows upon some men and not upon others, and which do not *necessarily affect* their *eternal salvation*, or their *eternal damnation.* In this sense it was,

ciously and irresistibly *calleth* some to *finished salvation* in Christ, and others to *finished damnation* in Adam? That God abhors such a proceeding, is evident from the scriptures which fill my left scale, and in particular from the opposite texts.

1. It is written, *Jacob* have I *loved*, but *Esau* have I *hated*. Rom. ix. 13.

Zelotes, who catches at whatever seems to countenance his doctrine of free wrath, thinks that this scripture demonstrates the electing and reprobating partiality, on which his favourite doctrines are founded. To see his mistake we need only consider, that in the Scripture language a love of *preference* is *emphatically* called *love:* and an *inferior* degree of love is *comparatively* called *hatred*. Pious Jacob was not such a churlish man as positively to *hate* any body, much less Leah—his cousin and wife: nevertheless we read, *The Lord saw that Leah was hated;—The Lord hath heard, that*

which follows: *Yet saith the* [predestinarian] *house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you every one according to his ways. Repent and turn, &c. so iniquity shall not be your ruin.* Ezek. xviii. 29, &c. *I will do unto them according to their way, and according to their deserts,* [*secundum merita*] *will I judge them, and they shall know that I am the Lord.* Ezek. vii. 27. To these scriptures you may add all the multitude of texts, where God declares, that he will *judge*, i. e. justify or condemn, reward or punish, finally elect, or finally reprobate men *for, by, according to,* or *because of,* their works.

2. God is *love.*—God is *loving to every man,* and his tender mercies [*in the accepted time*] are over *all* his works.—Yet the children of thy people say, The way of the Lord is not equal, but as for them, their way is not equal, &c. 1 John iv. 8.—Ps. cxlv. 9. in the *Common Prayers.*—Ezek. xxxiii. 17.

that God, for the above-mentioned reasons, preferred Jacob to Esau. In this sense he still prefers a Jew to a Hottentot, and a Christian to a Jew; giving a Christian the Old and New Testament, while the Jew has only the Old, and the Hottentot has neither. Far from denying the reality of this SOVEREIGN DISTINGUISHING *grace,* which is *independent on* ALL WORKS, and flows entirely from the superabounding kindness of *him that calleth;* I have particularly maintained it, Part I, p. 204.—This is St. Paul's edifying meaning, to which I have not the least objection. But when Zelotes stretches the phrase so far as to make it mean, that God *ordains* people TO ETERNAL LIFE OR ETERNAL DEATH, *not of works, but of him that* without reason forcibly *calleth* some to believe and be saved, leaving others *necessarily* to disbelieve and be damned;—when Zelotes does this, I say, my reason and conscience are equally frighted, and I beg leave to dissent from him for the reasons mentioned in this section.

I was hated;—Now therefore my husband will love me: i. e. Jacob will prefer me to Rachel, his barren wife, Gen. xxix. 31, 32.—Again: Moses makes a law concerning *a man that hath two wives, one beloved and another hated*, without intimating that it is wrong in the husband to *hate*, that is, to be *less fond of* one of his wives, than of the other. Deut. xxi. 15.—Once more: our Lord was not the chaplain of the old murderer, that he should command us positively to *hate* our *fathers, mothers, and wives:* for he who thus *hateth another is a murderer:* nevertheless he not only says, *He that hateth his life* [that invaluable gift of God] *shall keep it unto life eternal; and he that loveth his life shall lose it:* but he declares, *If any man hate not his father, and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple.* Luke xiv. 4. Now Christ evidently means, that whosoever does not *love his father*, &c. *and his own life less than him*, cannot be his sincere disciple.—By a similar idiom it is said: *Esau have I hated:* an expression this, which no more means, that God had absolutely rejected Esau, and appointed him to the pit of destruction, than Christ meant, that we should absolutely throw away our lives, reject our fathers, wives, and children, and abandon them to destruction.

2. * Whom *he will* he *hardeneth.* Rom. ix. 18.

[That is, God judicially gives up to a reprobate mind *whom he will*, not according to Calvinistic caprice, but according to the rectitude of his own nature: and according to this rectitude displayed in the Gospel, *he will* give up all those who, by obstinately hardening their hearts to the last, turn *the day of salvation* into a *day of* final provocation. See Ps. xcv. 8, &c.]

2. He hath blinded their eyes, and hardened their hearts, that they *should not see* with their eyes, nor understand with their heart,

1. The god of this world [*not the Almighty*] hath [*by their own free consent*] *blinded* the minds of them that *believe not.*—Now is the day of *salvation.*—Despisest thou the riches of God's goodness, forbearance, and long-suffering? not knowing that the goodness of God *leadeth thee* to repentance? But after *thy hardeness*, and impenitent heart, treasurest up *unto thyself* wrath against the day of wrath. 2 Cor. iv. 4.—vi. 2.—Rom. ii. 4, 5.

1. In them is fulfilled the prophecy of Esaias, who says, By hearing ye shall hear, and shall not understand: and seeing ye

* The reader is desired to take notice, that in this, and the following paragraphs, where I produce scriptures expressive of God's JUST *wrath*, I have shifted the numbers, that mark to which axiom the passage belongs. And this I have done; 1. Because there is no FREE *wrath* in God; 2. Because when there is wrath in him, man's perverseness is the just cause of it; and 3. because in point of *evil*, man has the wretched, diabolical honour of being FIRST *cause;* and therefore, No. I, is his shameful prerogative, according to the principles laid down Sect. III.

and be converted, and I should heal them. John xii. 40.

[*That is, He hath judicially given them up to their own blindness and hardness. They had said so long, We will not see, that he said at last in his just anger, They shall not see*, determined to withdraw the abused, forfeited light of his grace; and so they were blinded.]

2. The Lord [*in the abovementioned* sense] *hardened* Pharaoh's heart, [*for his unparalleled cruelty to Israel.*] Exod. i. 10, 22. vii. 13. *See the next note.*

shall see, and shall not perceive. For this people's heart *is waxed* gross [*through their obstinately resisting the light;*] and their ears are dull of hearing, and *their eyes they have closed, lest* at any time *they should see* with their eyes, and hear with their ears, and should *understand* with their heart, and should be converted, and I should heal them. Matt. xiii. 14, 15.

1. Pharaoh *hardened* his heart, and hearkened not. Exod. viii. 15.—Zedekiah *stiffened* his neck, and *hardened his* heart from turning unto the Lord. 2 Chron. xxxvi. 13.—*Take heed* lest any of you be *hardened* through the deceitfulness of *sin*. Heb. iii. 13. Happy is the man that feareth alway: but he that *hardeneth his* heart [as Pharaoh did] shall fall into mischief, [*God will give him up.*] Prov. xxviii. 14.—They are without excuse: *because* when they knew God, they glorified him not as God, &c. *Wherefore* God also gave them up to uncleanness, &c. *For this cause* God gave them up to vile affections, &c. And even *as they did not like* to retain God in their knowledge, God gave them over to a reprobate mind. Rom. i. 20—28.

2. Thou wilt say then unto me, Why does he yet find fault? For who hath *resisted* his will? Rom. ix. 19.

The rigid Calvinists triumph greatly in this objection started by St. Paul. They suppose that it can be reasonably levelled at no doctrine but their own, which teaches that God by *irresistible* decrees has *unconditionally* ordained some men to eternal life, and others to eternal death: and therefore their doctrine is that of the apostle. To show the absurdity of this conclusion, I need only remind the reader once more, that in this chapter St. Paul establishes two doctrines: 1. That God may

1. Shall not the Judge of all the earth do right? Gen. xviii. 25.—That thou mightest be justified in thy saying, and clear when thou art judged. Psa. li. 4. *Common Prayer.*

Who but Zelotes could *justify* an imaginary being, that should, by the channel of irresistible decrees, pour sin and wrath into vessels made on purpose to hold both; and should call himself the *God of love, the Holy One of Israel,* and *a God of judgment?* Nay, who would not detest a king, who should absolutely contrive the contracted wickedness and crimes of his subjects, that he might *justly* sentence them to eternal tor-

admit whom he will into *the covenant of peculiarity*, out of pure, distinguishing, sovereign grace: ments, to show his sovereignty and power?

And 2. That he had an absolute right of *hardening whom he will* upon Gospel terms, i. e. of taking the talent of * *softening grace* from all that imitate the obstinate unbelief of Pharaoh; such inflexible unbelievers being the only people whom God will harden, or give up to a reprobate mind. Now in both those respects the objection proposed is pertinent, as the apostle's answers plainly show. With regard to the *first* doctrine, that is, the doctrine of that *distinguishing* grace, which puts more honour upon one vessel than upon another: calling *Abraham* to be the Lord's *pleasant vessel*, whilst *Lot* or *Moab* is only his *wash-pot*; the apostle answers: *Nay but, O man, who art thou who repliest against God? shall the thing formed say to him that formed it, Why hast thou made me thus?* Why am I a *wash-pot*, and not a *pleasant vessel? Hath not the potter power over the clay?* &c. Besides, is it not a blessing to be comparatively a *vessel to dishonour?* Had not Ishmael and Esau a blessing, though it was inferior to that of Isaac and Jacob? Is not a wash-pot as good *in its place* as a drinking cup? Is not a righteous Gentile—a Melchisedec or a Job, &c. as acceptable to God, according to his dispensation, as a devout Jew and a sincere Christian according to theirs?—With respect to the *second* doctrine, that of hardening obstinate unbelievers, and *making his* wrathful *power known* upon them; of tacitly granting that it is impossible to *resist God's* absolute *will*, the apostle intimates in his laconic, and yet comprehensive way of writing, that God has a right to *find fault* with, and display his wrathful *power* upon, hardened sinners, because *he hardens* none, but such as have personally made themselves *vessels of wrath*, and *fitted* themselves *for destruction* by doing despite to the Spirit of his grace, instead of improving their day of initial salvation: and he insinuates that even then God, instead of presently dealing with them according to their deserts, *endures them with much long-suffering*, which according to St. Peter's doctrine, is to be *accounted* a degree of *salvation*. Therefore, in both senses the objection is pertinently proposed, and justly answered by the apostle, without the help of sovereign free wrath, and Calvinistic reprobation.

* Mr. Henry comments thus upon these words, "*I will harden his heart*, i. e. *withdraw softening grace*," which God undoubtedly did upon just provocation. Whence it follows, that, inconsistent Calvinists being judges, Pharaoh himself had once *softening grace*; it being impossible for God to *withdraw* from Pharaoh's heart what *never was there*. Query; Was this softening grace, which God withdrew from Pharaoh, of the *reprobating* or of the *electing* kind?

1. Hath not the *potter* power over the *clay*, of the same lump to make one vessel unto honour, and another unto dishonour? Rom. ix. 21.

I have observed again and again, that the apostle with his two-edged sword defends two doctrines: 1. The *right* which God, as our sovereign benefactor, has to give *five* talents, or *one* talent to whom he pleases, that is, to admit some people to *the covenant of peculiarity*, while he leaves others under a *more general dispensation of grace* and favour. Thus a Jew was once a *vessel to honour*—a person honoured far above a Gentile, and a Gentile in comparison to a Jew might be called a *vessel to dishonour*. *Moab*, to use again the Psalmist's expression, was once only God's *wash-pot*, Ps. lx. 8. whilst Israel was his *pleasant vessel;* but now the case is altered: The Jews are nationally become the *vessel wherein there is no pleasure*, and the Gentiles are the *pleasant vessel*. And where is the injustice of this proceeding? If a potter may make of the same lump of clay what vessel he pleases, some for the dining-room and others for the meanest apartment, all good and useful in their respective places; why should not God have the same liberty? Why should he not, if he chooses it, place some moral vessels above others, and raise the Gentiles to the honour of being his *peculiar* people:—an unspeakable honour this, which was before granted to the Jews only.

The apostle's second doctrine respects *vessels of mercy and vessels of wrath*, which in the present case must be carefully distinguish-

2. The vessel that he [*the potter*] made of *clay*, *was marred* in the hand of the potter; so he made it again into another vessel, as seemed good to the potter, &c. O house of Israel, cannot I do with you as this potter, says the Lord, &c. At what instant I shall speak concerning a nation, &c. to *destroy* [*for its wickedness*:] *If* that nation against whom I have pronounced, *turn* from their evil, *I will repent* of the *evil* that I thought to do unto them. And at what instant I shall speak concerning a nation, &c. to *build* it, *if* it *do evil* in my sight, that it *obey not* my voice, then I *will repent* of the *good* wherewith I said I would benefit them. Jer. xviii. 4.

When St. Paul wrote Rom. ix. 21. he had probably an eye to the preceding passage of Jeremiah, which is alone sufficient to rectify the mistakes of Zelotes; there being scarce a stronger text to prove, that God's decrees respecting our salvation and destruction are *conditional*. Never did "Sergeant *If*" guard the genuine doctrines of grace more valiantly, or give Calvinism a more desperate thrust, than he does in the *potter's* house by the pen of Jeremiah. However, lest that prophet's testimony should not appear sufficiently weighty to Zelotes, I strengthen it by an express declaration of God himself.

Have I any pleasure at all that the wicked should die, saith the Lord; and not that he should return from his ways and live? Yet ye say, The way of the Lord is not equal [*in point of election to eternal life* and *appointment to eternal death*.] Hear now, O house of Israel, Is not my way equal? When a righteous man turneth away

ed from *the vessels to honour* or to nobler uses, and *the vessels to dishonour* or to less noble uses; and if I mistake not, this distinction is one of those *things*, which, as St. Peter observes, are *hard to be understood in Paul's epistles*. The importance of it appears from this consideration: God may, as a *just* and *gracious* sovereign, absolutely make a moral vessel for a more or less honourable use, as he pleases; such a preference of one vessel to another being no more inconsistent with divine goodness, than the king's appointing one of his subjects lord of the bed-chamber, and another only groom of the stable, is inconsistent with royal good nature: but this is not the case with respect to *vessels of mercy* and *vessels of wrath*. If you insinuate with Zelotes, than an absolute God, to show his absolute love and wrath, absolutely made some men to fill them *unconditionally* and *eternally* with love and mercy, and others, to fill them unconditionally and eternally with hatred and wrath, by way *of reward* and *punishment*, you *change the truth of God into a lie, and serve* the great Diana of the Calvinists *more than the* righteous Judge of all the earth. Whatever Zelotes may think of it, God never made an adult a vessel of *eternal* mercy, that did not *first* submit to the obedience of faith: nor did he ever *absolutely* look upon any man as a vessel of wrath, that had not by personal, obstinate unbelief *first fitted himself for destruction*. Considering then the comparison of the potter, as referring in a secondary sense to the *vessels of mercy*, and to the *vessels of wrath*, it conveys the following rational and scriptural ideas; may not God, as the righteous Maker of moral vessels, fill with mercy or with wrath whom he will, according to his essential wisdom and rectitude? May he not shed abroad his pardoning mercy and love in the heart of a believing Gentile, as well as in the breast of a believing Jew? And may he not give up to a reprobate mind, yea, fill with the sense of his just wrath, a stubborn Jew—a Caiaphas, as well as a refractory Gentile—a Pharaoh? Have not Jews and Gentiles a common original? And may not the author of their common existence, as their impartial Lawgiver, determine to save or damn individuals upon the gracious and equitable terms of his Gospel dispensations? Is he bound absolutely to give all the blessings of the Messiah's kingdom to Abraham's posterity, and absolutely to reprobate the rest of the world? Has a Jew more right to *reply against God* than a Gentile? When God propounds his terms of salvation, does it become any man to say to *him that formed him, Why hast thou made me thus* subject to thy government? Why must I submit to thy

from his righteousness, &c. for his iniquity shall he die. Again, when a wicked man turneth away from his wickedness, &c. he shall save his soul alive." Ezek. xviii. 23, &c.

terms? If God without injustice could appoint that Christ should descend from Isaac and not from Ishmael;—If, *before Esau and Jacob had done any good or evil*, he could fix that the blood of Jacob, and not that of Esau, should run in his Son's veins; though Esau was Isaac's child as well as Jacob: *how much more* may he, without breaking the promise made to Abraham, Isaac, and Jacob, fix, that the free-willing believer, whether Jew or Gentile, shall be a *vessel of mercy prepared for glory* chiefly by free grace; and that the free-willing unbeliever shall be a *vessel of wrath, fitted*, chiefly by free will, *for* just *destruction?* Is not this doctrine agreeable to our Lord's expostulation, With *the light of life, which lightens every man, you will not come unto me that you might have life—more abundant life*—yea, *life evermore?* Does it not perfectly tally with the great, irrespective decrees of conditional election and reprobation, *He that believeth, and is baptized*, that is, he that shows his faith by correspondent works, when his Lord comes to reckon with him, *shall be saved: And he that believeth not*, though he were baptized, *shall be damned?* And is it not astonishing, that when St. Paul's meaning in Rom. ix. can be so easily opened by the *silver* and *golden* key, which God himself has sent us from heaven, I mean *Reason* and *Scripture*, so many pious Divines should go to Geneva, and humbly borrow Calvin's *wooden* and *iron* key, I mean *his Election* and *Reprobation?* Two keys these, which are in as great repute among injudicious Protestants, as the keys of his Holiness are among simple Papists. Nor do I see what great difference there is between the Romish and the Geneva keys: If the former open and shut a *fool's paradise*, or a *knave's purgatory*, do not the latter shut us all up in *finished salvation* or *finished damnation?*

Zelotes indeed does not often use the power of the *keys: one key* does generally for him. He is at times so ashamed of the *iron* key, which is black and heavy; and so pleased with the *wooden* key, which is light and finely gilt; that instead of holding them out fairly and jointly as St. Peter's pictures do the keys of hell and heaven, he makes the shining key alone glitter in the sight of his charmed hearers. Now and then, however, when he is driven to a corner by a judicious opponent, he pulls out his iron key, and holding it forth in triumph, he asks, *who has resisted his will?* To these wrested works of St. Paul, he probably adds two or three perverted Scriptures—

Which I beg leave to weigh next in my scales.

2. Shall [*natural*] *evil* be in the city, and the Lord hath not *done it*, [*for the punishment of the ungodly*]	1. They have [*done moral evil*] —they have built the high places of Baal to burn their sons with

and for the greater good of the godly? Amos iii. 6.

fire, &c. which I commanded *not*, *nor* spake it, *neither* came it into *my* mind—*neither* came it into *my* heart. Jer. xix. 5—vii. 31.—The sceptre of thy kingdom is a *right* sceptre: Thou lovest righteousness and *hatest* wickedness. Ps. xlv. 6.—Abhor that which is *evil*, Rom. xii. 9.—Thus saith the Lord, I will bring [*natural*] *evil* upon this *city*, &c. *because* they have hardened their necks, that they might not hear my words. Jer. xix. 15.—Therefore, when David says, that *The Lord does whatsoever pleaseth him*, he does not speak of either man's *sin* or *duty*, but only of God's *own* work, which He *absolutely* intends to perform: 1. Not of *man's sin;* for *God is not a God that hath pleasure in wickedness.* Ps. v. 4.—Nor 2. Of man's *duty:* for, though a master may do his servant's *work*, yet he can never do his servant's *duty*. It can never be a master's *duty* to obey his own commands. The servant must do it himself, or his duty as [*duty*] must remain for ever undone.

2. There are certain men, &c. who * were *before of old ordained* to this condemnation, &c. [*namely, the condemnation of* the angels who kept not their first estate, but left their own habitation] *whom* he [*God*] hath reserved in everlasting chains unto the judgment of the great day. Jude, verse 4, 6.

1. Ungodly men, turning the grace of our God into lasciviousness, and denying, &c. our *Lord* Jesus Christ, *as* [*lawgiver, judge, and king,*] &c. These be they who separate themselves [*from their self-denying brethren*] sensual, not having the Spirit [i. e. *having quenched the Spirit*]—walking after their own lusts; and their mouth speaketh great swelling words [*whereby they* creep in

* The words παλαι προγεγραμμενοι, rendered *before of old ordained*, literally mean *formerly fore-written, fore-typified*, or *fore-described*. The condemnation of these backsliders, or apostates, was *of old fore-written* by David, Ps. cxxv. 5. and by Ezekiel, chap. xviii. 24. Their lusts were *of old fore-typified* by those of *Sodom;* their apostacy, by that of the fallen *angels;* and their perdition, by that of the Israelites, whom the Lord *saved out of the land of Egypt*, and *afterward destroyed* for their unbelief; three typical descriptions these, which St. Jude himself immediately produces, verse 5, 6, 7. together with *Enoch's prophecy of the Lord's coming to convince them of all their ungodly deeds and hard speeches;* ver. 15, 17. Is it not strange then, that Zelotes should build his notions of absolute reprobation upon a little mistake of our translators, which is contrary both to the Greek and to the context? *Beloved*, says St. Jude, verse 17, *remember ye the words* [προειρημενων, FORE-SPOKEN, answering to προγεγραμμενοι, FORE-WRITTEN, and not *fore-appointed*] *which were spoken before of the apostles of our Lord Jesus Christ.* For the apostles, no doubt, often enlarged upon these words of their Master, *Because iniquity shall abound the love of many shall wax cold* [and they will fall away:] *but he that shall endure unto the end, the same shall be saved.*

2. To them that are disobedient, &c. he is a rock of offence, even to them who stumble at the word, being disobedient, whereunto *also they were appointed:* [*Or rather*] whereunto [*namely, to being disobedient*] *they* * *have even disposed* [*or settled*] *themselves.* 1 Peter ii. 7, 8.

unawares *into* rich *widows' houses;* seducing the fattest of the flock: and] having men's persons in admiration because of advantage. Verse 4, 16, 19.

1. Ye will not come to me that ye might have life. John v. 40.—Ye put the word of God from you, and judge yourselves unworthy of eternal life. Acts xiii. 46.

* A beautiful face may have some freckles. Our translation is good, but it has its blemishes; nor is it one of the least, to represent God as *appointing men to be disobedient.* To vindicate all the divine perfections, which such a doctrine injures, of the two meanings that the word fairly bears in the original, I need only choose that which is not repugnant to Reason and Scripture. If charity, which *thinketh no evil,* and *hopeth all things* consistently with reason—if charity, I say, obliges us to put the best construction upon the words of our neighbour, how much more should decency oblige us to do it with respect to the word of God? When a modest person drops a word, that bears either a *chaste* or an *unchaste* meaning, is it not cruel absolutely to fix the *unchaste* meaning upon it?—To show that St. Peter's words bear the meaning which I fix to them, I need only prove two things: 1. That the original word ετεθησαν, which is translated *appointed,* means also *settled* or *disposed:* And 2. that a passive word in the Greek tongue frequently bears the meaning of the Hebrew voice called *Hithpael,* which signifies the making oneself to do a thing, or the being caused by oneself to do it: a voice this, which in some degree answers to the *middle voice* of the Greeks, some tenses of which equally bear an active or a passive sense. To prove the first point, I appeal only to two texts, where the word τιθημι undoubtedly bears the meaning, which I contend for. Luke xxi. 14. θεσθε SETTLE *it in your hearts:* And Luke ix. 62. ευθετος, *fit,* or more literally, *well* DISPOSED *for the kingdom of God.* . . . And to prove my second proposition [besides what I have already said upon that head, in my note upon M. Madan's mistake, p. 90.] I present the critical reader with indubitable instances of it, even in our translation. Jude verse 10 φθειρονται, They are corrupted, or *They corrupt* THEMSELVES —2 Cor. xi. 13 μετασχηματιζομενοι, being transformed, or *transforming* THEMSELVES— Acts xviii. 6, αυτων αντιτασσομενων, literally, *they being opposed,* or as we have it in our Bibles, *when they opposed* THEMSELVES. John xx. 14. εστραφη, she (Mary) was turned, or *she turned* HERSELF.—Matt xvi. 23. Jesus στραφεις being turned, or, *turning* HIMSELF. —Matt. xxvii. 3, Judas μεταμεληθεις, having been penitent, or having *repented* HIMSELF, &c. &c. In such cases as these, the sacred writers use indifferently the *active and passive* voice, because man acts, and is acted upon;—he is worked upon, and he works. Thus we read, Acts iii. 19. επιστρεψατε, *convert,* namely, yourselves, *actively:* though our translators render it passively, *Be converted.* And Luke xxii. 32. our Lord speaking to Peter does not say επιστραφεις, when thou *art* converted, passively: but actively, επιστρεψας, *when thou hast converted,* namely, THYSELF. Now if in so many cases our translators have justly rendered passive words, by words expressing a *being acted upon by* OURSELVES, I desire Zelotes to show by any one good argument taken from Criticism, Scripture, Reason, Conscience, or Decency, that we must render the words of our translation *were appointed,* namely, by God, *to be disobedient,* when the word ετεθησαν, may with as much propriety, as

I shall close the preceding scriptures by some arguments, which show the absurdity of supposing, that there can be any free wrath in a just and good God: 1. When Adam, with all his posterity in his loins, came forth out of the hands of his Maker, he was pronounced VERY GOOD, as being *made in the likeness of God*, and *after the image of*

in all the preceding cases, be rendered *they disposed, set, or settled* THEMSELVES *unto* disobedience. What has the Holy One of Israel done to us, that we should dishonour him by charging our disobedience upon his *appointment?* Are we so fond of the new doctrines of grace, *finished salvation* and *finished damnation*, that in order to maintain the latter, we must represent God as appointing, out of sovereign, distinguishing free wrath, *the disobedience* of the reprobates, that by securing the *means*—their unbelief and sin, he may also secure the *end*—their everlasting burnings?

Zelotes makes too much of some strong figurative expressions in the Sacred Writings. He forgets, that what is said of God must always be understood in such a manner as becomes God. If it would be absurd to take literally what the Scriptures say of God's *plucking his right hand out of his bosom;*—of *his awakening as one out of sleep;*—of *his riding upon the heavens;*—of *his smelling a sweet savour from a burnt-offering;*—of his *lending an ear*, &c. is it not much more absurd, to take the three following texts in a literal sense? 1. 2 Sam. xvi. 10. *The Lord said unto him* (Shimei) *Curse David.* Is it not evident, that David's meaning in these words is only this? "The Lord, by bringing me to the deplorable circumstances, in which I now find myself, has justly given an opportunity to Shimei to insult me with impunity, and to upbraid me publicly with my crimes. This opportunity I call a *bidding*, to humble myself under the hand of God, who lashes my guilty soul by this afflictive providence; but I would not insinuate that God literally said to Shimei, *Curse David*, any more than I would affirm that he said to me, Murder Uriah."

2. God is represented, 2 Sam. xii. 11, as saying to David, *I will take thy wives before thine eyes, and give them to thy neighbour, and he shall lie with them in the sight of this sun, for thou didst it secretly, but I will do it before all Israel.* And accordingly God took the bridle of his restraining power out of Absalom's heart, who had already murdered his own brother, and was, it seems, by that time a vessel of wrath self-fitted for destruction. The divine restraint being thus removed, the corrupted youth rushes upon the *outward* commission of those crimes, when he had perhaps a hundred times committed in *intention*, and from which the Lord had hitherto kept him out of regard for his pious father—a regard this, which David had now forfeited by his atrocious crimes. The meaning of the whole passage seems then to be this; "Thou shall be treated as thou hast served Uriah. Thy wild son Absalom has already robbed thee of thy crown, and defiled thy wives in his ambitious, libidinous heart. When thou wast a good man—a man after my own heart, I hindered him from going such lengths in wickedness, but now I will hinder him no more; he shall be thy scourge; thou sinnedst secretly against Uriah, but I will stand in the way of thy wicked son no longer, and he shall retaliate before the sun." This implies only a passive permission, and a providential opportunity to commit a crime *outwardly*. Nor could wicked men ever proceed to the *external* execution of their designs without such opportunities.

3. By a like figure of speech we read, Ps. cv. 25. that *God* TURNED *the heart of the Egyptians to* HATE *his people, and to deal subtlely* with his *servants*. But how did he do this? Was it by doing the Devil's work? by infusing hatred into the heart of the Egyptians? No: It was merely by blessing and multiplying the Israelites, as the preceding words demonstrate; *He* INCREASED *his people* GREATLY, *and made them* STRONGER *than their enemies*. Hence it was, that fear, envy, jealousy, and hatred were naturally stirred up in the breasts of the Egyptians. I repeat it; not to explain such scriptures in a manner becoming the God of holiness, is far more detestable than to assert, that *the Ancient of Days* LITERALLY

him, who is a perfect compound of every possible perfection. God spake those words *in time;* but, if we believe Zelotes, the supposed decree of absolute, personal rejection, was made *before time;* God having fixed from all eternity, that *Esau* should be absolutely *hated.* Now as Esau stood in and with Adam, before he fell in and with him; and as God could not but consider him as standing and righteous, before he considered him fallen and sinful; it necessarily follows, either that Calvinism is a system of false doctrine; or, that the God of love, holiness, and equity, once hated his righteous creature, once reprobated the innocent, and said by his decree, "Cain, Esau, Saul, and Judas, are *very good*, for they are seminal parts of Adam my son, whom I pronounce *very good.* Gen. i. 31. But I actually hate those parts of my unsullied workmanship. Without any actual cause I detest mine own perfect image. Yea, I turn my eyes from their present complete goodness, that I may *hate* them for their future, pre-ordained iniquity." Suppose the God of love had transformed himself into the evil principle of the Manichees, what could he have done worse than thus to hate with immortal hatred, and absolutely to reprobate his innocent, his pure, his spotless offspring, at the very time in which he pronounced it *very good?* If Zelotes shudders at his own doctrine, and finds himself obliged to grant, that so long, at least, as Adam stood, Cain, Esau, Saul, and Judas stood with him, and in him were actually loved, conditionally chosen, and wonderfully blessed of God in paradise; it follows, that the doctrine of God's everlasting hate, and of the eternal, absolute rejection of those whom Zelotes considers as the four great reprobates, is founded on the grossest contradiction imaginable.

wears a robe, and his own white hair, because Daniel, after having seen an emblematic vision of his majesty and purity, said: *His garment was white as snow, and the hair of his head was like the pure wool.* For every body must allow, that it is far less indecent LITERALLY to hold forth God as a venerable Jacob, than to represent him LITERALLY as a mischievous, sin-infusing Belial.

4. With regard to Jer. xx. 7. *O Lord, thou hast deceived me, and I was deceived,* Mr. Sellon justly observes; 1. That the Hebrew word here translated *deceive*, signifies also to *entice* or *persuade*, as the margin shows. And 2. That the context requires the last sense; the prophet expressing his natural backwardness to preach, and saying, *O Lord, thou hast persuaded me* to do it, *and I was persuaded.* It is a pity, that when a word has two meanings, the one honourable, and the other injurious to God, the worst should once be preferred to the better. If Zelotes take these hints, he will no more avail himself of some figurative expressions, and of some mistakes of our translators, to represent God as the *author of sin*, and the deceiver of men. When wicked men have long resisted the truth, God may indeed, and frequently does, judicially *give them up to believe a* destructive *lie:* but he is no more the author of the lie, than he is Beelzebub, *the father of lies.*

2. But Zelotes possibly complains, that I am unfair, because I point out the deformity of his "doctrines of grace," without saying one word of its beauty. "Why do you not," says he, "speak of God's absolute everlasting love to Jacob, as well as of his absolute everlasting hate to Esau, Pharaoh, and Judas? Is it right to make always the worst of things?" Indeed, Zelotes, if I am not mistaken, your absolute election is full as subversive of Christ's Gospel, as your absolute reprobation. The Scripture informs us that when Adam fell he lost the favour, as well as the image of God; and that he became a *vessel of wrath* from head to foot: but if everlasting changeless love still embraced innumerable parts of his seed, his fall was by no means so grievous and universal as the Scriptures represent it:—for *a multitude, which no man can number*, ever stood, and shall ever stand on the Rock of ages; a rock this, which, if we believe Zelotes, is made up of unchangeable, absolute, sovereign, everlasting love for the elect, and of unchangeable, absolute, sovereign, everlasting wrath for the reprobates.

3. But this is only part of the mischief that necessarily flows from the fictitious doctrines of grace. They make the cup of trembling, which our Lord drank in Gethsemane, and the sacrifice which he offered on Calvary, in a great degree insignificant. Christ's office as high priest, was to sprinkle the burning throne with his precious blood, and to *turn away wrath* by the sacrifice of himself: but if there never was either a burning throne, or any wrath flaming against the elect; if unchangeable love ever embraced them, how greatly is the oblation of Christ's blood depreciated? Might he not almost have saved himself the trouble of coming down from heaven to *turn away a wrath*, which never flamed against the elect, and which shall never cease to flame against the reprobates?

4. From God's preaching the Gospel to our first parents it appears, that they were of the number of the elect, and Zelotes himself is of opinion, that they belonged to the little flock. If this was the case, according to the doctrine of free, sovereign, unchangeable, everlasting love to the elect, it necessarily follows, that Adam himself was never a child of wrath. Nor does it require more faith to believe that our first parents were God's pleasant children, when they sated themselves with forbidden fruit, than to believe that David and Bathsheba were persons after God's own heart; when they defiled Uriah's bed: Hence it follows, that the doctrine of God's everlasting love, in the Crispian sense of the word, is absolutely false, or that Adam himself was a child of *changeless, everlasting love*, when he made his wife, the

serpent, and his own belly, his trinity under the fatal tree: while Cain was a child of *everlasting wrath*, when God said of him in his father's loins, that he was *very good*. Thus we still find ourselves at the shrine of the great Diana of the Calvinists, singing the new song of *salvation* and damnation *finished* from everlasting to everlasting, according to the doctrine laid down by the Westminster divines in their catechism, "*God, from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatever comes to pass.*"

5. This leads me to a third argument. If God from all eternity did "unchangeably ordain" all events, and in particular, that the man Christ should absolutely die to save a certain, fixed number of men, who [by the bye] never were children of wrath, and therefore never were in the least danger of perishing: if he unalterably appointed, that the devil should tempt, and absolutely prevail over a certain fixed number of men, who were children of wrath, before temptation and sin made them so:—If this is the case, I say, how idle was Christ's redeeming work! how foolish the tempter's restless labour! how absurd Zelotes's preaching! how full of inconsistency his law messages of wrath to the elect, and his Gospel messages of free grace to the reprobates! And how true the doctrine, which has lately appeared in print, and sums up the Crispian Gospel in these sentences; ye elect, shall be saved, do what you will; and ye, reprobates, shall be damned, do what you can; for in the day of his power the Almighty will make you all absolutely willing to go to the place which he has unconditionally ordained you for, be it heaven or hell; *God*, if we believe the Westminster divines in their catechism "*having unchangeably foreordained whatever comes to pass in time, especially concerning angels and men.*" An unscriptural doctrine this, which charges all sin and damnation upon God, and perfectly agrees with the doctrine of the consistent Calvinists, I mean the doctrine of *finished salvation* and *finished damnation*, thus summed up by Bishop Burnet in his Exposition of the xviith Article. "They "think, &c. That he [*God*] decreed Adam's sin, the lapse of his "posterity, and Christ's death, together with the salvation and dam- "nation of such men, as should be most for his own glory: that to "those that were to be saved, he decreed to give such efficacious "assistances, as should certainly put them in the way of salvation; "and to those whom he rejected, he decreed to give such assistances "and means only as should render them inexcusable." Just as if those people could ever be *inexcusable*, who only do what their almighty Creator has "*unchangeably foreordained!*"

SECTION XII.

Directions to understand the Scripture doctrine of Election *and* Reprobation.—*What* election *and* reprobation *are* UNCONDITIONAL, *and what* CONDITIONAL.—*There is an* unconditional *election of sovereign, distinguishing grace, and a* conditional *election of impartial, rewarding goodness. The difficulties which attend the doctrines of election and reprobation are solved by means of the Gospel dispensations; and those doctrines are illustrated by the parable of the talents.—A scriptural view of our election in Christ.*

WHEN good men, like *Zelotes* and *Honestus*, warmly contend about a doctrine; charging one another with *heresy* in their controversial heats, each has certainly *a part* of the truth on his side. Would you have *the whole*, Candidus? only act the part of an attentive moderator between them: embrace their extremes at once, and you will embrace Truth in her seamless garment,—the complete *truth as it is in Jesus*. This is demonstrable by their opposite sentiments about the doctrine of *Election*. Zelotes will hear only of an *unconditional*, and Honestus only of a *conditional* election: but the word of God is for both; and our wisdom consists in neither separating, nor confounding, what the Holy Ghost has joined, and yet distinguished.

To understand the Scripture doctrine of *Election*, take the following directions; 1. God is a God of *truth*. His *righteous* ways are as far above our *hypocritical* ways, as heaven is above hell: every *calling*, therefore, implies an *election* on his part. Who can believe that God ever demeans his majestic veracity so far as to *call* people, whom he does not *choose* should obey his call? Who can think that the Most High plays boyish tricks? And if he *chooses*, that those whom he calls should come; a sincere *election* has undoubtedly preceded his *calling*. Nor are the well known words of our Lord, Matt. xxii. 14. *Many are called, but few are chosen*, at all contrary to this assertion: for the context evidently shows, that the meaning of this compendious, elliptic saying is, *Many are called* to faith and holiness; but *few are chosen* to the *rewards* of faith and holiness:—*Many are called* to be God's servants, and to receive his talents; *but few*, comparatively, *are chosen* to enjoy the blessings of *good and faithful* servants:—*Many are called* to *run* the race; *but few are chosen* to receive

the prize. Not because God has absolutely *reprobated* any, in the Calvinian sense of the words; but, because few are willing to *deny themselves:* few care to *labour;* few are faithful; few *so run that* they *may obtain;* few *make their* initial *calling and election sure to the end;* and of the many that are called to *enter* into the kingdom of God, few STRIVE so to do; and therefore few *shall be able.* See Luke xiii. 14.

2. According to the dispensation of *the saving grace of God, which hath appeared to* ALL MEN; so long as *the day of salvation* lasts, ALL MEN are *sincerely called,* and therefore *sincerely chosen* to believe in their light, to fear God, and to work righteousness. This *general* election and calling may be illustrated by the general benevolence of a good king towards all his subjects. Whether they are peasants or courtiers, he *elects* them all to loyalty, that is, he *chooses* that they should all be loyal; and, in consequence of this choice, by his royal statutes, he *calls* them all to be so. But when a rebellion breaks out, many do not make their calling and election sure; that is, many join the rebels, and in so doing, forfeit their titles, estates, and lives. However, as many as oppose the rebels, become hereby *peculiarly* entitled to the privileges of loyal subjects, which are greater or less according to their rank, and according to the boroughs or cities of which they have the freedom. Upon this *general* plan, as many of Adam's sons as, in any one part of the earth, make God's general calling and election sure, by actually fearing God, &c. are *rewardable elect,* according to the FATHER's dispensation: That is, God actually approves of them, considered as obedient persons; and he designs *eternally* to reward their sincere obedience, *if they continue faithful unto death.* Col. i. 23. Rev. ii. 10.

3. *Distinguishing,* or particular grace *chooses,* and of consequence *calls* some men to believe explicitly in the Messiah *to come,* or in the Messiah *already come;* and as many as sincerely do so, are *rewardable elect* according to the *Son's* dispensation, when it is distinguished from that of the *Spirit,* as in John vii. 38, 39. for in general Christ's dispensation takes in that of the Holy Ghost, especially since *Christ is glorified,* and when he is *known after the flesh no more.* Compare John xvi. 7. with 2 Cor. v. 16.

4. A still higher degree of *distinguishing* grace *elects,* and of consequence *calls,* believers in Christ, to *take by force the kingdom* which *consists in righteousness, peace, and joy in the Holy Ghost;* and as many as make *this* calling and election sure, are God's *rewardable elect,* according to the dispensation of the Holy Ghost.

5. All true worshippers belong to one or another of these three classes of elect. The first class is made up of *devout heathens*, who worship *in the court of the Gentiles*.—The second class is formed of *devout Jews*, or of such *babes in Christ* as are yet comparatively *carnal*, like John's disciples, or those of our Lord before the day of pentecost. These worship *in the holy place*.—And the third class is composed of those holy souls, who, by being fully possessed of Christ's Spirit, deserve to be called Christians in the full sense of the word. These (which in our Laodicean days, I fear, are a little flock indeed) are all *perfected in one*, and, having *entered within the veil*, worship now *in the Holy of Holies*.

6. In order to *eternal* salvation, those three classes of elect must not only *make their calling and election sure*, by continuing to-day in the faith of their dispensation: but also by going on *from faith to faith*: by rising from one dispensation to another, if they are called to it; and, above all, by *patiently continuing in well-doing*, or by *being faithful unto death*; none but such *having the promise of a crown of life, that fadeth not away*.

7. *Distinguishing* grace not only *chooses* some persons to *see the felicity of God's chosen* in the two great covenants of peculiarity, called *the law of Moses*, and *the Gospel of Christ*; but it *elects* them also to peculiar dignities, or uncommon services in those dispensations. Thus Moses was elected to be the great Prophet and Law-giver of the Jews; Aaron to be the first High-Priest of the Jewish dispensation: Saul, David, and Solomon, to be the three first Kings of God's chosen nation. Thus again the seventy were chosen above the multitude of the other disciples, the twelve, above the seventy; Peter, James, and John, above the twelve; and St. Paul, it seems, above Peter, James, and John. The following scriptures refer to this kind of extraordinary choice—to this *election of* peculiar *grace*: *Moses his* CHOSEN *stood in the gap*—*The man's rod whom I shall* CHOOSE, *shall blossom*.—*The man whom the Lord shall* CHOOSE, *he shall be holy*, that is, he shall be set apart for the priesthood.—*He* CHOSE *David his servant, and took him from the sheep fold*.—*Before I formed thee* (Jeremiah) *in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee* (or, *I set thee apart*) *and I ordained thee a prophet unto the nations*.—*Of his disciples he* CHOSE *twelve apostles*.—*He* (Paul) *is a* CHOSEN *vessel unto me, to bear my name before the Gentiles*.—Agreeably to the doctrine of these peculiar elections to singular services, it is even said of Cyrus, a heathen king, by whose means the Jews were to be delivered from the Babylonish captivity: *Cyrus is my shepherd, and shall* (or will) *perform all my pleasure*,

saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid, &c. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, though thou hast not known me. —Once more: David, speaking of God's choosing the tribe of Judah before all the other tribes, says; *Moreover he refused the tabernacle of Joseph, and* [reprobated,] *or chose not the tribe of Ephraim: but chose* [or *elected*] *the tribe of Judah, the Mount Sion, which he* [peculiarly] *loved.* But, what have all those civil, or ecclesiastical elections of persons and places to do with our election to a crown of glory? Will Zelotes affirm, that *Saul* and *Jehu* are certainly in heaven, because they were as remarkably CHOSEN to the crown as David himself? And though St. Paul knew, that he was a *chosen vessel,* SET APART *from his mother's womb* for great services in the church, does he not inform us, that he *so ran as to obtain the crown;* and that he *kept his body under, lest after he had preached to,* and *saved others, he himself should become a castaway—a reprobate?*

8. Do not forget that frequently the word *chosen,* or *elect,* means *principal, choice, having a peculiar degree of superiority,* or *excellence.* This is evident from the following texts. *The wrath of God smote down the* CHOSEN *of Israel.* Psa. lxxviii. 31.—*I lay in Sion a chief corner stone,* ELECT, *and precious.* 1 Peter ii. 6.—*The elder to the* ELECT *lady.* 2 John i. And it would be the height of Calvinian orthodoxy to suppose, that the Prophet's words, *Thy* CHOICEST (or as the original properly means) *thy* ELECT *valleys shall be full of chariots,* are to be understood of Calvinian election. To render Zelotes less confident in that election, one would think it sufficient to throw into the Scripture scales, and weigh before him the following passages, which are literally translated from the original.

1. For Israel mine *elect,* I have called thee. Isa. xlv. 4.	2. He [*Kish*] had a son whose name was Saul, an *elect.* 1 Sam. ix. 2.
	[*Query. Is Saul also among the* elect *as well as among the* prophets?]
1. *The election* hath obtained it. Rom. xi. 7.	2. Set on a pot: fill it with the bones of *the election.* Ezek. xxiv. 4.
1. I have made a covenant with my *chosen* [or *elect.*]—I have exalted one *chosen* out of the people—Mine *elect* shall inherit it. Ps. lxxxix. 3, 19—Isa. lxv. 9.	2. She committed her whoredoms with the *elect* of Assyria. Ezek. xxiii. 7.—The tongue of the just is as *chosen* silver.—Receive knowledge rather than *elect* gold. Prov. x. 20.—viii. 10.

1. The children of thy *elect* sister greet thee. 2 John xiii.

1. His *elect*, whom he hath *chosen*. Mark xiii 20.

1. I endure all things for the *elect's* sake. 2 Tim. ii. 10.—O ye children of Jacob, his *chosen* ones. 1 Chron. xvi. 13.

1. I charge thee before the * *elect* angels. 1 Tim. v. 21.—And shall not God avenge his own *elect?* Luke xviii. 7.

2. They shall cut thine *elect* cedars. Jer. xii. 7.

2. He [*Jacob*] *chose* all the *elect* of Israel. 2 Sam. x. 9.

2. Moab is spoiled, his *elect* young men are gone down to the slaughter. Jer. xlviii. 15.—His [*Pharaoh's*] elect captains also are drowned. Ezek. xv. 4.

2. Amaziah gathered Judah together, &c. and found them three hundred thousand *elect*, able to go forth to war. 2 Chron. xxv. 5.

I grant that our translators in some of the preceding passages have used the word *choice*, and not the word *elect:* They say, for example, *choice cedars*, and not *elect cedars;* but if they were afraid to make us suspect the dignity of Calvinian ELECTION, I am not. And as the original is on my side, the candid reader will not expect such scrupulousness of me, who wish to act the part of a *reconciler*, and not that of a *Calvinist.*

9. God's choosing and calling us to *come up higher* on the ladder of the dispensations of his grace, is called *election* and *vocation.* Thus the doctrine which St. Paul insists much upon, in his epistles to the Romans and Ephesians, is, that now Jews and Gentiles are equally *elected* and *called* to the privileges of the *Christian* dispensation. Nor does St. Peter dissent from him in this respect. Once indeed he took it for granted that the Gentiles were all reprobates: see Acts x. But when he was divested of his Jewish prejudices, and wrote to the believers who were *scattered throughout Pontus*, &c. he said, *The church that is at Babylon*, ELECTED *together with you, saluteth you*, 1 Peter v. 13.: Just as if he had said, Think not that the election to the obedience of faith in Christ is confined to Judea, Pontus, or Galatia. No; God calls both Jews and Gentiles, even in Babylon, to believe in his Son. And as a proof that this calling and election, are sincere, with pleasure I inform you that several have already believed, and formed themselves into a Christian church, which

* If the expression *elect angels* is taken in a *vague* sense, which is most probable, it means *holy, beloved angels*, who are ELECTED to the rewards of faithful obedience. If it be taken in a *particular* sense, it means those angels who, like Gabriel, are SELECTED from the multitude of the heavenly host, and *sent forth to minister for them who shall be heirs of salvation*, and especially to guard such eminent preachers as Timothy and St. Paul were. In either sense therefore, the words *elect angels*, which Zelotes greedily catches at to prop up his scheme, have nothing to do with *Calvinian* election. That the word *elect*, sometimes means *darling or beloved*, will appear evident to those who compare the following passages; Behold MINE ELECT *in whom my soul* DELIGHTETH, Isa. xlii. 1. *This is* MY BELOVED *Son, in whom I am* WELL PLEASED. Matt. iii. 17.

saluteth you, not only as being *elected* with you to hear the Christian Gospel; but as making their *election to so great salvation sure through* actual *belief of the truth as it is in Jesus:* Therefore, I do not scruple in every sense of the word, to say that they are *elected together with you*, and you may boldly consider them already as HOLY *brethren*, PARTAKERS *of the heavenly calling:* a glorious proof this, that Christ has broken down the middle wall of partition between Jews and Gentiles; Babylon in this respect being as much elected as Jerusalem.—But more of this in the next Section.

10. To conclude; Of all the directions, which can be given to clear up the doctrine of election with respect to our eternal concerns, none appears to me so important as the following. Carefully distinguish between our *election* to RUN THE RACE of faith and holiness, according to one or other of the divine dispensations; and between our *election* to RECEIVE THE PRIZE—a crown of glory: St. Paul speaking to Christians of the *first* of these elections says, *God has* CHOSEN *us that we should be holy:* And our Lord describing the *second* election says, *Many are called, but few* CHOSEN.—*Well done good and faithful servant, enter* THOU *into the joy of thy Lord.*—The former of these elections is always UNCONDITIONAL; but the latter is always suspended upon the reasonable CONDITION of persevering in the obedience of faith.

To show the propriety and importance of the preceding directions, I need only apply them to the parable of the talents, which displays every branch of the doctrine of *election. The kingdom of heaven*, says Christ [if it be considered with respect to God's *gracious* and *righteous* dispensations towards the various classes of his *moral vessels* or *servants*] *is as a man, who called* [and of consequence, first freely chose] *his own servants.*

Observe here that every man is UNCONDITIONALLY *chosen* and *called* to serve God in his universal temple. Some may be compared to *earthen* vessels, made, chosen, and called, to be useful *in the court of the Gentiles*, like humble Gibeonites: Some to *silver* vessels, made, chosen, and called, to be useful *in the holy place* like pious Jews: And others to *golden*, i. e. most precious and honourable vessels, made, chosen, and called, to be useful *in the holiest of all*, like true Christians. Hence it appears that God has assigned to all his moral vessels their proper place and use in his great temple the universe: if they are unprofitable, and unfit for the master's use, it is not because he made them so; but because they received a bad taint from their parents upon the wheel of *generation*, and afterward refuse to *purge themselves* by means of the talent of light, grace, and power which is bestowed upon them as the seed of *regeneration*, according to their respective dispensations.

The difference that *sovereign* grace makes between God's servants, or if you please, between his moral vessels, is evidently asserted by St. Paul, 2 Tim. ii. 19, &c. *The Lord*, says he, *knoweth them that are his*: that is, he approves the godly, the vessels of mercy, the clean vessels under every dispensation. *Let then every one that nameth the name of Christ*, and who is of consequence, under the strictest of all the dispensations, *depart from iniquity; for in a great house, there are not only vessels of gold and silver, but also of wood and of earth; and some to honour, *and some to dishonour. If a man purge himself from these* [that are to dishonour] whether he be a vessel of gold, silver, wood or earth, *he shall*, according to his dispensation, *be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work;* though it should be only the work of a Gibeonite hewing wood and drawing water; and if a Christianized Saul seeks to slay these spiritual Gibeonites in his zeal for the children of Israel, God himself will plead their cause: for he honours, in every dispensation, vessels that are clean and sanctified according to his own decree, *Them that honour me, I will* peculiarly *honour, and they that despise me shall be lightly esteemed.* That is, Although those that honour me, should be only fit to be compared to wooden or earthen vessels, like the devout soldiers of Cornelius; I will honour them with a place in my heavenly house. And were those that despise me compared to *silver vessels* like the sons of Eli; or to a *golden vessel*, like Judas: if repentance do not interpose, they shall be broken with a rod of iron like vessels of wrath; and, after *sleeping in the dust, they shall awake to the everlasting contempt* due to their sins; it being written among the decrees of heaven, *If any man defile* the vessel, or *temple of God, him shall God destroy.*—Such will be the fearful end of those, who by their wilful UNBELIEF make themselves positively UNCLEAN vessels, *for to them that are* UNBELIEVING *is nothing pure, but even their mind and conscience are* DEFILED. And these vessels of *just* wrath and *positive* dishonour must be carefully distinguished from those, whom God *comparatively* makes *vessels of dishonour*, by giving them fewer talents than he does to his upper servants.

Return we now to the parable of the talents, and to the several *classes of* SERVANTS, which St. Paul compares to several *classes of* VESSELS, in God's great house below. *To one of them*, says our Lord,

* St. Paul having guarded the doctrine of sovereign, distinguishing grace by the *different matter*, earth, wood, silver, &c. of which the *vessels* are formed; and not making any distinction between *vessels of dishonour*, and *vessels of wrath*, as he does in Rom. iv. it necessarily follows, according to the doctrine of rewarding grace, that the expressions, *vessels to honour* and *vessels to dishonour*, should not be taken *here* in a *comparative* sense as in Rom. ix.; but in a *positive* sense; and then they answer to *vessels* SANCTIFIED, and to *vessels* not PURGED; expressions which occur in the context, and fix the apostle's meaning.

to the Christian, I suppose, according to the election of MOST PARTICULAR distinguishing grace, *he gave* FIVE talents:—To another, suppose the Jew, still according to the election of PARTICULAR grace, *he gave* TWO *talents*:—*And to another*, suppose the Heathen, according to the decree of GENERAL grace, *he gave* ONE *talent*. Hence it appears, that God reprobates no man *absolutely*, and is no Calvinistical respecter of persons; for, adds our Lord in the parable, *he gave to* EVERY ONE *according to his several ability*, or circumstances. Matt. XXV. 15.—This FIRST distribution of grace and privileges is previous to ALL WORKS; and to it belong (as I have shown by parallel scriptures) those words of the apostle, *The children being not yet born, neither having* DONE ANY GOOD OR EVIL, *that the purpose of God, according to* sovereign, distinguishing *election* to a certain number of talents, or to certain remarkable favours, *might stand*, NOT OF WORKS, *but of him that calleth, it was said, The elder shall serve the younger—Jacob have I loved, and Esau have I hated*, i. e. I have preferred Jacob to Esau, in point of family honour; and the Israelites to the Edomites, with respect to the covenant of peculiarity. And with as much propriety it might be said in point of super-angelical dignity, MICHAEL, *the archangel, have I loved, and* GABRIEL, *the angel, have I hated*, i. e. I have reprobated the latter from a degree of dignity and favour, to which I have elected the former.

Thus far the parable illustrates the doctrine of *sovereign* free grace, and of an UNCONDITIONAL *election* to receive and use different measures of grace; and thus far I walk hand in hand with Zelotes; because thus far he speaks as the oracles of God, except when he hints at his doctrine of absolute reprobation. For at such times he makes it his business to insinuate, that there are some men, to whom God never gave so much as *one* talent of saving grace, in flat opposition to that clause of the parable, *he gave* TO EVERY ONE, *one* OR *two* TRUE *talents* at least: I say *true*, because whatever dreadful hints Zelotes may throw out to the contrary, I dare not allow the thought, that the *true* God deals in *false* coin; or that, because he is *the God of* ALL *grace*, he deals also in *damning* grace:—*Damning grace*, I call it; for, in the very nature of things, all grace bestowed upon an absolute reprobate—upon a man hated of God with an everlasting hate, and given up from his mother's womb unavoidably to sin and be damned:—all grace, I say, flowing from such a reprobating God to such a reprobated man, is no better than a serpent, whose head is Calvin's *absolute reprobation*, and its tail Zelotes's *finished damnation*.

Zelotes, I fear, objects to the sovereign, *free*, distinguishing grace which I contend for, chiefly because it has no connexion with the

bound will, and distinguishing *free wrath*, which characterize his opinions. Accordingly he soon takes his leave of me and the parable of the talents, the middle part of which illustrates what he calls my heresy, that is, the doctrine of FREE WILL.—1. The doctrine of OBEDIENT *free will*, which our Lord secures thus: *Then he that had received the five talents, went and traded with the same, and made them other five talents, &c* —And 2. The doctrine of PERVERSE *free will*, which Christ lays down in these words: *But he that had received one talent, went and digged in the earth, and hid his Lord's money.* Here Christ for brevity's sake, points out unfaithful free will in the lowest dispensation *only:* sloth and unfaithfulness being by no means necessary consequences of the least number of talents: for whilst some Christians bury their *five*, and some Jews their *two* talents, some Heathens so improve their *one* talent, as to verify our Lord's doctrine, *The last shall be first.*

The third part of the parable illustrates the doctrine of *rewarding* grace: or of CONDITIONAL *election* to, and *reprobation* from, the rewards, with which divine grace crowns human faithfulness. I call this election and this reprobation *conditional*, because they are entirely suspended upon the good or bad use, which our faithful, or unfaithful free will makes of the talent or talents bestowed upon us by free grace; as appears by the rest of the parable: *After a long time the Lord of those servants cometh, and reckoneth with them*, proceeding first to *the election of* REWARDING *grace. He that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold I have gained besides them five talents more.* Here you see in an exemplifying glass the doctrine, which Zelotes abhors, and which St. John recommends thus: *Beloved if our heart condemn us not, then have we confidence towards God.—Herein is our love made perfect, that we may have boldness in the day of judgment,* 1 John iii. 21. iv. 17. *His Lord* [instead of driving him to hell as a poor, blind, unawakend creature, who never knew himself; or as a proud, self-righteous Pharisee, who was never convinced of sin] *said unto him, Well done, thou* GOOD *and* FAITHFUL *servant,* [thou vessel of mercy] *thou hast been faithful over a few things, enter* THOU *into the joy of thy Lord*, through my merciful Gospel charter, and the passport of thy sincere, blood-besprinkled obedience.

The servant, who through free grace and faithfulness had gained two talents, besides the two which distinguishing grace had given him, came next: and when he had been *elected* into the joy of his Lord in the same gracious manner, the trial of the faithless Heathen came on. His plea would almost make one think that Zelotes had

instilled into him his hard doctrine of reprobation. He is not ashamed to preach it to Christ himself. *Lord*, says he, *I knew thee, that thou art an hard man*, who didst contrive my reprobation from the beginning of the world, and gavest me only *one* talent of *common* grace, twenty of which would not amount to one dram of *saving* grace.—*I knew thee*, I say, *that thou art an austere* master; *reaping, or* wanting to reap, where thou hast not sowed the seed of effectual grace; *and gathering*, or wanting to gather, *where thou hast not strewed* one grain of TRUE grace; *and I was afraid, and went and hid thy talent*, thy ineffectual, false, common grace, *in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful servant, &c. thou oughtest to have put my money to the exchangers*, who sometimes exchange to such advantage for the poor, that their *little one becomes a thousand.* Hadst thou made a proper use of my "common grace," as thou callest it, *at my coming I should have received mine own with usury. Take therefore the talent from him, and give it to him that hath ten talents: for every one that hath* to purpose, *shall have abundance: but from him that hath not* to purpose, *shall be taken away even that which he hath*:—his unimproved, hidden talent. *And cast ye the unprofitable servant into outer darkness*, i. e. into hell: *there shall be weeping and gnashing of teeth.* Matt. xxv. 15, 31. Hence it appears, that a man may be freely ELECTED to receive *one, two*, or *five* talents—freely CHOSEN to trade with them, and afterward be justly REPROBATED OR CAST AWAY into outer darkness for not improving his talent, that is, for not *making his calling and election sure.*

Zelotes, indeed, as if he were conscious, that the parable of the talents overthrows all his doctrinal peculiarities, endeavours to explain it away by saying, that it does not represent God's conduct towards his people, with respect to grace and salvation; but only with regard to parts and natural gifts. To this I answer:—1. The Scriptures no where mention a day of *account*, in which God will reward and punish his servants according to their natural parts, exclusively of their moral actions.—2. The servants had all the same master. Luke xix. 13, they are all represented as receiving *one pound* each, to *occupy* or trade till their master came: he that did not improve his pound, or talent, is called *wicked* on that account: now the nonimprovement of a natural talent, suppose for poetry or husbandry, can never constitute a man *wicked;* nothing can do this, but the nonimprovement of a talent of grace.—3. We have as much reason to affirm, that the oil of the virgins, mentioned in the beginning of the chapter, and the good works of the godly, mentioned

at the end of it, were "*not of a gracious nature;* as to assert it of the improvement of the pound, which constituted some of the servants *good and faithful.*—4. It is absurd to suppose, that Christ will ever take some men *into his joy*, and will command others to be *cast into outer darkness*, for improving or not improving the natural talent of speaking, writing, or singing in a masterly manner.—5. The description of the day of judgment, that closes the chapter, is a key to the two preceding parables. On the one hand, the door is shut against the FOOLISH VIRGINS, merely FOR their apostacy:—for having burned OUT all their oil of faith working by love, so that their *lamps went out.*—The SLOTHFUL SERVANT is cast into outer darkness, merely FOR not improving his talent of opportunity and power to believe, and to work righteousness according to the light of his dispensation.—And the GOATS are sent into hell, merely FOR not having done the works of faith. On the other hand, [considering salvation according to its *second* causes,] the WISE VIRGINS go in with the bridegroom, BECAUSE their lamps are not gone out, and they have oil in their vessels; the FAITHFUL SERVANTS enter into the joy of their Lord, BECAUSE they have improved their talents; and the SHEEP go into life eternal, BECAUSE they have done the works of faith.—The three parts of that plain chapter make a three-fold cord, which I apprehend Zelotes cannot break, without breaking all the rules of morality, criticism, and common sense.

I shall close my parabolic illustration of the Scripture doctrine of *unconditional* and *conditional* election, by presenting Zelotes and Honestus with a short view of our *election in Christ;* that is, of our election to receive freely, and to use faithfully the five talents of the Christian dispensation, that we may reap all the benefits annexed to *making that high calling and election sure.*

1. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things *in* [*the person and dispensation of*] *Christ:* according as he hath*

2. Hearken, my beloved brethren, hath not God *chosen* the poor of this world? [*Yes, but not absolutely: for Zelotes knows, that all the poor are not elected in this way; and St. James insinu-*

* This passage will be explained in the next Section. In the mean time I desire the reader to take notice, that the *election* of which St. Paul writes, is not of the Antinomian kind; I mean, it is not Calvinian election, which ensures eternal salvation to all fallen believers. That the apostle was an utter stranger to such a doctrine, appears from his own words to those *elect* Ephesians, "Putting away lying, speak truth—Let him that stole steal no more—Be not drunk—Let not fornication or uncleanness be once named among you, &c. for this ye know, that no unclean person, &c. *hath any inheritance in the kingdom of Christ. Let no man deceive you with vain words*, for because of these things the wrath of

chosen us [*to believe*] *in him*, before the foundation of the world; that [*in making our high calling and election sure*] we should be holy and without blame before him in love. Eph. i. 3, 4.

[If Zelotes be offended at my insinuating that St. Paul's phrase *in Christ* is sometimes an ellipsis —a short way of speaking which conveys the idea of our Lord's Gospel and dispensation; I appeal to the reader's candour, and to the meaning of the following texts:—*Babes in Christ.—Urbane, our helper in Christ.—The churches of Judea which were in Christ — Baptized into Christ.—The Mosaic vail is done away in Christ.—In Christ Jesus circumcision availeth nothing*, &c. Again, when St. Paul tells that *his bonds in Christ are manifest in all the palace*, does he not mean the chain with which he was personally bound, as *a preacher of the Christian faith?* And would not Zelotes make himself ridiculous, if he asserted that St. Paul's *bonds in Christ* were those with which he was bound *in the person of Christ* in the garden of Gethsemane?]

1. There is a remnant *of* [*Jews, who believe*] according to the election of grace [*who through sanctification of the spirit to obedience, and sprinkling of the blood of Jesus Christ, make their calling and election sure* according to the *Christian dispensation,*] 1 Pet. i. 2.—The election [*those Jews, who make their election to the blessings of the Christian dispensation sure ates, that their election to* the kingdom of *heaven is suspended on* faith *and* love: *for he adds, that*] God hath chosen the poor *rich in faith*, and [*of consequence*] *heirs of the kingdom*, which he hath promised to *them that love* him, [*i. e. to them that are rich in the faith which works by love.*] James ii. 5.—Know this also that the Lord hath *chosen* to himself [*i. e. to his rewards of grace and glory, not this or that man out of mere caprice, but*] the man *that is godly*, [*that is*] The man *after his own heart. Com. Prayers.* Ps. iv. 3.—1 Sam. xiii. 14.—God hath from the beginning *chosen* you to salvation [*yea, out of mere distinguishing grace, he has chosen you to partake of the great salvation of Christians; not indeed absolutely, but*] through sanctification of the Spirit, and belief of the truth. [*as it is in Jesus—the truth as it is revealed under the Christian dispensation.*] 2 Thess. ii. 13.

2. Many are *called* [*to repentance; yea*, many are *chosen that they should be holy*, Eph. i. e.] but few are *chosen* [*to receive the reward of perfected holiness—the reward of the inheritance.*] Matt. xx. 16.—Wherefore, brethren, give diligence to make your *calling* and *election sure:* for *if ye do* these things ye shall never fall. 2 Pet. i. 10.—Put on therefore,

God cometh upon the children of disobedience," i. e. upon the disobedient children, who, by their bad works, lose their inheritance in the kingdom of God. Is it not surprising, that, when St. Paul has thus warned the Ephesians against Antinomian deceptions, he should be represented as deceiving those very Ephesians first, by teaching them a doctrine, which implies, that no crimes, be they ever so attrocious, can deprive fallen believers of their *inheritance in the kingdom of Christ?*

by faith in Christ:] hath obtained it [*righteousness*] and the rest were blinded: [*that is, The unbelieving Jews have not obtained righteousness, because they sought it not by faith, but by blindly opposing their Pharisaic works of the law, to Christ and the humble obedience of faith.*] Rom. xi. 5, 7. ix. 32.

as the *elect* of God, bowels of *mercies.*—For he shall have judgment without *mercy*, that hath showed no *mercy.* Col. iii. 12. James ii. 13.

If I am not mistaken the balance of the preceding scriptures shows, that Honestus and Zelotes are equally in the wrong: Honestus, for not rejoicing in free grace, in the election of grace, and in God's power, love, and faithfulness, which are engaged to keep believers while they keep in the way of duty:—And Zelotes, for corrupting the genuine doctrines of grace by his doctrines of Calvinian election, necessity, and unconditional reprobation from eternal life.

SECTION XIII.

A view of St. Paul's doctrine of ELECTION, *laid down in* Eph. i. THAT ELECTION *consists in God's choosing, from the beginning of the world, that the Gentiles should* NOW *share through faith, the blessings of the Gospel of Christ, together with the believing Jews, who* BEFORE *were alone the* CHOSEN NATION *and* PECULIAR PEOPLE *of God. It is an* ELECTION *from the obscure dispensation of the Heathens, to the luminous dispensation of the Christians; and not an election from a state of absolute ruin, to a state of finished salvation.—It is as absurd to maintain Calvinian election from* Eph. i. *as to support Calvinian reprobation by* Rom. ix.—*What we are to understand by the* BOOK OF LIFE, *and by the* NAMES *written therein from the foundation of the world.—A conclusion to the first part of this work.*

WHEN Zelotes is made ashamed of what Calvin calls "*the horrible decree*," he seems to give it up, I have nothing to do with *Reprobation*, says he, my business is with *Election.* Thus he is no sooner beaten out of Rom. ix. than he retires behind Eph. i. where he thinks he can make a more honourable defence. It may not be amiss therefore to follow him there also, and to show him, that he entirely mistakes the *predestination, purpose*, and *election*, mentioned in that chapter.

The design of the apostle in his Epistle to the Ephesians is twofold. In the *three first* chapters he extols their gracious election, their free vocation, and the unspeakable privileges of both; and in the *three last*, he exhorts them to walk worthy of their election and calling; warn-

ing them against Antinomian deceivers; and threatening them with the loss of their heavenly inheritance, if they followed their filthy tenets and immoral example. This epistle therefore is a compendium of the New Testament: the former part contains a *strong* check to Pharisaism, or to the doctrine of self-righteous *boasters;* and the latter part a *severe* check to Antinomianism, or to *the doctrine and deeds of the Nicolaitans.* See Eph. v. 5, 6.; and Rev. ii. 6, 15, 20.

To be a little more explicit: In the three first chapters St. Paul endeavours to impress the hearts of the Ephesians with a deep sense of God's free grace in Christ Jesus, whereby he had compassionately *called*, and of consequence mercifully *elected* them, ignorant and miserable *sinners of the Gentiles* as they were, to partake of all the blessings of the Christian dispensation. The apostle tries to inflame them with grateful love to Christ, for setting them on a level with his *peculiar people* the Jews, *to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the* [explicit] *promises; whose were the fathers, and of whom Christ came, as concerning the flesh.*

To prove that this is St. Paul's design I produce his own words, with short illustrations in brackets. 'Remember' [*says he*] 'that ye were in time past GENTILES in the flesh, called 'UNCIRCUMCISION by the circumcision, &c.' [*abhorred by the circumcised Jews, because you were uncircumcised Heathens. Remember*] 'that at that time, ye were without' [*the knowledge of*] 'Christ' [*not having so much as heard of the Messiah*] 'being aliens from the commonwealth of Israel,' [*hating the Jews, and hated of them*] 'strangers to the covenants of promise' [*which God had made with Abraham, Isaac, and Jacob*] 'having no' [*covenant*] 'hope, and without' [*a covenant*] 'God in the world. But 'now in Christ Jesus' [*who has sent us into all the world to preach the Gospel to every creature.*] 'Ye' [*Gentiles*] 'who were sometimes afar 'off, are made nigh by the blood of Christ: for he is our peace, who 'hath made BOTH' [*Jews and Gentiles*] 'one, and hath broken down the 'middle wall of partition between us, &c. that he might reconcile 'both' [*Jews and Gentiles*] 'to God, &c. by the cross; having slain 'the enmity thereby: and came and preached peace to you' [*Gentiles*] 'who were afar off, and to them that were nigh' [*that is, to the Jews.*] 'For through him we BOTH' [*Jews and Gentiles*] 'have access by one spirit unto the Father. Now therefore, ye' [*Gentiles*] 'are no more strangers and foreigners, but fellow-citizens with the' [*Jewish*] 'saints, and of the household' [*or peculiar people*] 'of God: 'And are built upon the foundation of the' [*Christian*] 'apostles, and' [*Jewish*] 'prophets; Jesus Christ himself being the chief corner

'stone' [*which unites the Jews and Gentiles who believe, as a corner stone joins the two walls which meet upon it,*] &c. 'In whom you also' [*Gentiles of Ephesus*] 'are builded together' [*with us believing Jews*] 'for an 'habitation of God through the Spirit.' Eph. ii. 11, &c.

The apostle explains his meaning still more clearly in the next chapter. 'For this cause' [*namely that you might be quickened together with us * unto Christ, that you might be raised up together, and placed together with us in heavenly privileges in* or *by Jesus Christ:*] 'For this 'cause, I Paul am the prisoner of Christ for you, GENTILES; if ye 'have heard of the DISPENSATION OF THE GRACE of God, which is 'given me to YOU-WARD: how he made known to me' [*once a Jewish bigot*] 'the mystery, &c. that THE GENTILES should be fellow-heirs, 'and of the same body, and PARTAKERS OF THE PROMISE OF CHRIST by 'the Gospel, whereof I am made a minister, &c. that I should preach 'among the GENTILES' [*as Peter does among the* JEWS] 'the unsearch-'able riches of Christ, &c. Wherefore I desire that ye faint not at my 'tribulations for YOU' [*Gentiles*] 'which is your glory.' Eph. iii. 1—13.

The two preceding paragraphs are two keys, which St. Paul gives us to open his meaning with, and to make us understand *God's eternal purpose, which he purposed in Christ Jesus our Lord, of gathering all things in Christ*, by calling the Gentiles to be partakers of the Gospel of Christ, as well as the Jews: a *mystery* this, *which had been hid in God from the beginning of the world*, Eph. iii. 9; God having *then purposed* to take the Gentiles into the covenant of peculiarity: although, for particular reasons, he did it only in St. Paul's days, and chiefly by his instrumentality. What pity is it then, that Zelotes should cast the veil of his prejudices over so glaring a truth; and should avail himself of the apostle's laconic style, and of our inattention, to impose Calvin's predestination upon us! Does not the context demonstrate that St. Paul speaks *only* of God's *predestinating* and *electing* THE GENTILES IN GENERAL [and among them the Ephesians] to share the prerogatives of the Christian dispensation; is it not evident, that as the unbelieving Jews *boasted* much of their being saved by the work of circumcision, through Abraham: St. Paul keeps the believing Gentiles humble, by reminding them, that *by grace they were saved* [i. e. made partakers of the great salvation of Christians] *through faith: and that not of themselves*, nor of their forefathers: *it was the gift of God, not of works*, not of circumcision or Mosaic ceremonies, *lest any* of them *should boast* like the Jews, who, by their fatal glorying in Abraham and in themselves, had hardened their hearts against Christ's

* See Eph. ii. 5, 6, in the original.

Gospel, and brought God's curse upon their church and nation? In a word, is it not clear, that St. Paul no more speaks of God's having predestinated this Englishman, or that man of Ephesus to be absolutely saved; and this Scotchwoman, or that Ephesian widow to be absolutely damned, than he has absolutely predestinated Honestus to be Mufti, and Zelotes to be Pope?

This being premised, I present the reader with what appears to me to be the genuine sense of the chapter, upon which Zelotes founds his doctrine of an *absolute, particular*, and *personal* election of *some* men to eternal life and glory.—'Blessed be the God and Father of 'our Lord Jesus Christ, who hath blessed us [*Jews and Gentiles, who* '*do not put the word of his grace from us, and reject his gracious counsel* '*against ourselves*] with all spiritual blessings in heavenly [*things*] in 'Christ: according as he hath CHOSEN US [*Jews and Gentiles*] in him 'before the foundation of the world, that we [*Jews and Gentiles*] 'should be holy, and without blame before him in love [*as all Chris-*'*tians ought to be:*] Having PREDESTINATED US [*Jews and Gentiles*] 'unto the adoption of children by Jesus Christ to himself, according 'to the good pleasure of his will—*by which he* hath made BOTH [*Jews* '*and Gentiles*] ONE, and hath broken down the middle wall of parti-'tion between us; making in himself of twain [*i. e. of Jews and Gen-*'*tiles*] one new man, [i. e. *one new ecclesiastical body, which is at unity* '*in itself, though it be composed of Jews and Gentiles, who were before* '*supposed to be absolutely irreconcileable*, Eph. iii. 14.]—[*And this he* '*hath done*] to the praise of the glory of his grace, wherein he hath 'made us [*Jews and Gentiles, equally*] accepted in the beloved; in 'whom we [*Jews and Gentiles*] have redemption through his blood, the 'forgiveness of sins, according to the riches of his grace; wherein 'he hath abounded to us [*Jews and Gentiles*] in all wisdom and pru-'dence: having made known unto us [*Jews and Gentiles*] the mystery 'of his will, according to his good pleasure, which he hath purposed 'in himself: that in the dispensation of the fulness of times [*i. e.* '*under his last dispensation, which is the Christian*] he might gather 'together in one all things in Christ, both which are in heaven, [*i. e.* '*angels and glorified saints*] and which are on earth, [*i. e. Jews and* '*Gentiles*] even in him [*who is the head of all:*] In whom also we '[*Jews and Gentiles*] have obtained [*through faith*] a [*common*] inherit-'ance, being [*equally*] predestinated [*to share the blessings of the Chris-*'*tian dispensation*] according to the purpose of him, who worketh all 'things after the counsel of his own [*gracious*] will: that we [*Jews*] 'who FIRST trusted in Christ [*for the* FIRST *Gospel offer was always made to the* JEWS: *and the* FIRST *Christian church was entirely composed*

of JEWS: *compare* Acts ii. 5, *with* Acts iii. 26. *and* Acts xiii. 46.]—'that we [*Jews, I say*] should be to the praise of his glory, who FIRST 'trusted in Christ; in whom YE [*Gentiles*] also trusted, after that ye 'heard the word of truth, the Gospel of YOUR salvation: in whom 'also, πιστευσαντες, having believed, YE were sealed [*as well as* WE] 'with that Holy Spirit of promise, which is the earnest of our [*com-*'*mon*] inheritance, &c. Wherefore, I also, after I heard of YOUR 'faith in the Lord Jesus, &c cease not to give thanks for you, making 'mention of you in my prayers; that, &c. ye may know what is the 'hope of his CALLING [*of you Gentiles*] and what the riches of the 'glory of his inheritance in the saints:' [i. e. *in them that* obey the 'heavenly calling, *whether they be Jews or Gentiles.*] Eph. i. 3—18.

This easy exposition is likewise confirmed by the beginning of the next chapter. 'And you [*Gentiles* who were dead in trespasses and 'sins, wherein in time past ye walked according to, &c. the Spirit 'that now worketh in the children of disobedience, among whom we 'all [*Jews and Gentiles*] had our conversation in time past, &c. [See 'Rom. i. ii. You [*I say, and us*] God, who is rich in mercy [*towards* '*all*] for his great love wherewith he loved us [*Jews and Gentiles*] hath 'quickened us together with Christ: By grace ye are saved [*through* '*faith as well as* WE: *That is, ye are saved by the free grace of God in* '*Christ, as the* FIRST CAUSE; *and by your believing the Gospel of Christ,* '*which is* GRACE AND TRUTH. *John* i. 17. *as the* SECOND CAUSE]—For 'through him, WE BOTH [*Jews and Gentiles*] have access by one Spirit 'unto the Father.' Eph. ii. 1—5, 18.

If Zelotes doubts yet whether the apostle treats in this Epistle of the *predestination* and *election* of the GENTILES to partake of the blessings of Christianity together with the JEWS; let him consider what the commentators of his own party have candidly said of the design of the epistle; and his good sense will soon make him see the scope of the parts which I have produced.

I appeal first to Diodati, one of Calvin's successors, who opens his exposition by these words. "The summary of it [*the epistle to the* "*Ephesians*] is that he [the apostle] gives God thanks for the infinite "benefit of eternal salvation and redemption in Christ communicated "out of mere grace and election THROUGH FAITH in the Gospel, to "the apostle FIRST, and HIS COMPANIONS OF THE JEWISH NATION; "THEN AFTERWARD TO THE EPHESIANS, who were GENTILES, &c. "by the ministry of St. Paul, appointed by God to preach to the GEN-"TILES the MYSTERY of THEIR CALLING IN GRACE, *which was before* "*unknown* TO THE WORLD."—Burkitt says the same thing in fewer words, "This excellent epistle divinely sets forth, &c. the marvellous

" DISPENSATION of God to the GENTILES in revealing Christ to THEM." Mr. Henry touches thus upon the truth which I endeavour to clear up: " In the FORMER PART [*of the epistle*] he [*St. Paul*] represents " the great privilege of the Ephesians, who, being in time past idola- " trous HEATHENS, were now converted" [*and of consequence, chosen and called*] " to Christianity, and received into covenant with God."—And again, " This Epistle has much of common concernment to all " Christians; especially to all, who having been GENTILES, &c. were " converted to CHRISTIANITY."—See one more flash of truth breaking out of a Calvinistic cloud. Pool, speaking of the *mystery which God had made known to Paul by revelation.* raises this objection after Estius: " But the mystery of the CALLING [*and consequently of the* ELECTION] " of the Gentiles, of which it is evident the apostle speaks, was not " unknown to the prophets, &c. Why then does he say that *it was not made known?* And Pool answers, that the prophets knew not explicitly, " *quod Gentiles pares essent Judæis quod consortium gratiæ Dei.*" " That the GENTILES should be put upon a level with the JEWS, with " respect to a COMMON INTEREST in God's grace." *Syn. Crit. on* Eph. iii. 5.

If Zelotes do not regard the preceding testimonies, let him at least believe St. Paul himself, who explicitly speaking of the calling and election of the GENTILES, which he names *the mystery of Christ*, mentions his having WROTE about it AFORE IN FEW WORDS; *whereby* [adds he] *when* YE READ *ye may understand my knowledge in* that *mystery*, Eph. iii. 3. Hence it is evident that the apostle in the PRECEDING PART of the epistle treats of God's ELECTING THE GENTILES to the prerogatives of Christianity: an election this, by which they are admitted to share in privileges, which the apostles themselves, for a considerable time after the day of pentecost, durst not offer to any but their own countrymen, as appears by Acts x. xi:—in privileges, which multitudes of Jewish converts would never allow the believing Gentiles to enjoy; tormenting them with Judaism, and saying, *Except ye be circumcised*, i. e. except ye turn Jews as well as Christians, *ye cannot be saved.* Compare Acts xv. with the epistle to the Galatians. But what has this election from Gentilism to Christianity —this *abolishing the enmity* between Jews and Gentiles, *even the law of commandments contained in* Mosaic *ordinances, for to make of twain one new man*, to make of Jews and Gentiles *one new chosen nation*, and *peculiar people* called CHRISTIANS; what has such an election, I say, to do with the election maintained by Zelotes? Who does not see, that the *general* election of *all the Gentiles*, from the obscure dispensation of the Heathens, to the luminous dispensation of the Christians [as

the sound of the Gospel trump shall gradually reach them] is the very reverse of Zelotes's *particular* election? an election by which, [if we believe him] God only tythes [if I may so speak] the damned world of the Gentiles: absolutely setting apart for himself a dozen people, if so many, in an English village; half a dozen, it may be, in a Scotch district: and a less number, perhaps, in an Irish hamlet; Calvinistically passing by the rest of their neighbours; that is, absolutely giving them up to necessary sin and unavoidable damnation; binding them fast with the chain of Adam's unatoned sin; and, to make *sure work*, sealing them with the seal of his *free* wrath, even before the fall of Adam: for, if we may credit Zelotes, this world was made AFTER the decree, by which God *secured* the commission of Adam's sin, and the damnation of his reprobate posterity.

From the preceding observations I draw the following inference.

Seldom did the perverter of truth play a bolder and more artful game, than when he transformed himself into an angel of light, and produced Rom. ix. and Eph. i. as demonstrations of the truth of *Calvinian* reprobation and election. St. Paul maintains in Rom. ix. that the Jews, *as a circumcised nation*, are rejected from the covenant of *peculiarity;* that God has an indubitable right to extend to whom he pleases, the *peculiar* mercy which he before confined to the circumcised race; and that he now, according to the antient purpose of his grace, extends that mercy to the Gentiles, i. e. to all other nations, among which of consequence the Gospel of Christ gradually spreads. Therefore, insinuates Zelotes, God has absolutely given over to necessary sin and certain damnation (it may be) the best half the English, Scotch, and Irish. These poor reprobates, if we believe his doctrines of grace, were unconditionally cast away, not only from their mother's womb; but also from the time that he, who *tasted death for every man*, forbad all his wounds to pour forth one single drop of blood for them. Nay, they were *from* all eternity intentionally made to be *necessarily* vessels of wrath *to* all eternity. But in the name of wisdom, I ask, What has Zelotes's conclusion to do with St. Paul's premises? Has the one any more agreement with the other, than kindness with cruelty, Christ with Moloch, and sense with nonsense? Again:

In Eph. i. the apostle *makes known* to the Ephesians *the mystery of God's will, who purposed in himself, predestinated*, or resolved, *before the foundation of the world, that, in the dispensation of the fulness of times. he would gather together in one all things in Christ*, and call the *Gentiles*. as well as the *Jews*, to partake of the *unsearchable riches of Christ* by faith: but Zelotes, instead of gladdening the hearts of his

countrymen by the Gospel news of this *extensive* grace and *general election* of the *Gentiles*, takes occasion from it to confine redemption, to preach narrow grace, and to insinuate the personal, Calvinistic election of some of his neighbours: suppose *Peter Penitent*, *Martha Forward*, and *Matthew Fulsome*: an election this, which is inseparable from the personal, absolute, eternal reprobation of his other neighbours, suppose *John Endeavour*, *Thomas Doubter*, *George Honest*, and *James Worker*, to say nothing of *Miss Wanton*, *Mr. Cheat*, *Sarah Cannibal*, and *Samuel Hottentot*. For it is evident, that if none of Zelotes's next neighbours are in the book of life but the three first-mentioned; if those three can never be put out of the book, sin they ever so grievously; and not one of the others can possibly be put in, live they ever so righteously—it is evident, I say, upon this footing, that the *salvation* of some of Zelotes's neighbours, and the damnation of all the rest, are absolutely *necessary;* or, to speak his own language, absolutely *finished.* Thus the gracious *election of the Gentiles*, which filled St. Paul's soul with transports of grateful joy, and would be a perpetual spring of consolation to *us*, European *Gentiles*, if it were preached in a scriptural manner:—This gracious election, I say, becomes, by Zelotes's mistake, the source of all the presumptuous comforts which flow from Calvin's *luscious*, *Antinomian* election; and of all the tormenting fears which arise from his *severe pharisaic* reprobation.

Having just mentioned the *book of life*, so triumphantly produced by Zelotes, it may not be amiss to hear what he, and his antagonist Honestus, think about it. Throw we then their *partial* sentiments into the Scripture Scales, and by balancing them according to the method of the sanctuary, let us see the meaning of that mysterious expression.

1. Help, &c. my fellow-labourers, whose *names are* written in the *book of life*. Phil. iv. 3.—All that dwell on the earth, whose *names* are not written in the *book of life* of the Lamb, shall worship him [*the Beast*] Rev. xiii. 8.—Whose *names* were not written in the *book of life from the foundation of the world.* Rev. xvii. 8.—Whosoever worketh abomination, &c. shall in no wise enter into it [*the city of God*] but they which are *written* in the Lamb's

2. Another book was opened, which is the *book of life:* and the dead were *judged* out of those things which were *written* in the books, *according to their works.* Rev. xx. 12.—If thou wilt not forgive, blot me I pray thee *out of thy book*, which thou hast written [*from the foundation of the world.*] And the Lord said to Moses, *whosoever hath sinned* against me, *him* will I *blot out* of my book, [*a sure proof this, that he was before in the book.*] Exod. xxxii. 32,

book of life. Rev. xxi. 27.—And whosoever was not found *written* in the Lamb's *book of life*, was cast into the lake of fire Rev. xx. 15.—At that time thy people shall be delivered, *every one* that shall be found written *in the book.* Dan. xii. 1.

33.—Let them [*persecutors*] be *blotted out of the book* of life.* Ps. lxix. 28.—They that *feared* the Lord spake often to one another, and the Lord heard it, and *a book* of remembrance was *written* before him, for *them that feared* the Lord: and *they* shall be *mine*, saith the Lord of Hosts, in that day when I make up my jewels, Mal. iii. 16.—I will *not blot out* his name [the name of *him that overcometh*] out of the *book of life.* Rev. iii. 5.—If any man shall take away from the words of, &c. this prophecy, God shall *take away his part* out of the *book of life.* Rev. xxii. 19.

The balance of these scriptures evidently shows:—1. That from the foundation of the world, God decreed to *reward* the *righteous* with eternal *life*:—2. That, to show us the *certainty* of this decree, the sacred writers, by a striking, oriental metaphor, represented it as *written in a book*, which they call *the book of life.*—3. That, to carry on the allegory, the names of the *righteous* are said to *be written in that book*, and the names of the *wicked, not to be found in it;* while the names of apostates are said to be *blotted out of it.*—4. That the NAMES written in this *metaphorical book of life* (if I may use the expression) are to be understood of *natures, properties*, and *characters;* in the sense in which Isaiah says of Christ, *His* NAME *shall be called Wonderful, Counsellor*, and *Prince of peace:* or in the sense in which God *proclaimed his* NAME to Moses; calling himself *Merciful, Gracious*, and *Long-suffering.* Whence it follows, that the NAMES WRITTEN *in the* BOOK OF LIFE *from the foundation of the world*, are not *Matthew Fulsome, Sarah Forward*, or *William Fanciful;* but *True Penitent, Obedient Believer, Good Servant*, or *Faithful unto death.*—And lastly, that it is as absurd to take this metaphor of the *book of life* literally, as to suppose that all David's *hairs* shall be glorified, and his *tears* literally bottled up in heaven, because it is said, *The very* HAIRS *of your head are* NUMBERED.—*All my members were* WRITTEN *in* THY BOOK.—*Put thou my* TEARS *into thy bottle; are they not* WRITTEN IN THY BOOK?

If Zelotes and Honestus condescend to weigh the preceding observations, their prejudices will, I hope, gradually subside; and while

* I take the liberty to say *the book* OF LIFE, and not *the book of* THE LIVING, because our translators themselves, Gen. ii. 7. have rendered the very same word *the breath* OF LIFE, and not *the breath* OF THE LIVING.

the one sends back to *Geneva* the *false*, intoxicating election recommended by Calvin, the other will bring us over from *Ephesus* the *true*, comfortable election maintained by St. Paul. That, in the mean time, we may all be thankful for our evangelical *calling*, improve our Gospel *privileges*, make our scriptural *election* sure, and as the apostle writes to the Ephesians, *walk worthy of the vocation wherewith we are called*, is the ardent wish of my soul, which I cannot express in words more proper than those, which I have just used in "receiving a child "into the congregation of Christ's flock—and incorporating him into "God's holy church.—Heavenly Father, we give thee humble thanks, "that thou hast vouchsafed to CALL us [*and of consequence to choose us "first*] to the knowledge of thy grace and faith in thee. Increase "this knowledge, and confirm this faith in us evermore:—that we "may receive the fulness of thy grace,—live the rest of *our* life ac-"cording to this beginning,—CONTINUE Christ's faithful soldiers to "*our* lives end,—and EVER REMAIN in the number of God's FAITHFUL "and ELECT children, through Jesus Christ our Lord." *Office of Baptism.*

This truly Christian prayer shall conclude this Section, and the *first part* of the *Scripture Scales*. Zelotes and Honestus have at this time given one another as much truth as they can well stand under. In a few days their strength will be recovered; they will meet again to fight it out, each from his scale: and when they shall have spent all their ammunition, they will, I hope, shake hands and be friends: but if they should be obstinate, and still jostle, instead of embracing each other; we will charge the peace. *When we are for* a scriptural *peace*, if *they* still *prepare themselves for battle*, we will bind them with all the cords we can borrow from reason, revelation, and experience. And if then, they will not be quiet and agree, by a new kind of metamorphose, we will change them into *Scales;* we will tie them to the solid *beam* of truth, and expose them in booksellers' shops, where they shall hang in logical chains, an *eyesore* to bigots,—a terror to doctrinal clippers, who openly diminish the coin of the church,—a *comfort* to those who are persecuted for truth and righteousness sake, —an *encouragement* to those who, like their master, equally *hate the doctrine of the Nicolaitans*, and that of the *Pharisees*,—a *new* CHECK to those, who spoil all by over-doing,—and a *contrivance* useful, I hope, to novices, and to unwary professors, who through an excess of simplicity, or for want of scales, frequently take of masters in Israel a bare half shekel for *the full shekel of the sanctuary.*

ZELOTES AND HONESTUS

RECONCILED:

OR,

THE THIRD PART

OF

AN EQUAL CHECK

TO

PHARISAISM & ANTINOMIANISM;

BEING

THE SECOND PART

TO THE

SCRIPTURE SCALES

To weigh the Gold of Gospel Truth,—To balance a multitude of opposite Scriptures,—To prove the Gospel Marriage of FREE GRACE and FREE WILL,—And restore primitive Harmony to the Gospel of the Day.

"*Si non est Dei* gratia, *quomodo* salvat *mundum? Si non est* liberum arbitrium, *quomodo* judicat *mundum?*" *Aug.*

PREFACE.

The Reconciler invites the contending Parties to end the Controversy; and in order to this he beseeches them not to involve the question in clouds of evasive cavils, or personal reflections; but to come to the point, and break, if they can, either the one or the other of his Scripture Scales; and if they cannot, to admit them both, and by that means to give glory to God and the Truth, and be reconciled to all the Gospel, and to one another.

BEING fully persuaded that Christianity suffers greatly by the opposite mistakes of the mere Solifidians, and of the mere Moralists; we embrace the truths and reject the errors, which are maintained by these contrary parties. For by equally admitting the *doctrines of grace, and the doctrines of justice*;—by equally contending for *faith* and for *morality*, we adopt what is truly excellent in each system; we reconcile *Zelotes* and *Honestus*; we bear our testimony against their contentious partiality; and, to the best of our knowledge we maintain the *whole truth* as it is in Jesus. If we are mistaken, we shall be thankful to those who will set us right. Plain Scriptures, close arguments, and friendly expostulations, are the weapons we choose. We humbly hope that the unprejudiced reader will find no other in these pages; and to engage our opponents to use such only, we present to them the following petition.

For the sake of candour, of truth, of peace,—for the Reader's sake;—and, above all, for the sake of Christ, and the honour of Christianity; whoever ye are that shall next enter the lists against us, do not wiredraw the controversy by uncharitably attacking our persons, and absurdly judging our spirits, instead of weighing our arguments, and considering the scriptures which we produce. Nor pass over fifty solid reasons, and a hundred plain passages, to cavil about nonessentials, and to lay the stress of your answer upon mistakes which do not affect the strength of the cause, and which we are ready to correct as soon as they shall be pointed out.

Keep close to the question: do not divert the reader's mind, by starting from the point in hand upon the most frivolous occasions; nor raise dust to obscure what is to be cleared up. An example will illustrate my meaning. Mr. *Sellon*, in vindicating the Church of England from the charge of Calvinism, observes, that her catechism is quite anti-calvinistic, and that we ought to judge of her doctrine by *her own* catechism, and not by *Ponet's* Calvinian catechism, which poor young King *Edward* was prevailed upon to recommend some time after the establishment of our Church. Mr. *Toplady*, in his *Historic Proof*, instead of considering the question, which is, whether it is not fitter to gather the doctrine of our church from her own *anti-calvinian* catechism, than from *Ponet's Calvinian* catechism; Mr. *Toplady*, I say, in his answer to Mr. *Sellon*, fastens upon the phrase *poor young King Edward*, and works it to such a degree, that he raises from it clouds of shining dust, and pillars of black smoke; filling, if I remember right, a whole section with the praises of King *Edward*, and with reflections upon Mr. *Sellon:* and, in his bright cloud of praise, and dark cloud of dispraise, the question is so entirely lost, that I doubt if one in a hundred of his readers has the least idea of it, after reading two or three of the many pages which he has written on this head. By such means as these it is, that he has made a ten or twelve shilling book, in which the church of England is condemned to wear the badge of the church of Geneva. And the Calvinists conclude, Mr. *Toplady* has proved, that she is bound to wear it; for they have paid dear for the *proof*.

That very gentleman, if fame is to be credited, has some thoughts of attacking the Checks. If he favour me with just remarks upon my mistakes (for I have probably made more than one; though I hope none of a capital nature) he shall have my sincere thanks: but, if he involve the question in clouds of personal reflections, and of idle

digressions: he will only give me an opportunity of initiating the public more and more into the mysteries of *Logica Genevensis*. I therefore entreat him, if he think me worthy of his notice, to remember that the *capital* questions—the questions on which the fall of the Calvinian, or of the anti-calvinian doctrines of grace turn, are not, Whether I am a fool and a knave; and whether I have made some mistakes in attacking Antinomianism: but, Whether those mistakes affect the truth of the *anti-solifidian* and *anti-pharisaic* Gospel which we defend;—Whether the two Gospel axioms are not equally true;—Whether our *second* scale is not as scriptural as the *first*;—Whether the doctrines of *justice* and *obedience* are not as important in their places, as the doctrines of *grace* and *mercy*;—Whether the plan of reconciliation laid down in Sect. iv. and the marriage of *Free Grace* and *Free Will*, described in Sect. xi. are not truly evangelical?—Whether God can judge the world *in righteousness* and *wisdom*, if a man be NOT a free, unnecessitated agent;—Whether the justification of *obedient believers* by the WORKS OF FAITH, is not as scriptural as the justification of *sinners* by FAITH itself;—Whether the *eternal* salvation of *adults* is not of *remunerative justice*, as well as of *free grace*;—Whether *that* salvation does not SECONDARILY depend on the evangelical, derived worthiness of obedient, persevering believers; as it PRIMARILY depends on the original and proper merits of our atoning and interceding Redeemer;—Whether man is in a state of probation: or, if you please, Whether the Calvinian doctrines of *finished salvation* and *finished damnation*, are true;—Whether there is not a day of *initial* salvation for *all* mankind, according to various dispensations of divine grace;—Whether Christ did not taste death for every man, and purchase a day of *initial* redemption and salvation for *all sinners*, and a day of *eternal* redemption and salvation for *all persevering* believers;—Whether *all* the sins of *real* apostates, or *foully fallen* believers, shall so work for their good, that none of them shall ever be damned for any crime he shall commit;—Whether they shall *all* sing louder in heaven for their greatest falls on earth:—Whether our absolute, *personal* reprobation from eternal life, is of God's *free wrath* through the *decreed, necessary* sin of Adam; or of God's *just wrath* through our own *obstinate, avoidable* perseverance in sin:—Whether our doctrines of *non-necessitating grace* and of *just wrath*, do not exalt *all* the divine perfections; and Whether the Calvinian doctrines of *necessitating grace* and *free wrath*, do not pour contempt upon *all* the attributes of God, his *sovereignty* not excepted.

These are the important questions, which I have *principally* debated with the Hon. and Rev. Mr. *Shirley*, *Richard Hill*, Esq. the Rev. Mr. *Hill*, the Rev. Mr. *Berridge*, and the Rev. Mr. *Toplady*. Some less essential collateral questions I have touched upon, such as, Whether *Judas* was an absolutely graceless hypocrite, when our Lord raised him to Apostolic honours;—Whether some of the most judicious Calvinists have not, *at times*, done justice to the doctrine of *Free will* and * co-operation, &c. These and the like questions I call *collateral*, because they are only occasionally brought in; and because the walls which defend our doctrines of grace stand firm without them. We hope therefore, that if Mr. *Toplady*, and the other divines who defend the ramparts of mystical *Geneva*, should ever attack the Checks, they will erect their main batteries against our towers, and not against some insignificant part of the scaffolding, which we could entirely take down, without endangering our *Jerusalem* in the least.—Should they refuse to grant our reasonable request; should they take up the pen to perplex, and not to solve the question; to blacken our character, and not to illustrate the obscure parts of the truth; they must give us leave to look upon their controversial attempt as an *evasive show of defence*, contrived to keep a defenceless, tottering error upon its legs, before an injudicious, bigoted populace.

If you will do us and the public justice, come to close quarters, and put an end to the controversy by candidly receiving our *Scripture Scales*, or by plainly showing that they are false. Our doctrine *entirely* depends upon the *two* Gospel axioms, and their *necessary* consequences, which now hang out to public view in our *Gospel Balances*. Nothing therefore can be more easy than to point out our error, if

* The Rev. Mr. WHITEFIELD, in his answer to the Bishop of London's pastoral letter, says, "*That prayer is* NOT *the* SINGLE *work of the Spirit, without any* CO-OPERATION OF OUR OWN, *I readily confess.—Who ever affirmed, that there was* NO CO-OPERATION OF OUR OWN MINDS, *together with the impulse of the Spirit of God?*" Now, that MANY rest short of salvation merely by NOT CO-OPERATING WITH THE SPIRIT'S IMPULSE, is evident, if we may credit these words of the same reverend author. "*There is a great difference between* GOOD DESIRES *and good habits.* MANY *have the one, who* NEVER ATTAIN *to the other.* MANY (through the Spirit's impulse) "*have* GOOD DESIRES *to subdue sin; and yet,* RESTING (through want of co-operation) *in those* GOOD *desires, sin has* ALWAYS *the dominion over them.*" WHIT. WORKS, vol. iv. p. 7, 11. Mr. *Whitefield* grants in these two passages, all that I contend for in these pages, respecting the doctrine of our *concurrence*, or *co-operation* with the Spirit of free grace, that is, respecting our doctrine of *free will;* and yet his warmest admirers will probably be my warmest opposers. But why?—Because I aim at (what Mr. *Whitefield* sometimes overlooked) *Consistency.*

our system be erroneous. But, if our Scales be JUST, if our doctrines of *Grace* and *Justice*—of *free grace* and *free will*, be TRUE: it is evident that the *Solifidians* and the *Moralists* are both in the wrong, and that we are, *upon the whole*, in the right. I say *upon the whole*, because *insignificant* mistakes can no more affect the strength of our cause, than a cracked slate, or a broken pane, can affect the solidity of a palace, which is firmly built upon a rock.

Therefore if you are an admirer of *Zelotes*, and a Solifidian opposer of *free will*, of *the law of liberty*, and of the remunerative justification of a believer by the works of faith, raise no dust: candidly give up Antinomianism; break the two pillars on which it stands; *necessitating free grace*, and *forcible free wrath*: or prove, if you can, that our SECOND SCALE, which is directly contrary to *your* doctrines of grace, is irrational, and that we have forged, or misquoted the passages which compose it.—But, if you are a follower of *Honestus*, and a neglecter of *free grace*, and salvation by faith in Jesus Christ; be a candid and honest disputant. Come at once to the grand question; and terminate the controversy, either by receiving our FIRST SCALE, which is *directly contrary* to your scheme of doctrine: or by proving that THIS SCALE is directly contrary to Reason and Scripture, and that we have misquoted or mistaken *most* of the passages which enter into its composition. I say *most*, though I could say *all;* for if *only* two passages, properly taken in connexion with the context, the avowed doctrine of a sacred writer, and the general drift of the Scriptures;—if *only* two such passages, I say, *fairly* and *truly* support each section of our *Scripture Scales*, they hang *firmly*, and can no more, upon the whole, be invalidated, than the *Scripture* itself, which, as our Lord informs us, CANNOT BE BROKEN. John x. 35.

I take the Searcher of hearts, and my judicious, unprejudiced readers to witness, that, through the whole of this controversy, far from concealing the most plausible objections, or avoiding the strongest arguments which are, or may be advanced against our reconciling doctrine, I have carefully searched them out, and endeavoured to encounter them as openly as *David* did *Goliah*. Had our opponents followed this method, I doubt not but the controversy would have ended long ago in the destruction of our prejudices, and in the rectifying of our mistakes.—Oh, if we preferred the unspeakable pleasure of finding out the truth, to the pitiful honour of pleasing a party, or of vindicating our own mistakes: how soon would the useful fan of scriptural, logical, and brotherly controversy, *purge the floor*

of the church! How soon would the light of truth and the flame of love, *burn the chaff* of error, and the thorns of prejudice *with fire unquenchable!* May the past triumphs of bigotry suffice! and instead of sacrificing any more to that detestable idol, may we all henceforth do whatever lies in us, to hasten a general reconciliation, that we may all share together in the choicest blessings, which God can bestow upon his peculiar people;—the spirit of pure, evangelical *truth;* and of fervent, brotherly *love.*

Madeley, March 30, 1775.

AN

EXPLANATION

OF SOME TERMS USED IN THESE SHEETS.

THE word *Solifidian* is defined, and the characters of *Zelotes*, *Honestus*, and *Lorenzo*, are drawn in the ADVERTISEMENT prefixed to the *first* part of this work. It is proper to explain here a few more words or characters.

PHARISAISM is the Religion of a *Pharisee*.

A PHARISEE is a loose or strict professor of natural or revealed religion, who so depends upon the system of religion which he has adopted, or upon his attachment to the school or church he belongs to; (whether it be the school of Plato, Confucius, or Socinus;—whether it be the church of Jerusalem, Rome, England, or Scotland)—who lays such a stress on his religious or moral duties,—and has so good an opinion of his present harmlessness and obedience, or of his future reformation and good works, as to overlook his natural impotence and guilt, and to be insensible of the need and happiness of *being justified freely* [as a sinner] *by God's grace through the redemption that is in Jesus Christ*, Rom. iii. 24.—You may know him: 1. By his contempt of, or coldness for, the Redeemer and his free grace:—2. By the antichristian, unscriptural confidence, which he reposes in his *best endeavours*, and in the self-righteous exertions of his own free will;—Or, 3. By the jests he passes upon, or the indifference he betrays for, the convincing, comforting, assisting, and sanctifying influences of God's Holy Spirit.

ANTINOMIANISM is the Religion of an *Antinomian*.

An ANTINOMIAN is a professor of Christianity, who is *anti nomos*, against the law of Christ, as well as against the law of Moses: he allows Christ's law to be a rule of life, but not a rule of *judgment*, for believers, and thus he destroys that law at a stroke, as a *law;* it being evident that a *rule* by the *personal* observance or nonobservance of which Christ's subjects can never be acquitted, or con-

demned, is not a law for them. Hence he asserts that Christians shall no more be justified before God by their personal obedience to the law of Christ, than by their personal obedience to the ceremonial law of Moses. Nay, he believes, that the best Christians perpetually break Christ's law; that nobody ever kept it but Christ himself; and that we shall be justified or condemned before God in the great day, not as we shall personally be found to have finally kept or finally broken Christ's law; but, as God shall be found to have, before the foundation of the world, arbitrarily laid, or not laid to our account, the merit of Christ's keeping his own law. Thus, he hopes to stand in the great day, merely by what he calls "*Christ's imputed righteousness*;" excluding with abhorrence, from our final justification, the evangelical worthiness of our own personal, sincere obedience of repentance and faith;—a precious obedience this, which he calls *dung*, *dross*, and *filthy rags*; just as if it were the insincere obedience of self-righteous pride, and Pharisaic hypocrisy. Nevertheless, though he thus excludes the evangelical, derived worthiness of the works of faith from our eternal justification and salvation, he does good works, if he is in other respects a good man. Nay, in this case, he piques himself on doing them: thinking he is peculiarly obliged to make people believe, that, immoral as his sentiments are, they draw after them the greatest benevolence and the strictest morality: but *Fulsome* shows the contrary.

FULSOME represents a *consistent* Antinomian—that is, one who is such in *practice*, as well as in *theory*. He warmly espouses *Zelotes's* doctrine of *finished salvation*: believing that, before the foundation of the world, we were all Calvinistically, i. e. personally *ordained to eternal life* in Christ, or *to eternal death* in Adam, without the least respect to our own works, that is, to our own tempers and conduct. Hence he draws this just inference: "If Christ never died for me, and I am CALVINISTICALLY reprobated, my best endeavours to be finally justified, and eternally saved, will never alter the decree of reprobation, which was made against me from all eternity. On the other hand, if I am CALVINISTICALLY elected, and if Christ *absolutely secured*, yea, FINISHED my eternal salvation on the cross, no sins can ever blot my name out of the book of life. God, *in the day of his* almighty *power*, will irresistibly convert or reconvert my soul; and then, the greater my crimes shall have been, the more they will set off divine mercy and power in forgiving and turning such a sinner as me: and I shall only sing in heaven louder than less sinners will have cause to do." Thus reasons *Fulsome*, and like a wise man, he is determined, *if he be an absolute* REPROBATE, to have what pleasure he

can before God pulls him down to hell *in the day of his power:* or *if he be an absolute* ELECT, he thinks it reasonable comfortably to wait for *the day of God's power*, in which day he shall be *irresistibly* turned, and *absolutely* fitted to sing louder in heaven the praises of CALVINISTICALLY DISTINGUISHING love :—a love this, which, (if the Antinomian Gospel of the day be true) eternally justifies the chief of sinners, without any personal or inherent worthiness.

INITIAL SALVATION is a phrase which sometimes occurs in these sheets. The plain reader is desired to understand by it, *Salvation begun*, or, an inferior state of acceptance and present salvation: in this state sinners are actually saved from hell, admitted to a degree of favour, and graciously entrusted with one or more talents of grace; that is, of means, power, and ability *to work out their own* [eternal] *salvation*, in due subordination to God, who consistently with our liberty, *works in us both to will and to do*, according to the dispensation of the Heathens, Jews, or Christians, *of his good pleasure*.

By the ELECTION OF GRACE, understand the free, and merely gratuitous choice, which God (as a wise and sovereign benefactor) arbitrarily makes of this, that, or the other man, to bestow upon him one, two, or five talents of free grace.

Opposed to *this election*, you have an ABSOLUTE REPROBATION, which does not draw damnation after it, but only rejection from a superior number of talents. In this sense God reprobated *Enoch* and *David;* —*Enoch* with respect to the peculiar blessings of *Judaism;* and *David* with regard to the still more peculiar blessings of *Christianity*. But although neither of them had a share in the election of God's most peculiar grace: that is, although neither was chosen and called to the blessing of *Christianity;* their lot was never cast with those *imaginary* "poor creatures," whom *Calvin* and his followers affirm to have been from all eternity reprobated with a reprobation, which infallibly draws eternal damnation after it. For *Enoch* and *David* made their election to the rewards of their dispensations sure by the timely and voluntary obedience of faith. And so might all those who obstinately bury their talent or talents to the last.

By FUTURE CONTINGENCIES, understand those things, which will or will not be done; as the free, *unnecessitated* will of man shall choose to do them or not.

By SEMINAL EXISTENCE, understand the existence that we had in Adam's loins before Eve had conceived; or the kind of being, which the Prince of Wales had in the loins of the King, before the Queen came to England.

EQUAL CHECK,

PART III.

BEING THE SECOND PART

OF THE

SCRIPTURE SCALES.

SECTION I.

Containing the Scripture doctrine of the Perseverance of the Saints.

I PROMISED the reader, that Zelotes and Honestus should soon meet again to fight their last battle; and that I may be as good as my word, I bring them a second time upon the stage of controversy. I have no pleasure in seeing them contend with each other; but I hope that when they shall have shot all their arrows, and spent all their strength, they will quietly sit down and listen to terms of reconciliation. They have had already many engagements, but they seem determined that *this* shall be the sharpest. Their challenge is about the doctrine of *Perseverance.* Zelotes asserts that the perseverance of believers depends entirely upon God's almighty grace, which nothing can frustrate; and that of consequence, no believer can finally fall. Honestus on the other hand maintains, that continuing in the faith depends *chiefly*, if not *entirely*, upon the believer's free will; and that of consequence, final perseverance is, *partly*, if not *altogether*, as uncertain as the fluctuations of the human heart. The reconciling truth lies between those two extremes, as appears from the following propositions, in which I sum up the Scripture doctrine of perseverance.

1. God makes us glorious promises to encourage us to persevere.

1. God on his part gives us his *gracious* help.

1. *Free grace* always *does* its part.

1. Final perseverance depends *first*, on the final, *gracious* concurrence of *free grace* with free will.

1. As free grace has in all things the pre-eminence over free will, we must lay much more stress upon God's faithfulness, than upon *our own*. The spouse *comes* out of the wilderness leaning upon her beloved and not upon herself.

1. The believer stands upon two legs (if I may so speak.) God's faithfulness and *his own*. The one is always sound, nor can he rest too much upon it, if he does but walk *straight* as a wise Christian; and does not foolishly *hop* as an Antinomian, who goes only upon his *right* leg; or as a Pharisee, who moves entirely upon the *left*.

1. When Gospel ministers speak of *our faithfulness*, they chiefly mean—1. Our faithfulness in *repenting*, that is, in renouncing our sins and Pharisaic righteousness; and in improving the talent of light, which shows us our natural depravity, daily imperfectoins, total helplessness, and constant need of an humble recourse to, and dependance on, divine grace.—And 2. Our faithfulness in *believing*, (*even in hope against hope*) God's redeeming love to sinners in Christ: in humbly apprehending, as returning prodigals,

2. Those promises are neither compulsory nor absolute.

2. We must on our part *faithfully* use the help of God.

2. *Free will does not* always do its part.

2. Final perseverance depends *secondly*, on the final, *faithful* concurrence of *free will* with free grace.

2. But to infer from thence that the spouse is to be *carried* by her beloved every step of the way is unscriptural. He gently *draws* her, and she runs. He gives her his arm, and she leans. But far from *dragging* her by main force, he bids her *remember Lot's wife*.

2. The believer's *left* leg [I mean *his own* faithfulness] is subject to many humours, sores, and bad accidents; especially when he does not use it at all; or when he lays too much stress upon it to save his other leg. If it is broken, he is already fallen; and if he is out of hell, he must lean as much as he can upon his right leg, till the left begins to heal, and he can again run the way of God's commandments.

2. To aim *chiefly* at being faithful in external works, means of grace, and forms of godliness, is the high road to Pharisaism, and *insincere* obedience. I grant that he who is *humbly* faithful in little things, is faithful also in much; and that he who slothfully neglects little helps will soon fall into great sins: but the professors of Christianity cannot be too frequently told, that if they are not *first* faithful in maintaining true poverty of spirit, deep self-humiliation before God, and high thoughts of Christ's blood and

the gratuitous forgiveness of sins through the blood of the Lamb: in cheerfully claiming as impotent creatures, the help that is laid on the Saviour for us; and in constantly coming at his word, to *take of the water of life freely*. And so far as Zelotes recommends this evangelical disposition of mind, without opening a back door to Antinomianism, by covertly pleading for sin, and dealing about his imaginary decrees of forcible grace and sovereign wrath, he cannot be too highly commended.

1. If Zelotes will do justice to the doctrine of perseverance, he must speak of the obedience of faith, that is, of genuine, sincere obedience, as the oracles of God do. He must not blush to display the glorious rewards, with which God hath promised to crown it. He must boldly declare, that for want of it, *the wrath of God cometh upon the children of disobedience*—upon fallen believers, *who have no inheritance in the kingdom of Christ and of God*, Eph. v 5. —In a word, instead of emasculating "*Serjeant* IF, *who valiantly guards the doctrine of perseverance*," he should show him all the respect that Christ himself does in the Gospel.

righteousness; they will soon slide into Laodicean Pharisaism; and Jehu-like, they will make more of their own partial, external, selfish faithfulness, than of divine grace, and the Spirit's power; a most dangerous and common error this, into which the followers of Honestus are very prone to run, and so far as he leads them into it, or encourages them in it, he deserves to be highly blamed; and Zelotes *in this respect* hath undoubtedly the advantage over him.

2. Would Honestus kindly meet Zelotes half way, he must speak of free grace, and of Christ's obedience unto death as the Scriptures do. He must glory in displaying divine faithfulness, and placing it in the most conspicuous and engaging light. He must not be ashamed to point out the great rewards of the faith which inherits promises, gives glory to God, and out of weakness makes us strong to take up our cross and to run the race of obedience.—In a word, he must teach his *willing* hearers to depend every day more and more upon Christ; and to lay as much stress upon his *promises*, as they ever did upon his *threatenings*.

To sum all up in two propositions.

1. The *infallible* perseverance of *obedient* believers, is a most sweet and evangelical doctrine, which cannot be pressed with too much earnestness and constancy upon sincere Christians, for their comfort, encouragement, and establishment.

2. The *infallible* perseverance of *disobedient* believers is a most dangerous and unscriptural doctrine, and this cannot be pressed with too much assiduity and tenderness upon Antinomian professors for their re-awakening and sanctification.

To see the truth of these propositions, we need only throw with candour into the Scripture scales, the weights which Zelotes and Honestus unmercifully throw at each other; taking particular care

not to break, as they do, the golden beam of evangelical harmony, by means of which the opposite scales and weights exactly balance each other.

1. *The Weights of* FREE GRACE *thrown by Zelotes.*

1. THE Lord shall *establish* thee a *holy* people to himself, as he hath *sworn* unto thee. Deut. xxviii. 9.

1. Know therefore the *Lord* thy God, he is God, the faithful God, who keepeth *covenant*. Deut. vii. 9.

1. He hath made with me an *everlasting covenant*, ordered in all things and *sure:* for this is *all* my salvation and *all* my desire. 2 Sam. xxiii. 5.

2. *The Weights of* FREE WILL *thrown by Honestus.*

2. IF thou shalt *keep* the commandments of the Lord thy God, and *walk in his* ways. *Ibid.*

2. But *they*, &c. have transgressed the *covenant—They continued not* in my *covenant*, and I regarded them not. Hos. vi. 7. Heb. viii. 9.

2. They have broken the *everlasting* covenant: therefore hath the curse devoured the earth. Isa. xxiv 5.—*They* kept not the *covenant of God*, and *refused to* walk in his law, &c. so a fire was kindled in Jacob, and anger also came up against Israel; *because they believed not* in God, and *trusted not* in *his salvation*, &c. The wrath of God came upon them, &c. and *smote down* the chosen of Israel. Psalm lxxviii. 10, 21, 22, 31.

[Hence it appears, that part of the *everlasting covenant*, *ordered in all things and* SURE, is that those who break it presumptuously, and do not repent as David did, before it be too late, shall SURELY be *smitten down* and destroyed.]

1. With him [the Father of lights] is *no* variableness, neither shadow of *turning*, James i. 17. I am the Lord, I *change not;* [I *still bear with sinners during the day of their visitation;*] therefore, ye sons of Jacob are not consumed. Mal. iii. 6.

[*Observe here, that although God's essence, and the principles of his conduct towards man never change; yet as* He loves righteousness, and hates iniquity; *and as He* is the Rewarder *of the righteous, and the Punisher of the wicked; he must show himself pleased or displeased, a rewarder or a punisher, as moral agents turn from sin to righteousness, or from*

2. The angel of his presence *saved* them: in his *love* and *pity* he remembered them. *But they* rebelled and vexed his holy Spirit: *therefore* he *was turned* to be their *enemy*. Isa. lxiii. 9, 10.—The Lord God of Israel saith; I said indeed, that thy house, and the house of thy father should walk before me *for ever; but now* be it far from me; *for*, &c. they that despise me shall be lightly esteemed, 1 Sam. ii. 30.—And the word of the Lord came to Jonah saying, Preach unto Nineveh the preaching that I *bid* thee:—and Jonah cried and said, Yet forty days and Nineveh *shall be* overthrown. So the people of Nineveh believed God, &c,

righteousness to sin. Without this kind of change ad extra, *he could not be holy and just:—he could not be the Judge of all the earth: he could not be God.*]

For the king sat in ashes, and caused it to be proclaimed, &c. Cry mightily to God; yea, let every one turn from his evil way, &c. Who can tell if God will *turn* and repent, that we perish not. And God saw their *works*, that they turned from their evil way, and God *repented* of the evil, which *he had said* that he would do unto them, and he *did it not*. Jon. iii. 1, &c. [*From the preceding remarkable passages it is evident, that, except in a few cases, the promises and the threatenings of God, so long as the day of grace and trial lasts, are conditional: and that, even when they wear the most* ABSOLUTE *aspect, the condition is generally implied.*]

The *gifts* and *calling* of God are without *repentance*, Rom. xi. 29.—[The apostle evidently speaks these words of God's *gifts* to, and *calling* of, the Jewish nation. The Lord is so far from *repenting*, (*properly* speaking) of his having once called the Jews to the *Mosaic* covenant of *peculiarity*, that he is ready *nationally* to re-admit them to his *peculiar* favour, when they shall *nationally* repent, embrace the Gospel of Christ, and so make their sincere *calling* to the Christian covenant sure by believing. But does this prove that God forces repentance upon every Jew, and that when the Jews will *nationally* repent, God will absolutely and irresistibly work out their salvation for them? If Zelotes think so, I desire him to look into the scale of Honestus.]

2. I *gave* her time to repent, and she repented not. Rev. ii. 21.—Because I have *called*, and ye refused, &c. I also will mock—when your *destruction* cometh as a whirlwind. Prov. i. 24, &c.—The Lord (*to speak figuratively, and after the manner of men*) *repented* that he had made Saul king over Israel. 1 Sam. xv. 35. [*That is*, when Saul proved *unfaithful*, the Lord rejected him in as positive a manner as a king would reject a minister, or break a general, when he repents of his having raised them to offices, of which they now show themselves absolutely unworthy.]

1. We [—*who hold fast the profession of our faith without wavering*]—are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. x. 39.—We believe, that, *through the grace* of our Lord Jesus Christ, we *shall be saved*.—Acts xv. 11.

2. *If* that which ye have heard from the beginning shall remain in you. 1 John ii. 24.—*If* ye continue in the faith. Col. i. 23.—*If* ye continue in his goodness. Rom. xi. 22.—*If* ye do these things. 2 Peter i. 10.—*If* we hold fast the confidence firm unto the end. Heb. iii. 6.—For he that shall endure unto *the end*, the same shall be saved, Matt. xxiv. 13.—[Should *Zelotes* endeavour to set aside these and the like Scriptures, by saying that each contains a *Christian* IF, and not a *Jewish* IF, i. e. *a description*, and not *a condition*, I refer him to the *Equal Check*, Part I. Vol. ii. p. 193. where that trifling objection is answered.]

1. If his [*David's*] children *forsake* my law, &c. then will I visit their transgression with the rod, &c. nevertheless my loving-kindness will I not *utterly* take from *him* [*David, by utterly casting off his posterity*] nor suffer my truth to fail. [*as it would do if I appointed that the Messiah should come of another family.*] Psa. lxxxix. 30, &c.

1 Thus saith the Lord, &c. O Israel, fear not: for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with *thee;* and through the rivers, they shall not overflow *thee;* when thou walkest through the fire, *thou* shalt not be burnt, &c. Isa. xliii. 1, 2.

1. *All* the *promises* of God *in him* [*Christ.*] are *yea*, and in him *Amen.* 2 Cor. i. 20.—[*And so are all the menaces, for he is* the faithful Witness, *and* the Mediator of the new covenant, *which has its threatenings, as well as its promises, as appears from the opposite words spoken by Christ himself.*]

1. God, willing more abundantly to show to the heirs of promise [i. e. *to obedient believers*] the immutability of his counsel, confirmed it by an *oath;* that by two *immutable* things [*the word and*

2. And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will * be found of thee; but *if* thou *forsake* him, he will cast thee *off for ever.* Take heed now, &c. 1 Chron. xxviii. 9.

2. And the Spirit of God came upon Azariah, and he went out to meet Asa, and said unto him, Hear ye me, Asa and *all* Judah; the Lord is with you, *while ye* be with him; and *if ye* seek him, he will be found of you; but *if ye* forsake him, he will forsake you. 2 Chron. xv. 1, 2.

2. Remember whence thou *art fallen*, repent, and do thy first works, or else I will *remove* thy candlestick.—I will *fight* with the sword of my mouth against them that hold the doctrine of the Nicolaitans —I will kill her children with death.—I will spew thee out of my mouth. [*Awful threatenings these, which had their public and national, as well as private and personal accomplishment.*] Rev. ii. 5, 15, 16, 23, &c.

2. As truly *as I live*, saith the Lord, &c. your carcasses shall fall in this wilderness: and all that, &c. have murmured against me, *doubtless ye shall not* come into the land concerning which I *sware* to

* When *Isaiah saith, I was found of them that sought me not, &c.* Rom. x. 23. he does not contradict his own exhortation to *seek the Lord while he may be found:* that noble testimony to the doctrine of grace does not militate against the doctrine of liberty. But it proves, 1. That free grace is always beforehand with free will, and 2. That as God freely called the *Jews* to the *Mosaic* covenant of *peculiarity;* so he gratuitously calls the *Gentiles* to the *Christian* covenant of *peculiarity;* neither Jews nor Gentiles having previously sought that inestimable favour. But when God has *so far* revealed himself either to Jew or Gentile, as to say, *Seek ye my face,* wo to him who does not answer in truth and in time, *Thy face, Lord, will I seek.*

oath of the Lord] in which it was *impossible* for God to lie, we might have a *strong* consolation, who have fled for refuge to lay hold upon the hope set before us. Heb. vi. 17, 18.

1. And thou shalt call his name Jesus, for he shall *save his people* from their sins. Matt. i. 21.

1. I will take you to me for a people, and be to you a *God*. Exod. vi. 7.

make you dwell therein, save Caleb and Joshua, &c. Ye shall bear your iniquities, &c. and ye shall know my *breach of promise*. Numb. xiv. 28—34.

2. My mother and my brethren [i. e. *my people*] are these, who hear the word of God, and *keep it*, Matt. xii. 50. I will *destroy my* [*backsliding*] *people*, since *they return not*. Jer. xv. 7.

2. But if thine heart *turn away*, so that thou wilt not hear, &c. I denounce unto you this day, that ye shall *surely perish*. Deut. xxxi. 17, 18.—Indeed the hand of the Lord was against them [*when they disobeyed*] to *destroy* them, &c. until they were *consumed*. Deut. ii. 15.—Now all these things, &c. are written for *our* admonition. 1 Cor. x. 11.

1. The Lord thy God hath *chosen thee* to be a *special people* unto himself.—He brought forth *his people* with joy, and *his chosen* with gladness, Deut. xiv. 2.—Ps. cv. 43.

1. My [*faithful*] people shall *never* be *ashamed*. Joel ii. 27.

1. The work of righteousness shall be *peace*, quietness, and assurance *for ever*; and *my people* shall dwell in a peaceable habitation, and in *sure* dwellings, and in quiet resting-places. Isa. xxxii. 17, 18.

1. The eternal God is thy refuge, and underneath are the *everlasting arms*, *&c. Israel* shall dwell in *safety* alone, &c. Happy art thou, O Israel; who is like unto thee, O people *saved by the Lord*, the shield of *thy help*. Deut. xxxiii. 27, &c.

1. The Lord will *pity* his people. Joel ii. 18.

2. And the Lord spake to Moses, saying, Get you up from among this congregation [*this special chosen people*] that I may consume them in a moment. Num. xvi. 45.

2. Thou, [*my unfaithful people*] hadst a whore's forehead: thou refusedst to be ashamed. Jer. iii. 3.

2. *Every one* of the house of Israel, that *separateth himself* from me, saith the Lord, I will cut *him off* from the midst of *my* people. Ezek. xiv. 7. *There* is no *peace* to the *wicked*. Isa. lvii. 21.

2. That the house of Israel may *go no more astray* from me, &c. but that they *may be* my people, Ezek. xiv. 11. *Obey* my voice, and ye shall be *my people*. Jer. vii. 23.—Wo unto them [*Israel and Ephraim*] *for* they have fled from me; *destruction* unto them, *because* they have transgressed against me.—They *return not* to the Most High. Hos. vii. 13, 16.

2. The Lord shall *judge* his people. Heb. x. 30. *Judgment*

1. Hath God [*absolutely*] cast away his people [*the Jews?*] God forbid! God has not cast away his people, whom he foreknew [*as believing: the Jews being as welcome to believe in Christ as the Gentiles*] Rom. xi 1, 2.

1. Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet *will I not* forget thee. Isa. xlix. 14, 15.

1. Jesus having loved his own [*disciples*] he *loved* them *unto the end* [*of his stay in this world, except him that was once* his own familiar friend, in whom he trusted, *Judas, whom our Lord himself excepts.* John xvii. 12.] John xiii. 1.—I have loved thee with an *everlasting love*, [or the love with which I loved thee of old, when I brought thee out of Egypt] therefore with loving-kindness have I drawn thee. Jer. xxxi 3. [*Compare the word* everlasting *in the original with these words*, when Israel was a child, then I loved him, and called my son out of Egypt. Hos. xi. 1.]

1. Truly God is good to *Israel.* Ps. lxxiii. 1.—This God is our God *for ever* and *ever;* he will be our guide even *unto death.* Ps. xlviii. 24.

1. Who shall lay *any thing* to the charge of God's *elect?* [them that are in Christ, who walk not after the flesh, but after the Spirit.] It is God that justifieth; who is he that condemneth *them?* Rom viii. 1. 33, 34.

1. All things are *yours* [*ye Corrinthians*] and *ye are Christ's*, and Christ is God's.—*Of him ye are in Christ Jesus.* 1 Cor. iii. 21.—i. 30.

must begin at the house of God. 1 Pet. iv. 17.

2. Ye are a *chosen* [*choice*] generation, &c. which in time past *were not* a people, but *are now* the people of God; which *had not* obtained mercy, but *now have* obtained mercy [*by believing*] 1 Pet. ii 9, 10.

2. Therefore the children of Israel could not stand before their enemies, &c. because they were *accursed:* neither will I be with you *any more* [*said the Lord*] *except* ye destroy the accursed thing from amongst you. Joshua vii. 12.

2. I will call her *beloved*, who was *not* beloved.—Jesus loved *him* [*the young ruler, who went away sorrowing.*]—I will love them *no more.* Rom. ix. 24. Mark x. 21. Hos. ix. 15.

2. Even to such as are of a *clean* heart. *Ibid.*—Depart from evil, *do good*, and dwell *for evermore.*—Bind mercy and truth about thy neck, &c. so shalt thou find favour, &c. *in the sight of God* and man. Ps. xxxvii. 27.—Prov. iii. 3, 4.

2. [*No righteous judge will;*] For to be *spiritually* minded is *life* and *peace;* but to be *carnally* minded is *death.* Verse 6.—Whosoever hath sinned against me, said the Lord, *him* will I blot out of my book. Exod. xxxii. 33.

2. Examine yourselves [*ye Corinthians*] whether ye be in the *faith, &c.* Know ye not, &c. that Christ is in you, except *ye be reprobates?*—2 Cor. xiii. 5.

1. To them that are sanctified by God the Father, and *preserved in Jesus Christ*, and called [*to enjoy the blessings of his Gospel.*] Jude 1.

1. If we believe not, yet *he abideth faithful;* he cannot deny himself. 2 Tim. ii. 13. [*Therefore*]

1. Except *the Lord keep* the city, the *watchman* waketh but *in vain*. Ps. cxxvii. 1.

1. He [the Lord] led him [*Jacob*] about, &c. he *kept* him as the apple of his eye. AS the eagle fluttereth over her young, taketh them, beareth them on her wings: SO the Lord alone did lead him. Deut. xxxii. 10, 11, 12.

1. Holy Father, *keep through thy* own name, those whom thou hast given me, [*that I may impart unto them the peculiar blessings of my dispensation.*] John xvii. 11.

1. You, who are *kept* by the *power of God* unto *salvation*, ready to be revealed in the last time. 1 Peter i. 5.

1. *I am persuaded* that neither death, nor life, &c. nor angels, &c. nor any other creature [*Note: he does not say*, Nor any *iniquity*] shall *be able to separate us* from the love of God, which is in Christ Jesus, *our Lord*. Rom. viii. 38.

1. I know whom I have believed, and I am *persuaded*, that he is *able to keep* that which I have committed unto him *against that day*. 2 Tim. i. 12.

2. To them who by patient *continuance in well doing*, *seek* for glory, honour, and immortality, [God will render] eternal life. Rom. ii. 7.

2. If we deny him, he will also *deny us:* [*For he abideth faithful to his threatenings, as well as to his promises*] ver. 12.

2. I say unto you all, *watch*.—Watch *thou* in *all things*.—He that is begotten of *God keepeth himself*. Mark xiii. 37.—2 Tim. iv. 5.—1 John v. 18.

2. There was no strange God with him [*Jacob*]—But, &c. they forsook God, &c. sacrificed to devils, &c. and when the Lord saw it, he abhorred them; [*and said*] I will spend mine arrows upon them. Ver. 12, 15, 17, 19, 23.

2. *Keep yourselves* in the love of God.—Little children, *keep yourselves* from idols.—Fathers, &c. love not the world, &c. If any [*of you*] love the world, the love of the Father is not in him. [*He is fallen from God in spirit.*] Jude 21. 1 John v. 21.—ii. 15.

2. Through *faith* [*on your part.*] *Ibid.*—Holding *faith*, and a *good conscience*, which some having put away, concerning *faith* have made *shipwreck*. 1 Tim. i. 19.

2. *Your iniquities* have *separated* between you and your God. Is. lxix. 2.—I so run [for an incorruptible crown] not as uncertainly: so fight I, not as one that beateth the air: but I *keep* my body under, &c. *lest* that by any means,—I myself should be a *castaway, or*, a *reprobate*. 1 Cor. ix. 26, 27.

2. There is no respect of persons with God.—Thou partakest of the root of the olive-tree, &c. some of the branches are *broken off, &c.* Boast not thyself against

them, &c. *By unbelief* they were *broken off*, and thou standest by faith, &c. *fear, &c. lest* he also *spare not thee.* Rom. ii. 11.—xi. 17, &c. Give all diligence to add to your faith virtue, &c. for *if ye do* these things ye shall *never* fall. 2 Peter i. 5, 10.

1. In *all* these things we are *more* than conquerors *through him* that loved us. Rom. viii. 37.

2 *I have kept* the faith :—For I have *kept* the ways of the Lord, and *have not* wickedly departed from my God. 2 Tim. iv. 7. Ps. xviii. 21.

1. Moreover, whom he did predestinate [i. e. *appoint to be conformed to the image of his Son, according to the Christian dispensation*] them he also called [*to believe in Christ:*] and whom he [thus] called [*to believe in Christ when they made their calling sure by actually believing*] them he also justified : and whom he justified [*as sinners by faith, and as believers by the works of faith*] them he also glorified. Rom. viii. 30. By one *offering* he hath perfected *for ever* [*in atoning merits*] them that *are sanctified.* Heb. x. 14.—[Here we have a brief account of the method in which God brings *obedient, persevering* believers to glory. But what has this to do with Zelotes's *personal* and *unconditional* predestination to eternal life, or to eternal death? To show therefore, that the sense which he gives to these passages is erroneous, I need only prove, that *all* those who are *called* are *not justified;* and that all those who are *justified* and *sanctified*, are *not glorified;* but only those who make their calling, election, justification, and glorification *sure* by the obedience of faith unto the end. And I prove it by the opposite scriptures.]

2. Many are *called* [*to believe :*] but few are chosen [*to the rewards of faith.*] Matt. xxii. 14.—O thou wicked servant, I forgave thee all that debt [i. e *I justified thee :*] because thou desiredst me, &c. shouldst thou not also have had compassion on thy fellow-servant, even as I *had pity* on thee? And his Lord was wroth, and delivered him to the *tormentors.* Matt. xviii. 32, &c.—He that despised Moses's law, *died without mercy*, &c. of how *much sorer* punishment shall he be thought worthy, who hath counted the blood of the covenant, wherewith *he was sanctified*, an unholy thing! Heb. x. 29.—Ye [*believers*] shall be hated of all men, &c. but he [*of you*] that endureth *to the end*, shall be [*eternally*] *saved*, Matt. x. 22. [For God] will render *eternal life* to them, who by *patient continuance* in well-doing, seek for glory. Rom. ii. 7.

Can any unprejudiced person read the preceding passages without seeing, 1. That according to the Scriptures, and the Gospel axioms, our perseverance is suspended on *two grand causes*, the *first* of which is merciful *free grace*, and the *second* faithful *free will.*—2. That those two causes must finally act in conjunction : and 3. That when *free grace* hath enabled *free will* to concur, and to work out its

own salvation, if *free will* obstinately refuse to do it till the night comes when no man can work, *free grace* gives up *free will* to its own perverseness; and then perseverance fails, and final apostacy takes place.

SECTION II.

The important Doctrine of Perseverance is farther *weighed in the Scripture Scales.*

THE Scriptures produced in the preceding section might convince an impartial reader, that Zelotes and Honestus are both in the wrong with respect to the doctrine of Perseverance, and that a Bible Christian holds together the doctrines which they keep asunder. But considering that prejudice is not easily convinced; and fearing, lest Zelotes and Honestus should both think they have won the day, the one against *free will*, and the other against *free grace*, merely because they can quote behind each other's back some passages which I have not yet balanced, and which each will think matchless; I shall give them leave to fight it out before Candidus, reminding him, that Zelotes produces No. I. against *free will*, that Honestus produces No. II. against *free grace*, and that I produce *both numbers*, to show that our free will must concur with God's free grace in order to our persevering in the faith and in the obedience of faith.

1. A *vineyard* of red wine, I the Lord *do keep it;* I will water it *every moment*: lest any hurt it I will keep it *night and day.* Isa. xxvii. 2, 3.

2. I had planted thee a *noble vine*, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? &c. Thou saidst, &c. I have loved strangers, and after them *I will go.* Jer. ii. 21, 25.—What could have been done *more* to *my vineyard*, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth *wild* grapes? And now I will tell you what I will do to my vineyard, &c. I will lay it *waste*, and, &c. command the clouds that they rain *no rain* upon it. Isa. v. 4, 5, 6.

1. The Lord God of Israel saith, that he hateth *putting away* Mal. ii. 16. [*And yet he allows it* for the cause of fornication. Matt. v. 32.]

2. *Backsliding* Israel, &c. hath played the harlot. And I said, &c. Turn thou unto me: but *she returned not;* and her treacherous sister Judah saw it. And I saw, when, for—adultery, I had *put her away*, and given her a bill of *divorcement;* yet her treacherous sister Judah *feared not.* Jer. iii. 6, 7, 8.

1. The righteous shall *never be moved.* Prov. x. 30.

2. I marvel that ye are *so soon removed* from him that called you.

1. The mountains shall depart, &c. but my kindness shall *not depart* from thee, neither shall the *covenant of my peace* be *removed*, saith the Lord. Isa. liv. 10.

2. Unto the *wicked* God saith, What hast thou to do to declare my statutes, or that thou shouldst take *my covenant* in thy mouth? Psa. l. 15.—O Israel, *if* thou wilt put away thy abominations out of my sight, thou shalt *not remove*. Jer. iv. 1.—Jerusalem hath grievously sinned: *therefore* she is *removed*. Lam. i. 8.—My God will cast them away, *because* they did not hearken unto him. Hos. ix. 17.

1. They that trust in the Lord shall be as mount Zion, which *cannot* be removed, but *abideth for ever*. As the mountains are round about Jerusalem, so the Lord is round about *his people*, from henceforth, even *for ever*. Ps. cxxv. 1, 2.

2. Lord, who shall abide in thy tabernacle?—He that *walketh* uprightly and *worketh* righteousness, &c. He that *does* these things shall *never* be moved. Psalm xv. 1, 2, 5.—*Abide* in me, and I [*will abide*] in you. John xv. 4.—He that dwelleth in the secret place of the Most High [*Thou Lord art my hiding-place*. Ps. xxxii. 7.] shall *abide* under the shadow of the Almighty. Ps. xci. 1.—He that *does* the will of God, *abideth* for ever. 1 John ii. 17.—*Draw out* thy soul to the hungry, &c. and the Lord shall guide thee *continually*, and, &c. thou shalt be like a spring of water, whose waters *fail not*. Isa. lviii. 10, 11.

1. The Lord will speak *peace* unto his people and to his saints. Psalm lxxxv. 5. Peace shall be upon Israel. Psa. cxxv. 5. [*For*] Christ is our peace. Eph. ii. 14.

2. *Be diligent* that you may be found of him in *peace*.—If the house be *worthy*, let your *peace* come upon it.—As many as *walk* according to this rule [i. e. *as become new creatures*] *peace* be on them and mercy. 2 Pet. iii. 14.—Matt. x. 13.—Gal. vi. 15, 16.

1. O *continue* thy loving-kindness unto them that *know thee*.

2. And thy righteousness to the *upright in heart*. Ps. xxxvi. 10.—He [the apostate] *flattereth himself* in his own eyes, &c. he hath *left off to be* wise, and *to do* good, &c. He setteth himself in a way that is not good, he abhorreth not evil, &c. There are the workers of iniquity *fallen*, &c. and shall *not* be able to rise. Ver. 2, 3, 4, 12.—Whoso *continueth* in the perfect law of liberty, he being a *doer* of the *work*, this man shall be *blessed*. Jam. i. 25.—They went out from us, but [*in general*] they were not of us [*that continue in the perfect law of liberty.*] For had they been of us [*that are still doers of the work*] they would no doubt have continued with us: [*the Gnostics, or Antinomians, would not have been able to draw so many over to their pernicious ways or tenets.*] 2 Pet. ii. 2, &c. But they went out [*they joined the Antinomians*] that they might be made manifest that they were not *all* of us, [i. e. *that in general their heart had departed from the Lord; and from us; they of late being* of us *more by profession than by possession of the faith which works by obedient love.*] 1 John ii. 19.

St. John says, *They were not all of us*, to leave room for some exceptions. For, as we are persuaded, that many who have gone over to the Solifidians in our days, are still *of us* that are *doers* of the *work:* so St. John did not doubt, but some who had been *seduced* by the primitive Antinomians (see verse 26.) continued to obey that perfect law of liberty, which the Nicolaitans taught them to decry. May we, after his example, be always ready to make a proper distinction between the Solifidians that are of us, and those that are *not of us!* That is, between those who still keep Christ's commandments; and those who break them with as little ceremony as they break a ceremonious "*rule of life*," or burdensome *rule* of civility!

1. Let them that suffer according to the will of God, commit the *keeping of their* souls to *God*, &c. as unto a *faithful* Creator. 1 Pet. iv. 19.

1. I will betroth thee unto me *for ever*, &c. I will even betroth thee unto me in *faithfulness*.—The Lord is *faithful* who *shall establish* you and *keep you* from evil.—To him that *is able* to *keep you* from falling, and to present you *faultless* before the presence of his glory with exceeding joy. Hos. ii. 19. 20. 2 Thess. iii. 3. Jude 24.

2. In *well doing*. *Ibid.*—Say ye to the righteous, that it shall be *well with them*, for the yshall eat the fruit of *their doings*. Isa. iii. 10.

2. If ye have not been *faithful* in the unrighteous mammon [that which is least] who will commit unto you the true riches? Luke xvi. 11.—He made *his own* people to go forth like *sheep*, and guided them like a flock. And he led them on *safely*, so that they feared not, &c. Yet they *kept not* his testimonies? but *turned back* and *dealt unfaithfully;* &c. When God heard this, he, &c. greatly *abhorred* Israel: so that he *forsook* the tabernacle, &c. which he had placed among men, &c. Ps. lxxviii. 52, &c.

1. The earth which beareth thorns is rejected; and, &c. its end is to be burned. But, beloved, we are persuaded *better* things of *you*, and things which accompany *salvation*, *though* we thus speak. Heb. vi. 8, 9.

2. For, &c. ye have ministered to the saints, and *do minister:* [*so that, in the judgment of charity, which hopeth all things, especially where there are favourable appearances, it is right in me to hope the best of you, nor will I suspect you, till you give me cause so to do. However remember that*] If *we* sin wilfully, &c. there remaineth, [*for us*] &c. a fearful looking for of judgment and fiery indignation which shall devour the adversaries [i. e. apostates,] Heb. vi. 10.—x. 26, 27.

1. I am *confident* of this very thing, that he who has *begun* a good work in you, *will perform* it

2. It is meet for me to think this of you all, because I have you in my heart [*and charity hopeth all*

until the day of Jesus Christ. Phil. i. 6.

6.—ii. 12. [*Thus spake the apostle to those who continued to obey. But to his disobedient converts he wrote in a different strain.*] O foolish Galatians, who hath bewitched you, that you should *not obey* the truth? —Have ye suffered so many things *in vain?*—I desire now to change my voice, for I stand in *doubt* of you. Gal. iii. 1, 4.—iv. 20.

1. The Lord is *my* rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my *salvation*, and *my* high tower. Ps. xviii. 2.

2. My defence is God, who *saveth* the *upright* in heart. Ps. vii. 10. Do good, O Lord, to those that are *good* and *upright* in their hearts: as for such as *turn aside* unto their crooked ways, the Lord shall lead them forth *with* the *workers of iniquity*. Ps. cxxv. 4, 5.

1. I will put *my Spirit* within you, and cause you [*so far as is consistent with your moral agency*] to walk in my statutes, and ye shall [*or* will] keep my judgments and do them. Ezek. xxxvi. 27.

2. Thus saith the Lord God, I will yet for this *be inquired of* by the house of Israel to do it for them. Ezek. xxxvi. 37.—Ye stiff-necked, &c. ye do always *resist the Holy Ghost*, as your fathers did. Acts vii. 51.

1. *Israel* shall *be saved* in the Lord with an *everlasting salvation*. Isa. xlv. 17.

2. How shall *we* escape *if* we *neglect so great salvation*. Heb. ii. 3.—Remember Lot's wife. Luke xvii. 32.

1. O Lord, save me and I shall be saved, for thou art my praise. Jer. xvii. 14.—Salvation is of the Lord. Jonah ii. 9.

2. Thy faith hath saved thee, Luke vii. 50. Ye are saved, if ye keep [*in memory and practice*] what I have preached unto you. 1 Cor. xv. 2.

1. The foundation of God *standeth sure*, having this seal: the Lord knoweth them that are *his*. 2 Tim. ii. 19.

2. And let every one that nameth the name of Christ *depart* from iniquity. *Ibid.*—Now if any man have not the Spirit of Christ, he is none of *his*. Rom. viii. 9. His *peculiar* people [*being*] a *holy* nation, *zealous* of good works. 1 Pet. ii. 9. Tit. ii. 14.—Be *zealous* therefore, and repent: [*or*] I will *spew thee out* of my mouth. Rev. iii. 16, 19.

1. *Thou* wilt *perform* the truth to Jacob and the mercy to Abraham, which *thou hast sworn* to our fathers from the days of old.—To *perform* the mercy promised to our fathers, and to remember his holy *covenant*, and the *oath* which he sware to our father Abraham. Micah vii. 20.—Luke i. 72.

2. I will *perform* the *oath* which I sware unto Abraham thy father, &c. *because* that Abraham *obeyed* my voice, and *kept* my charge, my commandments, my statutes, and my laws. Gen. xxvi. 3, 5. —Thus says the Lord God of Israel, *Cursed* be the man that *obeyeth not* the words of this *covenant* which I commanded your

fathers [in the day that I brought them forth from the iron furnace] saying, *Obey* my voice, and *do* them, so shall ye be *my people*, and I will be your God; that I may *perform* the *oath* which *I have sworn* to your fathers.. Jer. xi. 3, 4, 5.

1. Surely *goodness* and mercy shall follow me *all the days* of my life. Ps. xxiii. 6.

2. If thou continue in his *goodness*.—Holding faith and a good conscience, which some having *put away*, concerning faith have *made shipwreck*. Rom. xi. 22.—1 Tim. i. 18, 19.

1. A thousand shall fall at thy side, and ten thousand at thy right hand: but it *shall not* come nigh *thee*. Ps. xci. 7.

2. *Because* thou *hast made* the Most High thy habitation.—*Because* he *hath* set his love upon me, *therefore* will I deliver him, *verses* 9, 14.

1. *My sheep* [*obedient believers*] hear my voice, and I know [*approve*] them, and they follow me; and I *give* unto them eternal life, and they shall *never perish*, neither shall any *pluck them* out of my Father's hand. John x. 27, &c.

2. The Lord preserveth the *faithful*, &c. Be of good courage, and he shall strengthen your heart, *all ye* that *hope in the Lord*. Psa. xxxi. 23, 24.—*If ye will fear* the Lord and *obey* his voice, and *not rebel* against his commandment, then shall ye continue following the Lord *your God*. But if ye *will not obey*, &c. then shall the hand of the Lord be against you. Only *serve him* in truth with all your heart: for consider how great things he has done for you. But *if* ye shall still *do wickedly*, ye shall be *consumed*, 1 Sam. xii. 14, 15, 24, 25. [*Lest Samuel's testimony should be rejected as unevangelical, I produce that of Christ himself; hoping that Zelotes will allow our Lord to understand his own Gospel.*] Bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you: *continue* in my love. *If ye keep* my commandments, ye shall *abide* in my love: even as I have kept my Father's commandments, and *abide* in his love. John xv. 8, &c.—Every branch in me that beareth not fruit, he taketh away—and they are burned. John xv. 2, 6.

1. There shall arise false Christs, and shall show great signs, insomuch that, *if it were possible*, they shall *deceive*, [πλανησαι, *lead into error*,] the *very elect*. Matt. xxiv. 24.

2. They shall deceive many. —Take *heed* that no man *deceive you*, verses 4, 5.—They [*that cause divisions*,] by good words *deceive* the hearts of the simple. Rom. xvi. 18. [Query: *Are all the simple believers, whom party men deceive, very reprobates?*] I have espoused you to Christ, &c. But I fear, lest, by any means, as the serpent *beguiled* Eve, so your minds should be *corrupted*, 2 Cor. xi. 2, 3.—They *have been deceived* [*or have erred*] *from the faith*, [απεπλανηθησαν, *the very word used by our Lord, and strengthened by a preposition.*] 1 Tim. vi. 10.—When Zelotes supposes, that the clause, *if it were possible*, necessarily implies *an impossibility*, does he not make himself ridiculous before those who know the Scriptures? that expression, *if it were possible*, is

used only on four other occasions; and in each of them it notes *great difficulty*, but by no means *an impossibility*. Take only two instances: *If it were possible ye would have plucked out your own eyes; and have given them to me.* Gal. iv. 15.—*Paul hasted to be at Jerusalem on the day of pentecost, if it were possible for him.* Acts xx. 16. Now is it not evident, either that Paul wanted common sense if he *hasted to do* what *could not* absolutely be done; or that the expression *if it were possible*, implies no impossibility? And is not this a proof, that Calvinism can now *deceive* Zelotes, as easily as the tempter formerly *deceived* Aaron, David, Solomon, Demas, and Judas, in the matter of the golden calf, Uriah, Milcom, and Mammon?

1. I have prayed for thee, that thy faith *fail not*. Luke xxii. 32. That Peter's faith failed for a time is evident from the following observations: 1. *Faith without works is dead:* much more faith with lying, cursing, and the repeated denial of Christ;—2. Our Saviour himself said to his disciples, after a far less grievous fall, *How is it that you have no faith.* Mark iv. 40.—3. His adding immediately, *When thou art converted, strengthen thy brethren*, shows, that Peter would stand in need of *conversion*, and consequently of *living*, *converting faith;* for as by destructive unbelief we depart from God, so by living faith we are *converted* to him. Hence it is evident that, if Christ prayed that Peter's faith might not fail *at all*, he prayed *conditionally;* and that, upon Peter's refusing to *watch and pray*, which was the condition particularly mentioned by our Lord, Christ's prayer was no more answered than that which he soon after put up, about his not drinking the bitter cup, and about the forgiveness of his revilers and murderers. But, if our Lord prayed (as seems most likely) that Peter's faith might not fail, or die like that of Judas, i. e. in such a manner as never to come to life again, then his prayer was perfectly answered: for the candle of Peter's faith, which a sudden blast of temptation (and not the extinguisher of malicious, final obstinacy) had put out—Peter's faith, I say, like the smoking flax, caught again the flame of truth and love, and shone to the enlightening of thousands on the day of pentecost, as well as to the *conversion* of his own soul that very night. However, from our Lord's prayer, Zelotes concludes, that true faith can never fail, in opposition to the Scriptures, which fill the opposite scale; yea, and to reason, which pronounces, that our Lord was too wise to spend his last moments in asking, that a thing *might not* happen, which, if we believe Zelotes, *could not* possibly happen.

2. I know thy works, &c. thou holdest fast my name, and hast *not denied* my *faith* [*as Peter did*]—Having damnation, because they have *cast off* their *first faith.* Rev. iii. 13. 1 Tim. v. 12.—Which [a good conscience, *the believer's most precious jewel, next to Christ*] some having put away, concerning *faith* have made *shipwreck.* 1 Tim. i. 19.—*Without faith* it is impossible to *please* God.—The just shall live by *faith*, but if he draw back [i. e. *if he make shipwreck of faith*] my soul shall have *no pleasure* in him. Heb. xi. 6—x. 38.—If any [*believer*] provide not for his own, &c. he hath denied the *faith*, and is worse than an *infidel.* 1 Tim. v. 8.

1. God, even our Father, who hath loved us, and given us *everlasting* consolation, &c. *stablish* you in every good word and work. 2 Thess. ii. 16, 17.—He who *establisheth us* with you in Christ, &c. is *God*. 2 Cor. i. 21.

2. *If ye will not* believe, ye shall *not* be *established*. Is. vii. 9. God *preserveth not* the life of the *wicked*, &c. He withdraweth not his eyes from the *righteous*, &c. He showeth them their *work*, and their transgressions, &c. He openeth also their ear to discipline, and commandeth that they *return* from iniquity. *If they obey* and serve him, they will spend their days in prosperity, &c. But *if they obey not*, they shall *perish*, &c. and die without knowledge. Job xxxvi. 6—12.

1. Christ shall also *confirm* you *unto the end*, that ye may be blameless, &c. God is *faithful*, by whom ye were called unto the fellowship of his Son. 1 Cor. i. 8, 9.

2. Know ye not that *ye are* the temple of God, &c. If any [*of you*] defile the temple of God, *him* will God *destroy*, ch. iii. 16, 17.—If thy right eye offend thee, *pluck* it out, for it is profitable for thee that one of thy members should *perish*, and not that thy whole body should be *cast into hell*. Matt. v. 29.—*Destroy* not him with thy meat, *for whom Christ died*.—For meat *destroy* not the *work of God* [*in*] thy brother, who stumbleth, or is offended. Rom. xiv. 15, 20, 21. The Lord having *saved* the people, &c. afterward *destroyed them* that believed not. Jude 5.—They did *all* drink, &c. of that spiritual rock, which followed them: and that rock was Christ. But with *many of them*, God was not well-pleased; for they, &c. were *destroyed* of the destroyer. 1 Cor. x. 4, 5, 10. They were *broken off* because of unbelief, and thou standest by faith, &c. *continue* in his goodness, otherwise thou also shalt be *cut off*. Rom. xi. 20, 22.—Through thy knowledge shall thy weak brother *perish*, *for whom Christ died*, &c. Wherefore, if meat make my brother to stumble [*and so to perish*] I will eat no flesh while the world standeth. 1 Cor. viii. 11, 13.—There shall be false teachers among you, &c. who, denying the Lord that *bought them*, shall bring upon themselves swift *destruction*.—These shall *utterly perish* in their own corruption, and shall receive the reward of unrighteousness, &c. cursed children, who have *forsaken the right way*. 2 Pet. ii. 1, 12, 15. See also the scriptures quoted in page 95.

1. He hath said, I will never leave thee, nor forsake thee: so that [*in the way of duty*] we may boldly say, The Lord is my helper, Heb. xiii. 5, 6.—[I add *in the way of duty*, because God made that promise originally to Joshua, who *knew God's breach of promise*, when Achan stepped out of the way of duty. Compare Josh. i. 5. with Josh. vii. 12. and Numb. xiv. 34.]

2. My people have committed two evils, they have *forsaken me*, &c.—I will even *forsake you*, saith the Lord. Jer. ii. 13. xxiii. 33.—The destruction of the transgressors and of the sinners shall be together, and *they* that *forsake* the Lord shall be *consumed*, &c. and they shall both burn together, and none shall quench them. Isa. i. 28, 31.

1. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the *Son* [*or child*] *of God*, cast thyself down; for it is written, He shall give his angels charge concerning thee, &c. [*not only lest thou fall finally, but also*] lest thou dash thy foot against a stone. Matt. iv. 5, 6. Psalm xci. 11, 12.

How wisely does the tempter quote Scripture, when he wants to inculcate the *absolute* preservation of the saints! Can Zelotes find a fitter passage to support their *unconditional* perseverance? It is true, however, that he never quotes it in favour of his doctrine! for who cares to plough with such a heifer? [*fœnum habet in cornu.*] Therefore, though she is as fit for the work, as most of those which he does it with, he never puts her to his plough; no, not when he makes the most crooked furrows. Should it be asked, why the devil did not encourage Christ to throw himself down, by giving him some hints, that a grievous fall would humble him, would make him sympathize with the fallen, would drive him nearer to God, would give him an opportunity to shout louder the praises of preserving grace, &c. I reply, that the tempter was too wise to show so openly the cloven foot of *his* doctrine: too decent not to save appearances: too judicious to imitate *Zelotes*.

2. Jesus said, It is written again, Thou shalt not tempt the Lord thy God. Matt. iv. 7.—Neither let us tempt Christ, as some of them also tempted, and were *destroyed* of serpents. 1 Cor. x. 9.

[Who can tell how many have been destroyed by dangerous errors, which, after insinuating themselves into the bosom of the simple, by means of their smoothness, and fine colours, drop there a mortal poison, that too often breaks out in virulent expressions, or in practices worthy of—Mr. *Fulsome?*"]

SECTION III.

What thoughts our Lord, St. John, St. Paul, and St. James, entertained of fallen believers. A parallel between the backsliders delineated by St. Peter, and those who are described by St. Jude. A horrible destruction awaits them, for denying the Lord that bought them, and for turning the grace of God into lasciviousness.

It is impossible to do the doctrine of *Perseverance* justice, without considering what Christ and the Apostles say of apostates. Even in their days, the number of falling and fallen believers was so great, that a considerable part of the last epistles seems to be nothing but a charge against apostates, an attempt to reclaim Pharisaic and Antinomian backsliders, and a warning to those who yet stood, not to

fall away after the same example of unbelief and *conformity to this present world.*

Begin we by an extract from Christ's epistles to the churches of Asia. Though the *Ephesians hated the deeds of the Nicolaitans*, yet after St. Paul's death, they so far inclined to *lukewarmness*, that they brought upon themselves the following reproof. *I have somewhat against thee, because thou hast left thy first love. Remember, therefore, whence thou art fallen, and repent, and do thy first works, or else I will remove thy candlestick.*—The church at *Pergamos* was not in a better condition; witness the severe charge that follows: *Thou hast them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, &c. to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will fight against thee with the sword of my mouth.*—The contagion reached the faithful church of *Thyatira*, as appears from these words: *Thou sufferest that woman Jezebel to seduce my servants to commit fornication.—But unto, &c. as many as have not this doctrine, and have not known the depths of Satan, I will put upon you none other burden.* In *Sardis a few names* [only] *had not defiled their garments*, the generality of Christians there had, it seems, *a name to live, and were dead.*—But the fall of the Laodiceans was universal: before they suspected it, they had all, it seems, slidden back into the smooth, downward road that leads to hell. *I know thy works*, says Christ, *I would thou wert cold or hot. So then, because thou art lukewarm, I will spew thee out of my mouth.*—[Like those who stand complete merely in *notions* of imputed righteousness] *thou sayest, I am rich, &c. and have need of nothing; and knowest not that thou art wretched, and poor, and blind, and naked.* Rev. ii. 3.

Can we read this sad account of the declension, and falling away of the saints, without asking the following questions? 1. If backsliding and apostacy were the bane of the primitive church, according to our Lord's doctrine; and if he did not promise to any of those backsliders, that victorious, Almighty grace would certainly bring them back; what can we think of Zelotes's doctrine, which promises *infallible perseverance*, and ensures *finished salvation* to every backsliding, apostatizing believer? 2. If the primitive church, newly collected by the Spirit and sprinkled by the blood of Christ, guided by apostolic preachers, preserved by the salt of persecution, and guarded by miraculous powers, through which apostates could be *given to Satan for the destruction of the flesh*, [witness the case of Annanias, Sapphira, and the incestuous Corinthian:]—If the primitive church, I say, with all these advantages, was in such danger by the falling away of

the saints, as to require all those reproofs and threatenings from Christ himself: is it not astonishing that whole bodies of Protestant believers should rise in our *degenerate* days to such a pitch of unscriptural assurance, as to promise themselves, and one another, absolute, infallible perseverance in the divine favour?—And 3. If the apostate *Nicolas*, once *a man of honest report, full of the Holy Ghost and wisdom*, but afterward (it seems) the ringleader of the Nicolaitans: if Nicolas, I say, went about to *lay a stumbling-block before* Christians, by teaching them that *fornication* would never endanger their finished salvation; does Zèlotes mend the matter when he insinuates withal, that fornication, yea, adultery, and if need be, murder, will do Christians good, and even answer the most excellent ends for them?

Consider we next what were St. John's thoughts of Antinomian apostates. He had such a sight of the mischief which their doctrine did and would do in the church, that he declares, *This is love, that we walk after his commandments. This is the commandment, that ye have heard from the beginning, ye should walk in it. For many deceivers are entered into the world, who confess not* [practically] *that Jesus Christ is come in the flesh* [to destroy the works of the devil: who deny Christ in his holy doctrine; and, among other dangerous absurdities, will even give you broad hints, that you may commit adultery and murder without ceasing to be God's dear children. But believe them not.] *Look to yourselves that we lose not those things which we have wrought. Whosoever transgresseth and abideth not in the* [practical] *doctrine of Christ, hath not God, &c. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.* 2 John 6—10.—Again, *He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.—These things have I written unto you, concerning them that seduce you.* 1 John ii. 4, 26.—*Little children, let no man deceive you: he that does righteousness is righteous, &c. He that committeth sin is of the devil, &c. In this the children of God are manifest, and the children of the devil.* 1 John iii. 7, &c.

When, in the text quoted above, St. John says, *They went out from us, but they were not all of us*, what a fine opportunity had he of adding, "If they are elect they will INFALLIBLY come back to us." But as he believed not the "*modern doctrines of grace*," he says nothing either for Calvin's reprobation or Dr. Crisp's election. Nor does he drop the least hint about a *day of God's power*, in which changeless love was INFALLIBLY to bring back one of all those back-

sliders, to make him sing louder the praises of free, sovereign, victorious grace.

Although I have frequently mentioned St. Paul's thoughts concerning fallen believers, I am persuaded that the reader will not be sorry to see them balanced with St. James's sentiments on the same subject.

St. Paul's account of BACKSLIDERS.

1. Alexander the coppersmith, [*who was once a zealous Christian*, see Acts xix. 33.] did me much evil; the Lord reward him according to his works.—No *man* [*i. e. a believer*] stood with me, but *all* forsook me: I pray God that it may not be laid to their charge. 2 Tim. iv. 14, 16.—I fear lest when I come I shall not find you such as I would—lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest my God humble me among you, and that I shall bewail *many* who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed, 2 Cor. xii. 20, 21.—Not forsaking the assembling of ourselves together as the manner of some is, &c. for if we sin wilfully [*as they do*] there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, &c. [*especially him*] who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace. Heb. x. 25, &c. Many [*fallen believers*] walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ: whose end is *destruction*, whose god is their belly—and who mind earthly things—For all [*comparatively speaking*] seek their own, and not the things which are Jesus Christ's. Phil. iii. 10.—ii. 21.

St. James's account of UNFAITHFUL BELIEVERS.

2 My brethren, &c. if there come unto your assembly a man in goodly apparel, and also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, &c. are ye not partial? &c. But *ye have despised* the poor, &c. If ye have respect to persons ye commit sin, &c. for whosoever [*of you*] shall keep the whole law, and yet offend in one point, he is guilty of all.—From whence come wars among *you?* Come they not even of your lusts? &c. *Ye adulterers* and adulteresses, know ye not that, &c. whosoever will be a friend to the world, is the enemy of God? James ii. 1, &c. iv. 1, 4.

The epistle to the Hebrews is a treatise against *apostacy*, and of consequence against *Calvinian perseverance*. As a proof of it, I refer the reader to a convincing discourse on Heb. ii. 3. published by Mr. Olivers. The whole epistle of St. Jude, and the second of St. Peter, were particularly written to prevent the falling away of the saints, and to stop the rapid progress of apostacy. The epistle of

St. Jude, and 2 Pet. ii. agree so perfectly, that one would think the two apostles had compared notes; witness the following parallel.

St. PETER'S *description of Antinomian apostates.*

1. They have *forsaken* the right way:—following the way of *Balaam*, who loved the *wages* of unrighteousness. 2 Pet. ii. 15.

1. *Spots* are they and blemishes, sporting themselves with their own deceivings, while they *feast* with you, ver. 13.

1. They *walk* after the *flesh* in the *lust* of *uncleanness*, ver. 10.

1. They speak *great swelling words* of vanity——they promise them [whom they allure] liberty, while they themselves are the servants of corruption, verse 18, 19.

1. As natural brute beasts, &c. they *speak evil* of the things that they understand not, [*especially of the perfect law of liberty*] and shall utterly perish in their *own corruption*, ver. 12.

1. Wells *without water*, clouds that are *carried* with a tempest—beguiling *unstable souls*—to whom the mist of darkness *is reserved for ever*, ver. 14, 17. [*How far was St. Peter from soothing any of those backsliders by the smooth doctrine of their necessary, infallible return!*]

1. [*St. Peter indirectly compares them to*] The *angels that sinned*, [*whom*] God spared not, but cast down to hell, and delivered into *chains of darkness* to be reserved unto *judgment*, ver. 4.

St. JUDE'S *description of Antinomian backsliders.*

2. These be they, who *separate* themselves.—They ran greedily after the error of *Balaam* for *reward*. Jude, verse 11, 19.

2. These are *spots* in your feasts of charity, when they *feast* with you; feeding themselves without fear, ver. 12.

2. Filthy dreamers—walking after their own *lusts*, ver. 8, 16.

2. Their mouth speaketh *great swelling words;*—creeping in unawares [i. e. *insinuating themselves into rich widows' houses*] having men's persons in admiration, ver. 4, 16.

2. These *speak evil* of those things which they know not, [*especially of Christ's law.*] But what they know naturally, as brute beasts, in those things they *corrupt themselves*, ver. 10.

2. Clouds they are *without water*, *carried* about of winds, trees, whose fruit withereth, &c. *wandering stars*, to whom *is reserved* the blackness of *darkness for ever*, ver. 12, 13. [*How far was St. Jude from rocking any of those apostates in the cradle of infallible perseverance!*]

2. [*St. Jude compares them to*] The *angels* who *kept not* their first estate, but left their own habitation, &c. reserved in everlasting *chains under darkness*, unto the *judgment* of the great day, ver. 6.

From this remarkable parallel it is evident, that the *apostates* described by St. *Peter*, and the *backsliders* painted by St. *Jude*, were one and the same kind of people: and by the following words it appears, that all those backsliders really fell from the *grace of God*, and denied the Lord that *bought them*.

1. Even denying the *Lord that bought them*, and bring upon themselves *swift destruction*, &c. whose, &c. *damnation* slumbereth not. 2 Pet. ii. 1.

2. Ungodly men, turning *the grace of our God* into lasciviousness, and *denying* [*in works at least*] *the only Lord* God, and our *Lord Jesus Christ*, [*as Lord, Lawgiver, or Judge.*] Jude 4.

St. Peter more or less directly describes these backsliders in the same epistle, as people who have *forgotten that* they WERE PURGED *from* their *old sins*—who do not *give all diligence to add to* their *faith virtue*—who do not *make their calling and election sure*—who *after they have* ESCAPED *the pollutions of the world* THROUGH THE KNOWLEDGE *of our Lord Jesus Christ*, [i. e. through a true and living faith] *are again entangled therein, and overcome: whose latter end is worse than the beginning*—who, *after they have* KNOWN THE WAY *of righteousness*, TURN *from the holy commandment delivered unto them*, and verify *the proverb*, "*The sow that was* WASHED, *is turned to her wallowing in the mire.*"

Here is not the least hint about the *certain return* of any of those backsliders, or about the *good* that their grievous falls will do either to others or to themselves. On the contrary, he represents them ALL as people that were in the high road to DESTRUCTION. And far from giving us an Antinomian inuendo about the final perseverance of all blood-bought souls, i. e. of the whole number of the redeemed, he begins his epistle by declaring that those self-destroyed backsliders *denied the Lord that* BOUGHT *them*, and concludes it by this seasonable caution; *There are in our beloved Brother Paul's epistles things* [it seems, about the election of grace, and about justification without the works of the law] *which they that are unlearned* [ἀμαθεῖς, *untaught in the Scriptures,*] *and unstable, wrest, &c. unto their own destruction; ye therefore, beloved, seeing ye know these things before*, [being thus fairly warned] *beware lest* YE ALSO, *being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord Jesus Christ;* which is the best method not to fall from grace—the only way to inherit the blessing with which God will crown the faithfulness and genuine perseverance of the saints.

I read the heart of Zelotes; and seeing the objection he is going to start, I oppose to it this quotation from *Baxter*. "To say that then their faith [*which works by faithful love*] DOES MORE than CHRIST did, or God's GRACE, is a putrid cavil. Their faith, &c. is no efficient cause at all of their pardon, or justification; it is but a necessary, *receptive qualification:* he that shuts the window *causeth* darkness:

but it is sottish to say, that he who opens it, *does more* than the *sun* to cause light, which he causeth not at all, but removeth the impediment of reception; and faith itself is God's gift,"—as all other talents are, whether we improve them or not.

I should lose time, and offer an insult to the reader's understanding, were I to comment upon the preceding scriptures; so great is their perspicuity and number. But I hope I shall not insult his candour by proposing to him the following queries. 1. Can Zelotes and Honestus be *judicious* Protestants, I mean *consistent* defenders of Bible religion, if the one throw away the weights of the *second* scale, whilst the other overlooks those of the *first?*—2. Is it not evident, that, according to the Scriptures, the *perseverance* of the saints has two causes: the *first*, free grace and *divine* faithfulness; and the *second*, free will and *human* faithfulness produced, excited, assisted, and nourished, but NOT NECESSITATED, by free grace?—3. With respect to the capital doctrine of *perseverance* also, does not the truth lie exactly between the extremes into which Zelotes and Honestus perpetually run?—And lastly, is it not clear, that if Candidus will hold *the truth as it is in Jesus*, he must stand upon the line of moderation, call back Zelotes from the *East*, Honestus from the *West*, and make them cordially embrace each other under the Scripture *meridian*. There the kind Father falls upon the neck of the returning prodigal, and the heavenly Bridegroom meets the wise virgins:—There free grace mercifully embraces free will, while free will humbly stoops at the footstool of free grace: There *the sun goes down no more by day, nor the moon by night:* that is, the two Gospel axioms, which are the great doctrinal lights of the church, without eclipsing each other, shine in perpetual conjunction, and yet in continual opposition; There, their conjugal, mysterious, powerful influence gladdens the New Jerusalem, fertilizes the garden of the Lord, promotes the spiritual vegetation of all the trees of righteousness which line the river of God, and gives a divine relish to the fruits of the Spirit which they constantly bear. There, as often as free grace smiles upon free will it says, *Be faithful unto death, and I will give thee a crown of life:* and as often as *free will* sees that crown glitter at the end of the race, it shouts, *Grace! free grace! unto it;* a great part of our *faithfulness* consisting in ascribing to *Grace* all the honour, that becomes the FIRST CAUSE of all good—the ORIGINAL of all visible and invisible excellence.

Perseverance must close our race, if ever we receive the prize; let then the scriptural account of it close my scales. But before I lay them by, I must throw in two more grains of scriptural truth;

lest the reader should think that I have not made good weight. If I thought Zelotes to be a *gross* Antinomian; and Honestus an *immoral* moralist; and that they *maliciously* tear the oracles of God in pieces; I would make them full weight by the two following scriptures:

1. The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth [*or a part of it*] in unrighteousness. Rom. i. 18.

2. I testify, &c. that if any man shall take away from the words of the book of this prophecy [*much more if he take away from the words of every book in the Old and New Testament*] God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book. Rev. xxii. 18, 19.

But considering Zelotes and Honestus as two good men, who sincerely fear and serve God in their way; and being persuaded that an *injudicious* fear of a Gospel axiom, and not a *wilful* aversion to the truth, makes them cast a veil over one half of the body of Bible-divinity; I dare not admit the thought, that those severe scriptures are adapted to their case. I shall therefore only ask, whether they cannot find a suitable reproof in the following texts.

1. I am against the prophets, saith the Lord, that steal my word [*contained No.* 2.] every one from his neighbour. Jer. xxiii. 30.

2. Ye have made the word of God [*contained No.* 1.] of none effect by your tradition. Matt. xv. 6. [*Equally dismembering Christianity, ye still help the adversaries of the Gospel to put in practice their pernicious maxim, Divide and conquer. And who requires this at your hands? Who will give you thanks for such services as these?*]

SECTION IV.

A scriptural Plan of Reconciliation between Zelotes and Honestus: being a DOUBLE DECLARATION *to guard equally the two Gospel axioms, or the doctrines of* FREE GRACE *and* FREE OBEDIENCE. *Bishop* Beveridge *saw the need of guarding them both. Gospel ministers ought equally to defend them.—An answer to Zelotes's objections against the declaration which guards the doctrine of free obedience. An important distinction between a* PRIMARY *and* SECONDARY *trust in* SECOND *causes and means.—Some observations upon the importance of the second Gospel axiom.—Which extreme appeared greater to Mr.* Baxter, *that of* Zelotes *or that of* Honestus.—*The Author's thoughts upon that delicate subject.*

I HAVE hitherto pointed out the opposite errors of *Zelotes* and *Honestus*, and shown that they consist in so maintaining one part of the truth as to reject *the other*: in so holding out the glory of *one* of

the Gospel axioms as to eclipse *the other*. I now present the reader with what appears to me a fair, scriptural, and guarded plan of reconciliation between themselves, and between all good men, who disagree about the doctrines of faith and works—of free grace and obedience. The declaration which the Rev. Mr. S——y desired the Rev. Mr. W——y to sign at the Bristol Conference (in 1770) gives me the idea of this plan; nay, the *first* part of it is nothing but that declaration itself, guarded and strengthened by some additions in brackets.

IT IS PROPOSED:

1. That the Preachers, who are supposed to countenance the *Pharisaic* error of *Honestus*, shall sign the following *anti-pharisaic* declaration, which guards the doctrine of Faith and Free Grace, without bearing hard upon the doctrine of Obedience and Free Will; and asserts the free, gratuitous justification of a *sinner* in the *day of conversion*, and afterward, without denying the *gracious*, *remunerative* justification of a *believer*, who in the day of trial and afterward, keeps the faith, that works by love.

1. *Whereas* the doctrinal points in the Minutes of a Conference held in London, Aug. 7, 1770. have been understood to favour [*the Pharisaic*] justification [*of a sinner*] by works; now the Rev. John Wesley, and others assembled in Conference, do declare that we had no such meaning; and that we abhor the doctrine of [*a sinner's*] justification by works, as a most perilous and abominable doctrine: and as the said Minutes are not [*or do not appear to some people*] sufficiently guarded in the way they are expressed, we hereby solemnly declare in the sight of God that [*as sinners—before God's throne—according to the doctrine of first causes—and with respect to the first covenant, or the*

2. That the Preachers, who are supposed to countenance the *Antinomian* error of Zelotes, shall sign the following *anti-solifidian* declaration, which guards the doctrine of Obedience and Free Will, without bearing hard upon the doctrine of Faith and Free Grace; and asserts the gracious remunerative justification of a *believer* in the day of trial and afterward, without denying the *free*, *gratuitous* justification of a *sinner* in the day of conversion and afterward.

2. *Whereas* the books published against the said Minutes, have been understood to favour the present inamissible, and eternal justification of all fallen believers before God, that is, of all those who, having made shipwreck of the faith that works by obedient love, live in Laodicean ease; and, if they please, in adultery, murder, or incest; now the Rev. Mr. **** and others do declare, that we renounce such meaning, and that we abhor the doctrine of the Solifidians or Antinomians, as a most perilous and abominable doctrine; and as the said books are not [or do not appear to some people] sufficiently guarded, we hereby solemnly declare in the sight of God, that [*as penitent*,

law of innocence, which sentences all sinners to destruction] we have no trust or confidence but in the [*mere mercy of God through the sole righteousness and*] alone merits of our Lord and Saviour Jesus Christ, for justification or salvation, either in life, death, or the day of judgment; and though no one is a real Christian—believer, and consequently, though no one can be saved [*as a believer*] who does not good works where there is time and opportunity, yet our works have no part in [*properly*] meriting or purchasing our salvation from first to last, either in whole or in part; [*the best of men, when they are considered as sinners, being justified freely by God's grace, through the redemption that is in Jesus Christ.* Rom. iii. 24.] *obedient*, and *persevering believers* —before the *Mediator's* Throne —according to the doctrine of *second* causes—and with respect to the *second* covenant, or the law of *Christ*, which sentences all his impenitent, disobedient, apostatizing subjects to destruction] we have no trust or confidence,* but in the truth of our repentance towards God, and in the sincerity of our faith in Christ for justification or salvation in the day of conversion and afterward:—no trust or confidence, but in our final perseverance in the obedience of faith for justification or salvation in death and in the day of judgment: *Because* no one is a *real* believer under any dispensation of Gospel grace, and of consequence no one can be saved who does not good works, i.e. who does not *truly repent*, *believe*, and *obey*, as there is time, light, and opportunity. Nevertheless our works, that is, our repentance, faith, and obedience, have no part in *properly* meriting or purchasing our salvation from first to last, either in whole or in part; the *properly* meritorious cause of our *eternal*, as well as *intermediate* and *initial* salvation, being *only* the merits, or the blood and righteousness of our Lord and Saviour Jesus Christ.

The preceding declaration, which defends the doctrine of *free grace*, and the *gratuitous* justification and salvation of a *sinner*, is founded on such scriptures as these:

1. If Abraham were justified by works he hath *whereof to boast* —To him that *worketh not*, but believeth on him that *justifieth the ungodly*, his faith is imputed, &c.

The preceding declaration, which defends the doctrine of *free obedience*, and the *remunerative* justification and salvation of a *believer*, is founded on such scriptures as these:

2. Was not Abraham our father *justified by works?*—Ye see how *by works* a man is *justified*, and not by faith only.—We are *saved* by *hope*.—In *doing* this thou shalt

* I beg the reader would pay a peculiar attention to what precedes and follows this clause. I myself, would condemn it, as subversive of the doctrine of grace, and Pharisaical, if I considered it as detached from the context, and not guarded or explained by *the words in Italics*, upon which the greatest stress is to be laid. If *Zelotes* has patience to read on, he will soon see how the *secondary* trust in the obedience of faith, which I here contend for, is reconcileable with our *primary* trust in Christ.

—God imputeth righteousness *without works.*—*Not by works* of righteousness which we have done, *but of his mercy* he *saved* us.—By *grace* are ye *saved*, through faith: and that *not of yourselves*, it is the *gift* of God: *not of works*, lest any man should boast.—By the deeds of the law shall *no flesh be justified*, &c.

save thyself.—He that *endureth* unto the end, the same shall be *saved.*—He became the Author of *eternal salvation* to them that *obey* him. *This* shall turn to my *salvation through* your prayer.—With the mouth confession is *made* to *salvation.*—By thy *words* thou shalt be *justified.*—The doers of the law [*of Christ*] shall be *justified*, &c.

And let none say, that this doctrine has not the sanction of good men. Of a hundred whom Zelotes himself considers as orthodox, I shall only mention the learned and pious Bishop Beveridge, who, though a rigid Calvinist in his youth, came in his riper years to the line of moderation which I recommend, and stood upon it when he wrote what follows, in his *Thoughts upon our call and election. Third Edit. p.* 297.

"What then should be the reason, that so many should be called and invited to the chiefest good, and the highest happiness their natures are capable of; yet so few of them should mind and prosecute it so as to be chosen, or admitted to the participation of it? What shall we ascribe it to? The will and pleasure of Almighty God, as if he delighted in the ruin of his creatures, and therefore, although he calls them he would not have them come unto him? No: that cannot be: for in his revealed will, which is the only rule that we are to walk by, he has told us the contrary in plain terms, and has confirmed it too with an oath, saying: *As I live, I have no pleasure in the death of the wicked, but that he should turn from his ways and live.* Ezek. xxxiii. 11. and elsewhere he assures us, that he *would have all men to be saved, and come to the knowledge of the truth.* 1 Tim. ii. 4. And therefore, if we believe what God *says*, nay, if we believe what he has *sworn*, we must needs acknowledge, that it is his will and pleasure, that as many as are called, should be all chosen and saved; and indeed if he had no mind we should come when we are called to him, why should he call us all to come? Why has he given us his Word, his Ministers, his Ordinances; and all to invite and oblige us to repent and turn to him; if after all, he has resolved not to accept of us, nor would have us come at all? Far be it from us that we should have such hard and unworthy thoughts of the great Creator and Governor of the world; especially considering that he has told us the contrary as plainly as it was possible to express his mind unto us."

Then the Bishop mentions five reasons why *many are called but few chosen;* and he closes them by these words, (page 310.) "The last reason which our Saviour gives in this parable, is because of those who are called, and come too at the call, many come not aright, which he signifies by the man that came without the wedding garment: where, although he mentions but one man, yet under that one is comprehended all of the same kind, even all such persons—as profess to believe in Christ and to expect salvation from him, yet will not come up to the terms which he propounds in the Gospel to them, even to *walk worthy of the vocation wherewith they are called.* Eph. iv. 1. And indeed, this is the *great reason* of *all*, why of so many who are called there are so few chosen, because there are so few, who do all things which the Gospel requires of them. Many, like *Herod*, will do many things: and are almost persuaded to be Christians, as *Agrippa* was, &c. Some are all for the duties of the first table without the second, others for the second without the first. Some," *like heated Honestus*, "are altogether for obedience and good works without faith in Christ; others," *like heated Zelotes*, "are as much for faith in Christ, without obedience and good works. Some," *like mere moralists*, "would do all themselves, as if Christ had done nothing for them: others," *like mere Solifidians*, "fancy that Christ has so done all for them that there is nothing left for them to do: and so, betwixt both sorts of people," *between the followers of Honestus, and those of Zelotes*, "which are the far greater part of those who are called, either the *merits*, or else the *laws* of Christ are slighted and contemned. But is this the way to be saved? No surely."

Hence it is evident, that if Bishop *Beveridge* be right here, the saving truth lies exactly between the mistake of *Zelotes* and the error of *Honestus*. Now if this be the true state of the question, is it possible to propose a plan of reconciliation more scriptural than that which so secures the *merits* of Christ, as not indirectly to overthrow his *laws*, and so enforces his *laws*, as not indirectly to set aside his *merits?* And is not this effectually done in the reconciling declarations? Do they not equally guard the two Gospel-axioms? Do they not with impartiality defend *free grace* and *free obedience?* And might not peace be restored to the Church upon such a scriptural, rational, and moderate plan of doctrine?

I fear, that a *lasting* reconciliation upon any other plan is impossible: for the Gospel must stand upon its legs [the two Gospel axioms] or it must fall. And if Satan, by transforming himself into an angel of light, prevail upon good, mistaken men, to cut off one of

these legs, as if it were useless or mortified; some good men, who are not yet deceived, will rise up in its defence. So sure, therefore, as *the gates of hell shall never prevail against the church of the living God—the pillar and ground of the truth*, there shall always be a succession of judicious, zealous men, disposed to hazard their life and reputation in the cause of Gospel truth, and ready to prevent the mystical ark from being overset on the right hand or on the left. If a pious *Crisp*, for example, push it into the *Antinomian* ditch for fear of the *Pharisaic delusion;* a pious *Baxter* will enter his protest against him: and if a *Taylor* throw it into the *Pharisaic* ditch, for fear of the *Antinomian* error; God will raise up a *Wesley* to counterwork his design. Nay, a *Wesley* is a match for a benevolent *Taylor*, and a seraphic *Hervey;* and I hope, that should Mr. *Shirley* ever desire him to sign an *anti-pharisaic* declaration, he will not forget to desire Mr. *Shirley* to sign also an *anti-solifidian* protest; every Gospel minister being an equal debtor to *both* axioms: nor can I conceive why Mr. *Shirley* should have more right,* solemnly to secure the *first* axiom, than Mr. *Wesley* has solemnly to guard the *second*.

But, leaving those two divines, I return to *Zelotes*, who seems very much offended at my saying, *We have no trust, nor confidence*, that any thing will stand us, instead of repentance, faith, and obedience: an assertion this, which implies that [with respect to the SECOND causes, and SECONDARY means] we place A SECONDARY *trust and confidence* in the graces which compose the Christian character. But I ask,

* Mr. Wesley is too judicious a divine to sign a paper that leaves the second axiom quite unguarded; accordingly we find that axiom guarded in these words of Mr. *Shirley's* declaration, "*No one is a believer, (and consequently cannot be saved) who doth not good works, where there is time and opportunity.*" Nevertheless this clause does not by far form so *solemn* a guard, as might have been demanded upon so remarkable an occasion. Mr. *Shirley*, and the clergy that accompanied him, might with propriety have been desired to remove the fears of those who signed the declaration which he had drawn up, by signing at least the following Memorandum.—"Forasmuch as Aaron, David, Solomon, Peter, and the incestuous Corinthian, did not do good works, when they, or any of them, worshipped a golden calf, Milcom, and the abomination of the Zidonians,—denied Christ, or committed adultery, murder, or incest, *we hereby solemnly declare in the sight of God, that we abhor the doctrine* of the Solifidians, who say that the above-mentioned backsliders had justifying, saving faith, while they committed the above-mentioned crimes; such a doctrine being *perilous and abominable;* because it absolutely overturns the XIIth Article of our Church, and encourages all Christians to make Christ the minister of sin, and to believe that they may commit the most atrocious crimes, without losing their faith, their justification, and their title to a throne of glory."

If Mr. *Shirley* and his friends had refused to sign such a memorandum as this, the world would have had a public demonstration, that Calvinism is the doctrine of *Protestant-indulgencies;* and that it establishes *speculative*, and consequently makes way for *practical* Antinomianism, in its most flagrant immoralities, as well as in its most winning refinements.

Wherein does the heresy of this doctrine consist? Do I renounce orthodoxy, when I say, that with respect to *some* SECOND *means*, and *some* SECOND *causes*, I have *no trust nor confidence* but in my *eyes* to see, in my *ears* to hear, and in my *throat* to swallow? Should not I be fit for Bedlam, if I *trusted* to see without eyes, to hear without ears, and to swallow without a throat? If I had not a *trust*, that my shoes will answer the end of *shoes*, and my hat the end of a *hat*; may I not wisely put my shoes upon my head, and my hat on my feet? And if I have not a *confidence*, that my horse will carry me better than a broomstick, may I not as well get upon a broomstick as on horseback? What would Zelotes think of me, if I did not *trust* that bread will nourish me sooner than poison, and that fire will warm me better than ice? Is it not a branch of wisdom to *trust* every thing, just so far as it deserves to be trusted; and a piece of madness to do otherwise?

O ye admirers of Zelotes's Gospel, come, and I will explain to you all my supposed error. I trust ONLY and SOLELY in GOD as the *first* and *capital* CAUSE, and in CHRIST as the *first* and *capital* MEAN, of my present and eternal SALVATION: but besides this PRIMARY trust, I have a thousand INFERIOR trusts. Take a few instances. I have a *sure trust and confidence*, that the Bible will further me in the way to eternal salvation, more than the Koran:—baptism more than circumcision:—the Lord's supper, more than the Jewish passover:—the house of God more than the playhouse:—praying more than cursing:—repentance, faith, hope, charity, and perseverance, more, far more than impenitency, unbelief, despair, uncharitableness, and apostacy.

If I am a heretic for saying that something besides Christ is conducive to *salvation*, and of consequence may, *in its place and degree*, be trusted in for salvation; is St. Paul orthodox, when he exhorts the Philippians to WORK OUT *their own* SALVATION, assures them that his afflictions shall *turn to his* SALVATION THROUGH *their prayers*, and writes to Titus, that *in* DOING the work of an evangelist, he *shall* SAVE *himself, and them that hear him?*

Again: will *Christ* stand to me instead of *repentance?* Has he not said himself, *Except* YE *repent ye shall perish?* Will *he* be to me instead of *faith?* Did he not assert the contrary when he declared, that *he who* BELIEVETH NOT *shall be damned?* Will *he* be instead of an evangelical obedience? Does he not maintain the opposite doctrine, where he declares, that he will bid them *depart from him*, who *call him Lord, Lord, and* DO NOT *the things which he saith?* Will *he* stand me instead of *perseverance?* Has he not said himself that he will *deny them that deny him;* that he will finally own us as his *disciples*, IF WE CONTINUE *in his words;* and that *he, who* ENDURETH TO

THE END, *the same shall be* SAVED?—Zelotes finds it easier to raise difficulties than to remove those which are thrown in his way. He comes therefore with his mouth full of objections against my second declaration. Let us lend him an ear, and give him an answer.

OBJ. I. "If, with respect to the doctrine of SECOND *causes*, and SECOND *means*, of eternal salvation, you have no trust or confidence to be saved AS A PENITENT, OBEDIENT, and PERSEVERING BELIEVER, but by *true repentance, faith, obedience, and perseverance:* you cannot repose your *whole* trust upon God alone: nor can you give Christ *all* the glory of your salvation."

ANSWER. To make God a second CAUSE, and Christ a second MEAN *of salvation*, is not to give them the glory: it is to pull them out of their throne, and make them stoop to an office unworthy of their matchless dignity. If the king gave you a purse of gold, could you not give him *all the glory* of his generosity, without supposing that he was the laborious digger of the golden ore, the ingenious coiner of the gold, and the diligent knitter of the purse? If you complimented him in *all* these respects, lest he should not have ALL the glory; would you not pour contempt upon his greatness? And do you not see that, by a parity of reason, what you call "robbing God and Christ of their glory," is only *refusing to dishonour them*, by ascribing to them a dishonourable office; I mean the office of a *second* cause, or of a *secondary* mean of salvation? Can you not conceive that to give a *general* the honour of a *sergeant*, under pretence of giving him ALL *the honour*, is to set him below an *ensign*, and rank him with an *halberd-bearer?* Again: When you say, that in general, upon a journey, with respect to SECOND *causes and means*, you have *no trust or confidence*, but in your money, in the goodness of your horses and carriage, in the passable state of the roads, in the skill of your driver, &c. do you betray any *mistrust* of divine Providence? On the contrary, does not your distinction of SECOND causes, and SECOND means, show that you reserve your PRIMARY *trust and confidence* for *God*, who is the FIRST CAUSE of your blessings; and for his *providential care* over you, which is the FIRST MEAN of your preservation? And if a pretender to orthodoxy charged you with *Atheism* or *Heresy* for your assertion; would you not give him your vote to be an officer of the Protestant inquisition; if the black tribunal which totters in Spain should ever be set up in England?

OBJ. II. "Your first declaration indeed exalts Christ; but the second *uncrowns* him to *crown* our graces,— to *crown* OURSELVES, as possessed of such and such graces; which is the rankest Popery, and the very quintessence of Pharisaism."

ANSWER. How can my *crowning* repentance, faith, and obedience with a *scriptural coronet*, rob Christ of his *peculiar crown?* Are we not indebted to him both for our graces, and for the coronet with which he rewards our acceptance and improvement of his favours? Would it be right in you to represent me as an enemy to the crown and king of England, for asserting that Barons, Earls, and Dukes, have received from him or his predecessors, the right of wearing coronets or secondary crowns? Is it not the glory of our Sovereign to be at the head of a *crowned* Peerage? And would you really honour him, if on a coronation-day, you secured the glory of his *imperial* crown, by kicking the coronets off the heads of all the peers, who came to pay him homage? Would he thank you for that ill-judged proof of your loyalty? Would he not reprove you for unparalleled rashness? And think you that Christ will commend the Antinomian zeal, with which you set up the great image of *finished salvation* in the plain of mystical Geneva, upon a heap of the coronets wherewith he and his apostles have crowned the graces of believers? Can you search the sacred records without finding there the doctrine which you represent as treasonable or heretical? Did you never read, *O woman, great is* THY *faith!* THY FAITH *hath* SAVED *thee?* And what is this, but allowing *believers* to wear a *salvation coronet*—a coronet this which they will justly *cast before the throne* of the grace that gave it them, and offered it all the day long to those who obstinately *put it from them?*—Did you never read, *We are* SAVED *by* HOPE :—*Be* FAITHFUL *unto death, and I will give thee the* CROWN *of life* :—*He is the author of* ETERNAL SALVATION *to them that* OBEY *him* :—*He will give the* CROWN *of life to them that* LOVE *him, &c?* Is not this granting a *salvation coronet* to the *hopeful, faithful, obedient, loving* believer; and if you throw my scales away, and cry out "*Arminian Methodism turned out rank Popery at last!*"* think you there are no Bibles left in the kingdom? No people able to read such scriptures as these? *Let no man* BEGUILE *you of your reward through voluntary humility—fair speeches—*and *deceivableness of unrighteousness.—Hold fast that which thou hast, that no man take* THY CROWN, on any pretext whatever: no not on the most plausible of all pretexts, "Pray give me THY CROWN, for it is not consistent with that of the Redeemer."—Who could suggest to good men so artful and dangerous a doctrine? Who, but the deceitful adversary, that can as easily *transform himself into an angel of light*, to rob us of our *crown of righteousness*, as he formerly

* The title of a Calvinistic pamphlet published against the *Fourth Check*

could transform himself into a serpent, to rob our first parents of their *crown of innocence?*

Obj. III. "You may turn and wind as long as you please; but you will never be able to reconcile your doctrine with *the doctrine of grace;* for if you have the LEAST trust and confidence in *your* graces, you do not trust WHOLLY in the Lord; you trust PARTLY in *an arm of flesh,* in direct opposition to the Scripture, *Cursed is the man who trusteth in man, and maketh flesh his arm.* Jer. xvii. 5."

Answer. I grant that our doctrine can never be reconciled to what *you* call "the doctrines of grace," because *your* partial doctrines of grace are irreconcileable with the holy, free, and equitable Gospel of Christ: but, we can as easily reconcile the PRIMARY *trust* mentioned in our *first* declaration, with the SECONDARY *trust* mentioned in the *second*, as you can reconcile my *second* Scale with the *first*. Our *secondary* confidence, which arises from the testimony of a good conscience, no more militates in our breasts against our *primary* confidence which arises from the love of Christ, than our regard for the *queen* excludes our respect for the *king*. In mystic Geneva, indeed, they teach to the honour of the king, that the royal spouse is all filthy; but in our Jerusalem we assert, that *she is all glorious*, and that *the king greatly desires her beauty*. To uncrown her therefore, and load her with infamy, can never be the way of honouring and pleasing our Melchisedec.

With respect to the passage which you produce from Jeremiah, the sense of it is fixed by what immediately follows, *And whose heart departeth from the Lord.* These words show, that the *trust* forbidden in that scripture, is only SUCH a *trust in man* and things, as makes our *hearts depart from the Lord.* Now this can never be the *trust* and *confidence* mentioned in our *second* declaration: for, in both declarations, we secure to God, as the *first* cause, and to Christ, as the *first* mean, ALL the glory which is worthy of the *first* cause, and of the *first* mean: and, I repeat it, if you ascribe to the Lord any other glory, you insult him as much as you would do a prince, if you gave him the glory which belongs to his consort or his cook:—I mean the glory of bearing fine children, and of making good sauces.

Again: There is no medium between *some* degree of *trust*, and the *utmost* degree of *distrust*. Now if the scripture which you produce, *absolutely* forbid *every degree* of inferior *trust* in man or things, it follows that the more full we are of *distrust* and diabolical suspicions, the more godly we are. And thus, for fear of putting any degree of *secondary trust* in man or in things, we must *mistrust* all our wives as adulteresses, all our friends as traitors, all our neighbours as incen-

diaries, all our servants as murderers, and all our food as poison. But if this fair consequence of your doctrine stand, what becomes of *charity*, which *thinketh no evil, and hopeth all things?* And if the words of Jeremiah are to be understood in *your narrow sense*, what becomes of Christ himself, who reposed a degree of *trust in man*—yea, in Judas, whilst he counted him faithful? That expression of Job, therefore, *He* [the Lord] *putteth no trust*, [that is, no *absolute* trust] *in his saints*, is to be understood so as not to contradict the words of St. Paul, *He* [the Lord] *counted me faithful, putting me into the ministry;* or the prophetic words of David concerning Christ and Judas, *yea, mine own familiar friend* IN WHOM I TRUSTED, *who did eat of my* [multiplied] *bread, hath lifted up his heel against me.*

To conclude: If England smiles yet at the imbecility of the king, who durst not venture over London bridge, and wondered at those who *trusted* that fabric as a *solid bridge;* shall we admire Zelotes's wisdom, who wonders at our having a scriptural, inferior *trust* in the graces which form the Christian character? And shall we not count it an honour to be suspected of heresy, for *having a sure trust and confidence*, that true repentance, and nothing else, will answer for us the end of *repentance?*—that true faith, and nothing else, will answer for us the end of *faith?*—that evangelical obedience, and not an imputed righteousness, will answer for us the end of evangelical obedience?—and that final perseverance, and not whims about "finished salvation," will answer for us the end of *final perseverance.*

Having thus answered Zelotes's objections against the declaration which guards the *second* Gospel axiom, I shall now present him with some observations upon the importance of that axiom.

1. The FIRST axiom, or the doctrine of *grace*, holds forth chiefly what *Christ* has done; and the SECOND axiom, or the doctrine of *obedience*, holds forth chiefly what *we* are to do; now, any unprejudiced person must own, that it is as important for us to know *our own* work, as to know the work of *another*.—2. In the day of judgment we shall not be judged according to Christ's works and experiences, but according to our own.—3. Thousands of righteous heathens, it is to be hoped, have been saved without knowing any thing of Christ's external work; but none of them were ever saved without knowing and doing their own work, that is, without working out their salvation with fear and trembling, according to their light.—4. Most of the Jews, that have been saved, have gone to heaven without any *explicit, particular* acquaintance with Christ's merits; (See *Equal Check*, vol. ii. p. 145. *note.*) but none of them was ever saved without *fearing God and working righteousness.*—5. To this day, those that are saved,

three parts of the world over, are in general saved by the gracious light that *directly* flows from the second Gospel axiom, through Christ's *merits;* although they never heard of his *name.* 6. England and Scotland, where the redeeming work of Christ is gloriously preached, swarm nevertheless with practical Antinomians: that is, with men who practically separate works from faith, and the decalogue from the creed. Now all these *Gnostics* follow the foolish virgins, and the unprofitable servant into hell, crying *Lord! Lord!* and forgetting to *do* what Christ commands.—7. We can never be too thankful for the light of both axioms; but, were I obliged to separate them, I had much rather obey with Obadiah, Plato, and Cornelius; than believe with Simon Magus, Nicolas, and "*Mr. Fulsome.*"

These, and the like observations, appeared so weighty to judicious Mr. Baxter, that in the preface to his *Confession of Faith*, page 29, he says, "The great objection is, that I ascribe too much to works. I shall now only say, &c. that I see many well-meaning, zealous men dividing our religion, [*which is made up of the two Gospel axioms*] and running into two DESPERATE EXTREMES. One sort [*at the head of whom is* ZELOTES] by the heat of opposition to Popery, do seem to have forgotten, that faith and Christ himself are but *means*, and a way for the revolting soul to come home to God by; and thereupon place all the essence of their religion in *bare believing;* so making that the *whole*, which is but the door or *means* to better, even to a conformity of the soul to the image and will of God. Others [*at the head of whom is* HONESTUS] observing this error, flee so far from it as to make faith itself, and Christ, to be scarce necessary: so a man have God's image, say they, upon his soul, what matter is it, which way he comes by it? whether by Christ, or by other means? And so they take all the history of Christ to be a mere accident to our necessary belief; and the precepts only of holiness to be of absolute necessity. The former contemn *God* under pretence of extolling Christ. The latter contemn *Christ* under pretence of extolling God alone.—He that, pretending to extol *Christ* or *faith*, degrades *godliness*, thereby so far rejects *God;* and he, that on pretence of extolling *godliness*, degrades *faith*, so far rejects *Christ*, &c. I therefore DETEST BOTH these extremes: [*that of Zelotes, and that of Honestus:*] But yet it being the FORMER which I take to be the GREATER, and which too many men of *better* repute give too much countenance to, in their inconsiderate disputes against works in justification, I thought I had a call to speak in so great a cause."

It appears from this excellent quotation, that judicious Mr. Baxter gave the preference to the *second* Gospel axiom, and thought the doc-

trine of *Honestus* less dangerous than that of *Zelotes*. For my part, though Zelotes thinks me partial, I keep my scales even : and according to the weights of the sanctuary which I have produced, I find that *Zelotes* and *Honestus* are EQUALLY wanting. I thank them both for embracing *one* axiom ; I check them both for neglecting *the other ;* and if Zelotes deserves superior praise for maintaining the *first* axiom, I will cheerfully give him the *first* place in my esteem ; I confess, however, that I am still in doubt about it, for two reasons : 1. Zelotes preaches indeed the *first* Gospel axiom, for he preaches *Christ* and *free grace :* but, after all, for whom does he preach them ? For *every creature* according to the Gospel charter ?—No : but only for the little flock of the rewardable elect. If you believe his Gospel, there never was a single drachm of free, saving grace in the heart of God ; or one single drop of precious, atoning blood in the veins of Christ, for the immense herd of the reprobates. Before the beginning of the world, they were all personally appointed *necessarily* to sin and be damned. Thus, according to Zelotes's doctrine, free grace, and the first Gospel axiom, are not only *mere chimeras* with respect to a majority of mankind ; but *free wrath* lords it with sovereign caprice over countless myriads of men, to whom Christ may with the greatest propriety be preached as a *reprobating damner*, rather than as a *gracious Redeemer.*—2. I could better bear with Zelotes's inconsistencies, if he only *diminished* the genuine cordial of *free grace*, and *adulterated* it with his bitter tincture of *free wrath ;* but alas ! he openly or secretly attacks the doctrine of *sincere obedience :* he calls them "poor creatures," who zealously plead for it : he unguardedly intimates, that they are out of the way of salvation : and [Oh ! tell it not among the heathens,] he sometimes gives you deadly hints about the excellence of disobedience ; sin, he intimates, "works for our good :—it keeps us humble :—it makes Christ more precious :—it endears the doctrine of sovereign, rich, distinguishing grace :—it will make us sing louder in heaven."

"You wrong me (*says Zelotes*) you are a slanderer of God's people, and a calumniator of Gospel ministers. I, for one, frequently enforce the ten commandments upon believers." True, Sir ; but how do you do this ? Is it not by insinuating more or less, sooner or later, as your *moral* audience, and your *pious* heart can bear it, that the decalogue is not now a rule to be judged by, but only "a rule of life," the breach of which will answer all the above-mentioned excellent ends in believers ? And what is this, but preaching Protestant *indulgences*, as I said before ? When you do this, do you not exceed the Popish distinction between venial and mortal sins ? yea, do you not

make *all the crimes* of fallen believers *venial?* Nay more, do you not indirectly represent their grievous falls as *profitable?* And to seal up the delusion, do you not persuade the simple wherever you go, that our works have nothing to do with our eternal justification *before God?* That our everlasting salvation is *finished* by Christ alone, and that whoever believes fallen believers will be condemned by their bad works, is an enemy to the Gospel, an Arminian, a Pelagian, a Papist, a Heretic?

If this character of *Zelotes* be just, and if *Honestus* be a conscientious good man, who preaches Christ every sacrament day, and who enforces spiritual, sincere obedience, [i. e. true repentance, true faith, true hope, and true love to God and man, in all their branches;] and who does it with sincerity, assiduity, and warmth, I cannot but think as favourably of him as I do of his antagonist.

I must however do *Zelotes* the justice to say, that an appearance of truth betrays him into his favourite error. If he do not lay a Scriptural stress upon the indispensableness of obedience, it is chiefly for fear of "legalizing the Gospel," and robbing God's children of their comforts. See that fond mother, who prides herself in the tenderness she has for her children. She will not suffer the wind to blow upon them: the sun must never shine on their delicate faces: no downy bed is soft enough, no sweetmeats are sweet enough for them: lest they should know weariness they must always ride in the easiest of carriages; their tutor must be turned out of door, if he venture to give them proper correction. All the day long they must be told what an immense estate they are born to, and how their father has put it out of his own power to cut off the entail. Above all, nobody must mention to them the *duty* they owe to him. *Duty*—that bad word *duty* must not abridge their privileges, and stamp their obedience with legal and servile *meanness*. In a word, by her injudicious, though well-meant kindness, she unnerves their constitutions, spoils their tender minds, and brings deadly disorders upon them. Her fondness for her children is the very picture of Zelotes's tender regard for believers. No *duty* must be PRESSED upon them as *duty:* no *command* INSISTED upon, no *self-denial* ORDERED, lest the dear people should lose the sweetness of their Gospel liberty. And, if at any time "Mr. *Fulsome's*" humours call aloud for physic, it is given with so much honey, that the remedy sometimes feeds the mortal disease.

Honestus sees, and justly dreads the error of *Zelotes:* and to avoid it, he is so sparing of Gospel encouragements, that he deals chiefly [if not wholly] in severe precepts, and hard duties. You may com-

pare him to a stern father, who, under pretence of making his children hardy, and keeping them in proper subjection, makes them carry as heavy burdens as if they were drudging slaves, and threatens to disown them for every impropriety of behaviour.

Not so a Gospel minister, who reconciles both extremes. He knows how to use sweets and bitters, promises and threatenings, indulgence and severity. He is like a wise and kind father, who does not spare the rod when his children want it; but nevertheless wins them by love as much as possible;—who does not disinherit them for every fault, and yet does not put it out of his power to do it, if they take to a vicious course of life, and obstinately trample his paternal love under foot. Reader, who of the three is in the right, *Zelotes*, *Honestus*, or the Reconciler?

SECTION V.

The Doctrines of Free Grace and Free Will are farther maintained against Honestus and Zelotes by a variety of Scripture Arguments.

I FLATTER myself, that the harmonious opposition of the Scriptures, produced in the preceding sections, demonstrates the truth of the Gospel axioms. But lest prejudice should hinder Honestus and Zelotes from yielding to conviction, I present them with some Scriptural arguments, which, like so many buttresses, will, I hope, support the doctrines of *free grace* and *free will*, and render them as firm as their solid basis, *reason* and *revelation*. I begin with the doctrine of free grace.

1. How gladly would Honestus stoop to, and triumph in, *free grace*, if he considered the force of such scriptures! *Without me you can do nothing*:—*What hast thou, which thou hast not received*, in a remote or immediate manner?—*We are not sufficient* OF OURSELVES *to think any thing* AS OF OURSELVES, *but our sufficiency is* OF GOD.—Who *hath* FIRST *given* HIM, *and it shall be recompensed unto him again? For of* HIM, &c. *are* ALL *things*.

2. We cannot do an action that is truly good without faith and love; and the least degree of true faith and genuine love springs *first* from *free grace*; for *faith is the gift of God, love is the fruit of his Spirit*. And when the apostle wishes charity to his converts, he wishes it to them FROM GOD *the Father*, who is *the author of* EVERY *good and perfect gift*. Now if our every good thought, word, and work, spring from faith and love; and if faith and love spring from God; is it not

evident that he is the first cause of our genuine righteousness, as well as of our existence?

3. When God says, *Ask and you shall have*, does he not show himself the *original* of *all* that we want for body and soul, for time and eternity? And if God owes us nothing, if *the help that is done upon earth, the Lord* originally *does it himself*, is it not the height of ingratitude and pride to restrain from God, and arrogate to ourselves, the glory due to him and his infinite perfections?

4. We are commanded *in every thing* to *give thanks;* but if grace be not the source of *all* the good we do, or receive; does it not follow, that, in some things the *original* glory belongs to us, and therefore we deserve thanks before God himself? And is not this the horrid sin of Antichrist, who *sitteth as God in the temple of God*, and there receives divine honours *as if he were God?*

5. Does not reason dictate, that God will not give his glory to another, and that even *the* MAN *who is his fellow* must pay him homage? Is it not the Almighty's incommunicable glory to be the *first cause* of all good, agreeably to those words of our Lord, *There is none good* [i. e. SELF-good, and truly SELF-righteous] *but God*, from whom goodness and righteousness flow, as light and heat do from the sun? How dangerous then, how dreadful is the error of the self-righteous, who are above stooping to divine goodness, and giving it its due? If robbing a church of its ornaments is sacrilege, how sacrilegious is the pride of a Pharisee, who, by claiming original goodness, robs God's grace of its indisputable honours, and God himself of his incommunicable glory?

6. To show Christians how ridiculous and Satanic the pride of the self-righteous is, I need only remind them that Christ himself—*Christ the righteous* [as the Son of David] declined all *self-righteousness.* Did he not call his works, *The works that I do in my Father's name*, or by my Father's grace? And did he not, as it were, annihilate himself, when he said, *Why callest thou me good*, without any reference to the Godhead, of which I am the living temple?—*I can do nothing of myself.—I speak not of myself, but the Father that dwelleth in me*, HE DOES *the works.—Learn of me to be* LOWLY IN HEART? What real Christian can read such scriptures without learning to disclaim all self-righteousness, and to abhor Pharisaic dotages? If Honestus be a *reasonable* Christian, I need say no more to reconcile him to *free grace.*

I know not which of the two extremes is the most abominable, that of the Pharisee, who by slighting free grace, will not allow God to be the *first cause* of all our *good* works? or that of the Antinomian,

who, by exploding free will, indirectly represents the Parent of good as the *first cause* of all our *wickedness*. This last error is that of Zelotes, to whom I recommend the following arguments.

1. All rationals [as such] are *necessarily* endued with *free will*, otherwise reason and conscience would be powers as absurdly bestowed upon them, as persuasiveness upon a carp, and a taste for music upon an oyster. What are reason and conscience but powers by which we distinguish right from wrong, that we may choose the one and refuse the other? And how do they reflect upon God's wisdom, who suppose, that he gave and restored to man these powers, without giving him a capacity to use them? And what can this capacity be, if it be not *free will?* As surely then as *wings* and *legs* prove, that eagles have a power to fly, and hares to run; whether they fly or run *towards* the sportsman's destructive weapon, or *from* it; so surely do *reason* and *conscience* demonstrate that men are endued with liberty, i. e. have a power to choose, whether they make a *right* or a *wrong* choice. Again,

2. What is a human soul? You justly answer, It is a thinking, willing, accountable creature: and I reply, from the very *nature* of our soul then, it is evident, that we are, and ever shall be, *free-willing* beings. For the moment souls have lost their power of thinking and willing *freely*, they are no longer *accountable;* moral laws are as improper for them as for raging billows. None but fools would attempt to rule delirious persons and madmen by penal laws. The reason is plain: people stark mad, thinking freely no longer, are no longer *free willers:* and being no longer free willers, they are no more considered as *moral* agents. So certain then as man is a reasonable, accountable creature, he is endued with *free will:* for all rationals under God are accountable, and all accountable beings have more or less power over themselves and their actions. *He* [the Lord] *himself made man from the beginning, and left him in the hand of his own counsel: if thou wilt keep the commandments, and perform acceptable faithfulness. He hath set fire and water before thee: stretch forth thy hand unto whether thou wilt. Before man is life and death, and whether him liketh shall be given him.* Ecclus. xv. 14, &c. The tempter therefore may allure, but cannot force us to do evil; and God himself so wisely invites, and so gently draws us to obedience, as not to turn the scale for us in an *irresistible* manner.

3. O the absurdity of supposing, that *God has appointed a day in which he will judge the world in righteousness*, if the world be not capable of making a right and wrong choice; and if Christ, Adam, or the devil absolutely turn the scale of our morals for us! O the blot upon

God's *Wisdom*, when he is represented as *rewarding* men with heavenly thrones, for having done the good, which they could no more avoid doing, than rivers can prevent their flowing! O the dishonour done to his *Justice*, when he is represented as sentencing men to everlasting burnings, for committing sin as *necessarily* as a leaden ball tends to the centre!

4. If *free grace* do all in believers without *free will*, why does David say, *the Lord is my* HELPER? Why does our Church pray after the psalmist, *Make haste to* HELP *me?* Why does St. Paul declare that *The Spirit itself** HELPETH *our infirmities?* Why did he not say, *I can do absolutely nothing*, instead of saying, *I can do all things through the Lord who strengtheneth me?* And when Christ had said, *Without me ye can do nothing*, why did he not correct himself, and declare, that WE can DO nothing WITH *him*, and that HE ALONE must *do all?* Nay, why does St. Paul apply to himself and others, when THEY WORK WITH God, the very same word that St. Mark applies to God, when HE WORKS WITH men? *We are*, συνεργοι, WORKERS TOGETHER WITH *God*, 1 Cor. iii. 9. *The Lord*, συνεργουντος, WORKING TOGETHER WITH *them*. Mark xvi. 20.

5. Do not all the PROMISES, the performance of which is suspended upon some term to be performed by us through divine assistance, prove the concurrence of free grace with free will? When God says, *Seek, and you shall find.—Forgive, and you shall be forgiven.—Come unto me, and I will give you rest.—Return to me, and I will return to you*, &c.—When God, I say, speaks this language, who does not see free grace courting and alluring free will? Free grace says, *Seek ye my face*, and free will answers, *Thy face, Lord, will I seek.* On the other hand, unbelievers know, that so long as their free will refuses to submit to the terms fixed by free grace, the promise miscarries, and God himself, declares, *Ye shall know my breach of promise*, Numbers xiv. 34.

6. As the *promises*, which free grace makes to submissive free will, prove the doctrine of the Gospel axioms; so do the THREATENINGS, which anxious free grace denounces, lest it should be rejected by free will: take also two or three examples.—*I will cast them that commit adultery with her into great tribulation*, EXCEPT *they repent of their deeds.*—EXCEPT *ye repent, ye shall all likewise perish—He that*

* The word in the original has a peculiar force: [συναντιλαμβανεται] It expresses at once how God's Spirit does his part [συν] *with* us, and [αντι] OVER AGAINST US; like two persons that take up a burden together and carry it, the one at one end, and the other at the other end: or like a minister and a congregation, who join in prayer by alternately taking up the responses of the Church.

believeth not shall be damned—If we sin wilfully [i. e. obstinately, and to the last moment of our day of grace] *after we have received the knowledge of the truth, there remaineth* [for us,] &c. *a fiery indignation, which shall devour the adversaries*, &c. Who does not see here, that free grace, provoked by inflexible free will, can, and will act the part of inflexible justice?

7. There is not one *reproof*, *encomium*, or *exhortation*, in the Old or New Testament, that does not support the capital doctrines of free grace, or free will. When Christ says with a frown: How *is it that you have no faith? O perverse generation*, HOW *long shall I suffer you? —O generation of vipers*, BRING FORTH FRUIT *meet for repentance.— Have ye your heart* YET *hardened?*—When he smiles and says, *Well done, good and faithful servant:*—When he *marvels*, and cries out, *Great is thy faith:*—Or when he gives such gracious exhortations, *Be not faithless, but believing:—Come to the marriage:—Be faithful unto death:—Only believe:*—When Christ, I say, speaks in this manner, is it not as if he expressed himself in such words as these? My free grace tries every rational means to win your free will. I reprove you for your sins, I commend you for your faith, I exhort you to repentance, I shame you into obedience; I leave no stone unturned, to show myself the *rational* Saviour of my *rational free* creatures.

8. I may proceed one step farther, and say: There is not one *commandment* in the law, nor one *direction* in the Gospel, that does not demonstrate the truth of this doctrine. For all God's precepts and directions are for our good, therefore *free grace* gave them. Now since God is *wise*, as well as gracious, it follows that he gave his precepts and directions to *free* agents, that is, to *free-willing* creatures. Let a king, who has lost his reason, make a code of moral laws for trees, or horses: let him send preachers into every mill in the kingdom to give proper directions to cogwheels, and to assure them, that if they turn fast and right they shall grind for the royal family, and if they stop, or turn wrong, they shall be cut to pieces and ground to saw-dust: but let not the absurdity of a similar conduct be charged upon God.

9. Every humble confession of sin shows the various workings of free grace and free will. *I have sinned—I have done wickedly*, &c. is the language of *free will* softened by *free grace*. To suppose that these acknowledgments are the language of *free grace* alone, is to suppose that free grace *sins* and *does wickedly*. And when we heartily join in such petitions as these: *Turn us, and we shall be turned:—Draw me, and I will run after thee:—Bring my soul out of prison, that I may praise thy name:—Save, or I perish*, &c. do we not feel our *free will*

endeavouring to apprehend *free grace?* Is this heresy? Did not St. Paul maintain this doctrine in the face of the church, and seal it with the account of his own experience, when he said, *I follow after, if that* I MAY APPREHEND *that for which also I* AM APPREHENDED *of God?*

10. To conclude: there is not a damned spirit in hell, that may not be produced, as a living witness of the double doctrine which I defend. Why is Lucifer loaded with chains of darkness? Is it because there was never any *free grace* for him? and because *free wrath* marked him out for destruction, before he had personally deserved it? No; but because his free will *kept not the first estate* of holiness, in which God's free grace had placed him. Why is Judas gone to his own place? Is it because the Holy Ghost spake an untruth when he said that [till the day of retribution comes] *God's mercy is over all his works?* No; but because Judas's free will was so obstinately bent upon *gaining the world*, that, according to our Lord's declaration, HE LOST HIS OWN *soul*, became a *son of perdition*, and, by *denying in works the Lord that bought him, brought upon himself swift destruction.* Now if Judas himself cannot say, "God's *free wrath* sent me to hell, and *not* my free will; I am here in Adam's place, and not in my own, I never rejected against myself the counsel of a gracious God; for, with respect to ME the Father of mercies was always *unmerciful*—the *God of all grace* had never any *saving grace:*"—If Judas, I say, cannot justly utter these blasphemies, surely none can: and if none can, then every sinner in hell demonstrates the truth of the Gospel axioms, and is a tremendous monument of the vengeance *justly* taken from *free will*, for doing obstinately despite to the Spirit of *free grace.*

11. But, leaving Judas to experience the truth of this awful scripture, *The backslider in heart shall be filled with* HIS OWN *ways*, let your soul soar upon the wings of faith and reason to the happy regions, where the spirits of just men, made perfect, shine like stars, or suns, in their Father's kingdom. Ask them, to whom, and to what do you ascribe your salvation? and you hear them all reply, *Salvation is of the Lord.—Not unto us, but to his name we ascribe glory.—Of his own mercy he saved us, to the praise of the glory of* HIS GRACE. What a noble testimony is this to the doctrine of FREE GRACE!

12. Nor does the Lord stand less for their FREE WILL, than they do for his FREE GRACE. Prostrate yourselves before his everlasting throne, and with all becoming reverence ask the following question, that you may be able to vindicate God's righteous ways before unrighteous man: "*Let not the Lord be angry, and I will take upon me to speak unto the Lord:* didst thou admit those happy spirits into thy kingdom, *entirely* out of partiality to their persons? If they are

raised to glorious thrones, while damned spirits are cast into yonder burning lake? is it *merely* because absolute grace and absolute wrath made *originally* all the difference? In a word, is their salvation so of *thy free grace*, that their *free will* had absolutely no hand in the matter?"

Methinks I hear the *Judge of all the earth* giving you the following answer, which appears to me perfectly agreeable to his sacred Oracles.

"O injudicious man, how canst thou be so *slow of heart to believe all that* I, and my *prophets have said!* Am not I a *Judge* as well as a *Saviour?* Can I show myself a *righteous* Judge, and yet be partial in judgment? Nay, should I not be the most unjust of all judges, if from my righteous tribunal I distributed heavenly thrones and infernal racks out of distinguishing grace, and *distinguishing* wrath? Know that *all souls are mine*, and that, in point of judgment, *there is no respect of persons with me.* In the great day *I judge*, that is, I condemn or justify, I punish or reward, *every man according to* HIS WORK, and consequently according to HIS FREE WILL, for if a *work* is not the work of a man's *free will*, it is not HIS work, but the work of *him* that uses him as a tool, and works by his instrumentality. So certain then as the office of a *gracious Saviour* is compatible with that of a *righteous Judge*, my capital doctrine of *free grace* and *free will* are consistent with each other. If *these*, therefore, *walk with me in white*, know that it is because *they are* WORTHY: for *the righteous is* MORE EXCELLENT *than his neighbour.—Like good and faithful servants*, they *occupied till I came;* and lo, *I come, and my* REWARD *is with me.* They have *kept the faith:* and I have *kept my promise.* They have not finally forsaken me; and I have not finally forsaken them. *They have kept the word of my patience; and I have kept them from the great tribulation.* They have *made themselves ready* [though some have done it only *at the eleventh hour*] and I have admitted them to the heavenly feast. They have *done my commandments*, and they *are entered by the gates into the new Jerusalem.* My free grace gave them their free will: their free will yielded to my free grace: and now my free grace crowns their faithfulness. They *were faithful unto death, and I have given them the crown of life.* Thus my *free grace* and *mercy*, which began the work of their salvation, concludes it in conjunction with my *truth* and *justice:* and my *free-willing people* shout *Grace! Grace!* when they consider the *top-stone*, as well as when they behold the *foundation* of their salvation. My *free grace* is ALL to them, and their FREE WILL is *so much* to me, that *I am not ashamed to call them brethren*, and to acknowledge, that *as the bridegroom rejoiceth over the bride, so do I*

rejoice over them, because *when they heard my voice*, they *knew the day of their visitation*, and *did not harden their hearts* to the last."

If Honestus and Zelotes candidly weigh the preceding arguments in the balance of the sanctuary, they will, I hope, drop their prejudices against *free grace* and *free will*, and consent to a speedy, lasting reconciliation. But Zelotes is ready to say, that there can be no reconciliation between Honestus and himself, because he cannot in conscience be reconciled even to *me*, who here act the part of a mediator; though I come nearer to "the doctrines of grace" than Honestus does. Consider we then the capital objections of Zelotes: and if we can answer them to his satisfaction, we shall probably remove out of his way the strongest bars which the author of discord has fixed between him and Honestus.

SECTION VI.

Zelotes produces his first objection to a reconciliation with Honestus, taken from God's FOREKNOWLEDGE.—*Our Lord is introduced as answering for himself, and showing, how his* PRESCIENCE *is consistent with our* LIBERTY; *and his goodness, with the just destruction of those, who obstinately sin away their day of initial salvation.—The absurdity of supposing, that* GOD *cannot* CERTAINLY *know future events, which depend upon the* WILL *of* FREE *agents, because* WE *cannot.*

WHILST *Honestus* says, that he has no great objection to the doctrine of *free grace*, when it is stated in a rational and scriptural manner, *Zelotes* intimates that he is still averse to the doctrine of *free will*; and declares that capital objections are in his way, and that, till they are answered, he thinks it his duty equally to oppose *Honestus* and the *Reconciler*. Hear we then his objections, and let us see if they are as unanswerable as he supposes them to be.

OBJ. 1. "You want to frighten me from *the doctrines of grace*, and to drive me into the heresy of the *free willers*, by perpetually urging, that the personal, unconditional, and eternal rejection of the non-elect is consistent with divine mercy, goodness, and justice: but you either deny or grant God's *foreknowledge*. If you deny it, you are an atheist: it being evident, that an ignorant God is no God at all. —If you allow it, you must allow that, when God made such men as Cain and Judas, he foreknew that they would CERTAINLY *deserve to be damned*: and that when he made them upon that foreknowledge, he made them that they might NECESSARILY *deserve to be damned*. And is not this granting all that we contend for, namely, that God does

make, and of consequence has an indisputable right of making, *vessels of wrath*, without any respect to works and free will? Is it not far better to say, that we have no *free will*, than to rob God of his *prescience?*"

Ans. We need neither rob *God* of his *prescience*, nor *man* of his *free will*. I grant, God made angels and men, that IF THEY WOULD NOT be eternally saved, they might be damned. But what has this doctrine to do with yours, which supposes that he made some angels and men that they might *absolutely* and *necessarily* be damned. Is not our doctrine highly consistent with God's *goodness* and *justice;* while yours is the reverse of these divine perfections? Again,

Your argument, though ingenious, is inconclusive, because it is founded upon the common mistake of shifting the words upon which it chiefly turns. The flaw of it consists in substituting the clause NECESSARILY *deserve to be damned*, instead of the clause CERTAINLY *deserve to be damned;* just as if there was no difference between *certainty* and *necessity*. But a little attention will convince you of your error. It is *certain* that I write this moment, but am I *necessitated* to it? May I not drop my pen, and meditate, read, or walk? The chasm which, in many cases, separates *absolute certainty* from *absolute necessity*, is as immense as that, which stands between a *point* and *infinity*. Take notice of the insect that buzzes about your ears: does it not exist as *certainly* as God himself? but would it not be a kind of blasphemy to say that it exists as *necessarily?* Would it not at least be paying to a fly an honour which is due to none but God, the only supreme and *absolutely necessary* Being? And when you support your doctrines of grace by confounding *certainty* with *necessity*, do you not support them by confounding two things, which, in a thousand cases, and especially in the present one, have no more connexion than the two poles? Have not judicious Calvinists granted, that although the prescience of God concerning Judas's destruction could not stand (*cum eventu contrario*) *with his salvation;* yet it stood perfectly well (*cum possibilitate ad eventum contrarium*) *with the* POSSIBILITY *of his salvation?* And is not this granting, that although God clearly saw that Judas WOULD NOT repent, he clearly saw also that Judas MIGHT have repented *in the accepted time*, which is all that I contend for. See Davenant's Animad. Cambridge Edition, 1641, page 38.

To be a little more explicit; let me again entreat you to fall with me before the throne of grace, where the Redeemer teaches mortals to be *meek*, *lowly*, and *wise in heart*. Spread your doubts before him in such humble language as this: "Thou *Light of the world*, let not

thy creature remain in darkness with respect to the most important question in the world. Am I appointed *necessarily* to continue in sin and be damned? Is my *damnation finished?* Hast thou *absolutely* ordained me to be a vessel of wrath, and irrevocably appointed my eternal rejection without any respect to my *personal free will?* Does thy FOREKNOWLEDGE NECESSITATE my actions, or may I choose life or death, and through thy mercy, or justice, have either the one or the other, according to my *free, unnecessitated* choice—my choice equally opposed to *unwillingness* and to *necessity?* Speak, gracious Lord, that if I am a *necessary* agent, I may, without any farther perplexity, yield myself to be carried by the irresistible stream of thy free grace, or of thy free wrath, to the throne in heaven, or to the dungeon in hell, which thou hast appointed for me from all eternity, according to the doctrine of the heathen poet:

> "Solvite mortales animos, curisque levate:
> Fata regunt orbem, certâ stant omnia lege."*

If Christ is *the Logos;*—if he is *Reason* and *the Word*—the eternal *Wisdom*, and the uncreated *Word* of the Father; may we not get a satisfactory answer to the preceding question by considering, with humble prayer, his unerring *word*, and by diligently listening to the *reason* which he has given us? And shall I take an unbecoming liberty if I suppose, that He himself expostulates with Zelotes in such words as these?

"Son of man, if thou chargest the *reprobation* of the damned, or their *predestination to eternal death*, upon my free wrath, my sovereignty, or Adam's sin, thou insultest my goodness and justice. *That* reprobation has no *properly original* cause, but their own *personal free will.* I would a thousand times have crushed thy primitive parents into atoms, when they forfeited my favour, rather than I would have spared them to propagate a race of creatures, most of whom, according to *thy* doctrines, are under an *absolute necessity* to *sin* and be damned. Thou hast a wrong idea of my word and attributes. With the wisdom and equity of a tender-hearted judge, I condemn the victims of my justice, and I do it *merely* for their *personal* and *obstinate* contempt of my free grace. Be then no longer mistaken: my *decree of reprobation* is nothing but a fixed resolution of giving sinners over to the perverseness of their *free will* if they resist the drawings of my *free grace* to the end of their day of initial salvation.

* O ye mortals, dismiss your cares, and unbend your minds. Predestination rules the world; all things happen according to a fixed decree.——MANILIUS.

And what can be more equitable than such a resolution? Is it not right that *free agents*, who TO THE LAST despise *my goodness*, should become monuments of my *despised goodness*, which is but another name for my *vindictive justice?*

"I *foresaw* indeed, that by such a final contempt of my grace, many would bring destruction upon themselves; but, having wisely decreed to make a world of *probationers* and *free agents*, I could not *necessarily* incline their will to obedience, without robbing them of *free agency:* nor could I rob them of free agency without foolishly defeating the counsel of my own mind, and absurdly spoiling the work of my own hands. Besides, from the beginning, my intention was not only to show my power and goodness in *creating*, but also to display my wisdom and justice in *governing* accountable creatures, to whom, *without respect of persons*, I should *render according to their works—eternal life to them who, by patient continuance in well-doing, seek for glory; but tribulation and anguish to them that are contentious and disobedient.*

"I abhor extorted, forced, necessary submission *in rationals:* it suits the dastardly children of the devil, and not the free-born sons of God. I could not then in wisdom send upon this world such overpowering streams of light; or permit the tempter to spread such thick darkness upon it, as might *invincibly*, or *necessarily* turn the scale of man's will for loyalty or rebellion. So unadvised a step would immediately have taken them out of the state of probation in which I had placed them.

"Again: Had I directly or indirectly thrown into the scale a weight sufficient to turn it irresistibly, I should have acted a most unreasonable and detestable part: 1. A most *unreasonable* part; for if I alone COMPLETELY *work out the salvation* of believers, according to what thou callest *finished salvation*, nothing can be more ABSURD, than my appointing a day of *judgment* and *rewards*, to bestow upon the elect an eternal life of glory *according to* THEIR WORKS: 2. A most *detestable* part; for if I earnestly invited all the wicked to choose life, after having absolutely chosen death for most of them, should I not show myself the most *hypocritical* of all tyrants?

"But, thou stumblest at my FOREKNOWLEDGE, and askest, why I bestow the blessings of *initial salvation* upon those whose free agency will *certainly* abuse my goodness, and do despite to the Spirit of my saving grace? Thou thinkest it is wrong in me to give them that *will perish* the cup of *initial salvation*, when I know they *will not* accept the cup of *eternal* salvation. Thou supposest it would be better to *reprobate* them at once, than to *expose* them to a greater

damnation by putting it in their power to reject the terms of *eternal* salvation, and by that mean to fall from *initial salvation*. But I shall silence thy objections by proposing some plain questions to thee as I once did to my servant Job.

1. "Is it reasonable to suppose that I should pervert *my* nature, and act in a manner contrary to *my perfections*, to prevent free agents from perverting *their* nature, and acting in a manner contrary to *their happiness?* What wouldst thou have thought of my wisdom, if I had appointed Lucifer to hell, and Adam to the grave, from eternity; for fear they should deserve those punishments by *wilfully* falling from heaven and from paradise? Is it not absurd to fancy that the Creator must bring *himself* in guilty of misconduct, lest his rational creatures should render *themselves* so?

2. "If thou thinkest it right in me to command the Gospel of my free grace to be preached to *every creature;* although thou knowest that the neglecters of it will, like the people of Capernaum, fall into a deeper hell for their *final* contempt of that favour; why shouldest thou think it wrong in me to extend the virtue of my blood, and the strivings of my Spirit to those, who will *finally* reject my free grace? When thou approvest the extensive tenor of my Gospel commission, dost thou well to be angry, or to fret, like Jonah, at the extensiveness of my mercy? Dost thou not see, that if I were absolutely merciless towards *some men*, my commission to preach the Gospel to *every man* would be utterly inconsistent with my veracity?

3. "Have I not a right to create FREE agents, and to place them in a state of PROBATION, that I may *wisely* REWARD their obedience, or *justly* PUNISH their rebellion? *Who art thou that repliest against God? Shall the thing formed say to him that formed it,* 'Why hast thou made *me* a free agent? a probationer for heavenly rewards or infernal punishments?' May not I appoint that *free-willing* unbelievers, who do final despite to the Spirit of my *free grace*, shall be *vessels of wrath*, self-fitted for destruction; and that *free-willing*, obedient believers shall be *vessels of mercy afore prepared unto glory* by my free grace, with which their *free will* has happily concurred?

4. "In the nature of things, must not *free agents*, in a state of probation, be free to *fall*, as well as free to *stand?* When thou weighest gold, if thou hinderest one scale from turning, dost thou not effectually hinder the *free* motion of the other scale?

5. "Does it not become me to show myself good and gracious, though *my creatures* prove wicked and ungrateful? Should I extinguish or restrain *my* light, because some people love darkness rather than light? If they will not do their duty by *me* as obedient crea-

tures ; ought I not to behave to *them* as a *gracious* Creator, and to hold out the golden sceptre of my mercy, before I strike them with the iron rod of my vengeance ? And should not the *honour* of my divine attributes be considered more than the *additional* degrees of misery which ungrateful free agents will *obstinately* bring upon themselves ?

7. " When I had decreed to create a world of *free agents*, and to try their loyalty, in order to *reward* the obedient, and *punish* the rebellious, could I execute my wise, just, and gracious plan without *suffering* sin to enter into the world, *if free agents would* commit it ? Is permitting the *possibility* of sin any more than permitting, that *free will might*, or *might not*, concur with my *free grace ?* And could I ever have judged the world in righteousness, if I had not permitted such a *possibility ?*

7. " If I had given the *casting* vote for Peter's *obedience*, and for Judas's *disobedience*, should I not have fixed an eternal blot upon my impartiality ? Thinkest thou that I could be so unwise and unjust, as to hold an universal judgment, to *judge* angels and men according to what they have done through *mere necessity ?* Shall irresistible *free grace*, and omnipotent *free wrath*, force the human will ? and shall I *reward* or *punish* overpowered mankind according to such constraint ? Far be the thought from thee ! Far be the iniquity from me ! I judge the world in righteousness, and not in madness ; according to *their own* works, and not according to *mine*.

8 " When I foresaw that sin would enter into the world, could I have been just if I had not decreed to punish sinners ? Could I, with justice, sentence *moral agents* either to *non-existence*, or to a *wretched* existence, BEFORE they had done wickedly ?—AFTER they had sinned, and I had graciously promised them a Saviour, could I, without showing myself full of *dissimulation*, *partiality*, and *falsehood*, condemn those that perish, BEFORE I had afforded them the means of recovery, by which many of their fellow-sinners, *under the same circumstances*, attain eternal salvation ? Must not, in the nature of things, those who work out their damnation, be doubly guilty, or I be notoriously partial ? Must *they* not *appear* without excuse before all ; or I without mercy, long-suffering, and truth towards *them ?*

9. " Dost thou not see, that although the ministration of righteousness and rewards *exceeds in glory*, yet the ministration of condemnation and punishments IS GLORIOUS ? Besides, are they not closely connected together ? Has not the fear of hell as well as the hope of heaven, kept thousands of martyrs from drawing back to perdition, when the snares of death compassed them about ? Nay, is not *the*

spirit of bondage unto fear the beginning of wisdom, and generally of the conversion of the heart of man to me? and shall I act a deceitful part for thousands of years together; working upon my people by a lie, and making them believe that they *have damnation* if they disbelieve, or if they *cast off their first faith*, when yet [upon thy scheme] there is nothing but *finished salvation* for them?

10. "Will not the damnation of obstinate sinners answer as important ends in the world of rationals, as prisons and places of execution do in the kingdoms of this world? If incorrigible, free-willing rebels sin to all eternity, will it not be just in me, to make the line of their punishment run parallel with the line of their wickedness? Does not thy reason dictate, that an unceasing contempt of my holy law, and a perpetual rebellion against creating, redeeming, and sanctifying grace, will call aloud for a perpetual outpouring of my righteous indignation? And does it not follow, that the eternal damnation of rebels eternally obstinate—of rebels, who have WANTONLY trampled under foot the blessings of INITIAL SALVATION, is as consistent with my despised GOODNESS, as with my provoked JUSTICE?

11. "As I could not justly condemn *necessary* agents to infernal misery; so I could not delight in, and reward the obedience of *such* agents. And as thou hast more pleasure in the *free*, loving motions of one of thy friends, than in the *necessary* motions of ten thousand pieces of clock work, let them move ever so regularly; so do I put more value upon the free, voluntary obedience of one of my people, than upon all the *necessary* revolutions of all the planetary worlds. Why then wilt thou, by thy doctrine of *bound will*, rob me of what I value most in the universe—the *free* obedience of my faithful servants—the *unforced*, *spontaneous* love of my mystical body, my spouse, my church?

12. "With respect to my *foreknowledge* of sin, it had absolutely no influence on the commission of it. Thou thinkest the contrary, because thou canst not, in general, *certainly* foresee what thy neighbours will do, unless they are absolutely *directed* and *influenced* by thee: but the consequence does not hold. Short-sighted as thou art, dost thou not sometimes with a *degree* of certainty *foresee* things, which thou art so far from *appointing*, that thou wouldest gladly prevent them, if thou didst not consider, that such a step would be inconsistent with *thy wisdom*, and the *liberty of others?*

13. "Again, may not my *foreknowledge* of a future event imply the CERTAINTY of that event with respect to *me*, without implying its NECESSITY with respect to the *free agent* who *spontaneously* causes it? Suppose thou wert perfectly acquainted with the art of navigation, the

force of every wind, the situation of every rock and sand-bank, the strength and burden of every ship, the disposition and design of every mariner, &c.—Suppose again, thou sawest a ship going full sail just against a dangerous rock, notwithstanding thy repeated signals and loud warnings to the pilot; mightest thou not foresee the *certain* loss of the ship, without laying the least *necessity* upon the pilot to steer her upon the fatal spot, where she goes to pieces? And shall not I, from whom no secrets are hid, and before whom things *past* and *to come* meet in one immoveable everlasting *now*:—shall not I, *who inhabit eternity*, where he *that* WAS, *and* IS, *and* IS TO COME, shows himself the unchangeable I AM,—shall not I, I say, foresee the motions and actions of all my *free-acting* creatures, as certainly as a wise artist foresees the motions of the watch which he has made? Imperfect as the illustration is, it is adapted to thy imperfect understanding. For, though thou canst not comprehend how I know *future contingencies*, thou canst easily conceive, that as no one but a watchmaker can perfectly *foresee* what may accelerate, stop, or alter the motion of a watch; so none but the Creator of a free agent can perfectly foresee the future motions of a free agent. If *hell is naked, and destruction hath no covering before me:* is it not absurd to suppose, that the human heart can be hid from my all-piercing eye? And if thou, who livest but in a point of *time*, and in a point of *space*:—if thou, whose faculties are so shallow, and whose powers are so circumscribed;—if thou, I say, in that point of time and space which thou fillest, canst see what is before thee: why should not I, an all-wise and superlatively perfect Spirit, who fill all times, and all places, through an infinite *now* and a boundless *here*, see also what is before me? Perceivest thou not the absurdity of measuring me with thy span? Try to weigh the mountains in a balance, and to measure the seas in the hollow of thy hand: and, if thou findest thyself confounded at the bare thought of a task so easy to my omnipotence, fall in the dust, and confess that thou hast acted an unbecoming part, in attempting to put the very same bounds to *my omniscience* which I have put to thy *foreknowledge*." To conclude;

14. "Thou art ready to think hardly of my wisdom, goodness, or foresight, for giving a talent of saving grace to a man, who, by burying it to the last, enhances his own destruction: to solve this imaginary difficulty, thou ascribest to me a *dreadful sovereignty*—a horrible right of making vessels to dishonour, and filling them with wrath, *merely* to show my *absolute power*. But let me expostulate a moment with thee.—I foresaw indeed, that the slothful, unfaithful man, to whom I gave one talent, would bury it to the last: but if I had kept

it from him; if I had afforded him no opportunity of showing his faithfulness, or his unfaithfulness; what could I have done with him? Had I sent him to hell upon *foreseen* disobedience, I should have acted the absurd and cruel part of a judge, who hangs an honest man to-day, under pretence that he foresees the honest man will turn thief to-morrow:—had I taken him to heaven, I should have rewarded *foreseen unfaithfulness* with heavenly glory.—And, had I refused to let him come into existence, my refusal would have been attended with a glaring absurdity, and with two great inconveniences. 1. With a *glaring absurdity:* for if I foresee, that a man will *certainly* bury his talent; and if, upon this foresight, I refuse that man existence, it follows, I *foresaw*, that a thing which shall *never* come to pass shall *certainly* come to pass. And what can be more unworthy of me, and more absurd, than such a foresight? 2. The notion that my foreknowledge of the man's burying his talent should have made me suppress his existence, is big with two great inconveniencies. For first, I should have defeated my own purpose, which was to show my *distributive justice*, by rewarding him, *if he would be faithful:* or by punishing him, *if he would* continue in his *unfaithfulness*. And, secondly, I should have broken, almost without interruption, the laws of the natural world, and nipped the man's righteous posterity in the bud. Had I, for instance, prevented the wickedness of all the ancestors of *the Virgin Mary*, by forbidding their existence ten times over, I might have suppressed her useful being, and my own important humanity. Nay, at this rate, I might have destroyed all mankind twenty times over.—Drop then thy prejudices; be not wise above what is written for thy instruction. Under pretence of exalting *free grace*, do not pour contempt upon *free will*, which is my masterpiece in man, as man himself is my masterpiece in this world. Remember that hell is the *just wages*, which abused free grace gives to free-willing, incorrigible sinners: and that heaven is the *gracious reward*, with which my free grace, when it is submitted to, crowns the obedience of corrigible persevering believers. Nor forget, that, if thou oppose the doctrine of *free grace*, thou wilt undermine my cross, and insult me as a *Saviour:* and if thou decry the doctrine of *free will*, thou wilt sap the foundation of my tribunal, and affront me as *judge*."

To the arguments contained in the preceding plea, I add an extract from a discourse written, I think, by Archbishop King, with a design to reconcile the *Predestinarians* and the *Free-willers*.

"*Foreknowledge* and *Decrees*," says that judicious writer, "are only assigned to God, to give us a notion of the *steadiness* and *certainty* of

the divine actions; and if so, for us to conclude that what is represented by them is inconsistent with the *contingency* of events or *free will*, &c. is the same absurdity as to conclude, that *China* is no bigger than a sheet of paper, because the map that represents it is contained in that compass."

The same ingenious author proposes the argument, that has so puzzled mankind, and done so much mischief in the world. It runs thus: "'If God *foresee*, &c. that I shall be saved, I shall *infallibly* be so; and if he *foresee*, &c. that I shall be damned, it is *unavoidable*. And therefore it is no matter what I do; or how I behave myself in this life.'—If *God's* foreknowledge were exactly conformable to *ours*, the consequence would seem just: but, &c. it does not follow because OUR foresight of events, if we suppose it *infallible*, must presuppose a *necessity* in them that therefore the *Divine* prescience must require the *same necessity* in order to its being *certain*. It is true, we call God's *foreknowledge* and our own by the same name; but this is not from any real likeness in the nature of the faculties, but from some proportion observable in the effects of them: both having this advantage, that they prevent any surprise on the person endowed with them. Now as it is true, that no *contingency* or *freedom* in the creatures, can any way deceive or surprise God, put him to a loss, or oblige him to alter his measures: so, on the other hand, it is likewise true, that the divine *prescience* does not hinder *freedom:* and a thing may *either be, or not be*, notwithstanding *that foresight* of it, which we ascribe to God. When therefore it is alleged, that if God foresees I shall be saved, my salvation is *infallible;* this does not follow: because the foreknowledge of *God* is not like *man's*, which requires *necessity* in the event, in order to its being *certain;* but of another nature consistent with *contingency;* and our inability to comprehend this, arises from our ignorance of the true nature of what we call *foreknowledge* in God, &c. Only of this we are sure, that it so differs from ours, that it may consist either with the *being*, or *not being* of what is said to be *foreseen*, &c. Thus St. Paul was a *chosen* vessel, and he reckons himself in the number of the *predestinated*, Eph. i. 5. And yet, he supposes it possible for him to miss of salvation: and therefore he looked upon himself as obliged to use mortification, and exercise all other graces, in order to make his calling and election sure; *lest*, he says, *that, by any means, when I have preached to others, I myself should be a castaway*, or *reprobate*, as the word is translated in other places."

This author's important observation, concerning the difference between *God's* foreknowledge and *ours*, may be illustrated by the fol-

lowing remark. *Hearing* and *sight* are attributed to God, as well as *foreknowledge* and *foresight.—He that planted the Ear*, says David, *shall he not hear? And he that formed the Eye, shall he not see?* Now is it not absurd to measure God's *perfect* manner of *foreseeing* and *foreknowing*, by our *imperfect foresight* and *foreknowledge*, as to measure his *perfect* manner of *seeing* and *hearing*, by our *imperfect* manner of doing them? If Zelotes said, I cannot *see* the inhabitants of the planets:—I cannot *see* the antipodes:—I cannot *see* through that wall:—I can see nothing of solids but their surface, &c. therefore God cannot see the inhabitants of the planets, the antipodes, &c. would not his argument appear to you inconclusive? Nevertheless it is full as strong as the following, on which Zelotes's objection is founded: I cannot *certainly foresee* the *free* thoughts, and *contingent* intentions of the human heart, therefore *God cannot* do it: I am not *omniscient*, therefore *God* is not so. If I argued in this manner, would you not say,—O injudicious man, how long wilt thou measure God's powers by thine? See, if thou canst, what *now* passes in *my* breast! Nay, *see* thy own back:—see the fibres which compose the flesh of thy hands, or the vapour that exhales out of all thy pores. And if these *near*—these *present*—these *material* objects are out of the reach of *thy sight*, what wonder is it, if *future contingencies* are out of the reach of *thy foresight?* Cease then to confine *God's* foreknowledge within the narrow limits of *thine*, and own that an omnipresent, omniscient, and everlasting Spirit, who *is over all, through all, and in all*, and whose permanent existence and boundless immensity, comprehend all times and places, as the atmosphere contains all clouds and vapours;—own, I say, that such a Spirit can, at one glance, see from his *eternity* all the revolutions of *time*, far more clearly than thou canst see the characters which thine eyes are now fixed upon. And confess, that it is the highest absurdity to suppose, that an *omnipresent, omnipotent, spiritual*, and *eternal Eye*, which is *before, behind*, and *in* all things, times, and places, can ever be at a loss to know or foreknow any thing? And what is God but *such* an Eye? And what are divine *knowledge* and *foreknowledge*, but the *sight* of such a *spiritual, eternal*, and *omnipresent* Eye?

I do not know whether this vindication of our *free agency*, of God's *foreknowledge*, and of the *consistency* of both, will please my readers: but I flatter myself that it will *satisfy* Candidus. Should it soften the prejudices of *Zelotes*, without hardening those of *Honestus*, it will promote the reconciliation which I endeavour to bring about, and answer the end which I proposed, when I took up the pen, to throw some light upon this deep and awful part of my subject.

SECTION VII.

Zelotes's second objection to a reconciliation. That objection is taken from President Edwards and Voltaire's doctrine about Necessity.—*The danger of that doctrine. The truth lies between the extremes of rigid* bound willers *and rigid* free willers. *We have* liberty, *but it is incomplete, and much confined.—The doctrines of* Power, Liberty, *and* Necessity, *are cleared up by plain descriptions, and important distinctions.—The ground of Mr. Edwards's mistake about* Necessity *is discovered; and his capital objection against* free will *is answered.*

Zelotes has another specious objection to a reconciliation with Honestus: it runs thus:

Obj. II. "Honestus is for *free will*, and I am *against* it. How can you expect to reconcile us? Can you find a medium between *free will* and *necessity?* Now, that we are not *free-willing* creatures may be demonstrated from reason and experience. 1. From *reason.* Does not every attentive mind see, that a man *cannot help* following the last dictates of his understanding; that such a dictate is the *necessary* result of the *light* in which he sees things; that this light likewise is the *necessary* result of the *circumstances* in which he is placed, and of the *objects* which he is surrounded with;—and of consequence, that all is *necessary;* one event being as *necessarily* linked to, and brought on, by another, as the second link of a chain in motion, is *necessarily* connected with, and drawn on by, the first link? Thus, for example, the *accidental*, not to say the *providential* sight of Bath-sheba, *necessarily* raised unchaste desires in David's mind: these desires *necessarily* produced adultery: and adultery, by a chain of *necessary* consequences, *necessarily* brought on murder. All these events were decreed, and depended as much upon each other, as the loss of a ship depends upon a storm, and a storm upon a strong rarefaction or condensation of the air.—2. *Experience* shows, that we are not at liberty to act otherwise than we do. Did you never hear passionate people complain, that they *could not* moderate their anger? How often have persons in love declared, that their affections were *irresistibly* drawn to, and fixed upon, such and such objects? You may as soon bid an impetuous river to stop, as bid a drunkard to be sober, and a thief to be honest, till sovereign,

almighty, victorious grace makes them so. * *The way of man is not in himself; it is not in man that walketh to direct his steps.* Jer. x. 23."

Ans. I grant, that *the way of man is not in himself* to make his escape, when the hour of vengeance is come, and when God surrounds him with his judgments: and that this was Jeremiah's meaning, in the verse which you quote to rob man of his moral agency, is evident from the words that immediately precede. *The pastors are become brutish: therefore they shall not prosper, and all their flocks shall be scattered; behold the noise of the bruit* (the hour of vengeance) *is come, and a great commotion out of the north country, to make the cities of Judah desolate, and a den of dragons.* Then come the misapplied words, *O Lord, I know that the way of a man* [to make his escape] *is not in himself*, &c. *Correct me, but with judgment.* &c. *lest thou bring me to nothing.* See verses 21, 22, 24.—With respect to David, he had probably resisted as strong temptations to impurity as that by which he fell: and he might, no doubt, have stood, if he had not been wanting to himself, both before, and at the time of his temptation.—With regard to what you say about a storm; two ships of equal strength may be tossed by the same tempest, and without *necessity* one of them may be lost by the negligence, and the other saved by the skill, of the pilot. And if we may believe St. Paul, the lives which God had given him, would have been lost, if the sailors had not staid in the ship to manage her to the last. Acts xxvii. 31, 34.—You appeal to *experience*: but it is as much against you, as against Honestus. Experience shows that we have *liberty*, and thus experience is against *you*. Again, experience convinces us, that our liberty has many *bounds*, and thus experience is against Honestus.—As to your scheme of the concatenation of *forcible* circumstances and events, it bears hard upon all the Divine Perfections. God is too *wise*, too *good*, and *holy*, to give us a conscience and a law, which

* This very passage was urged to a friend of mine by the obdurate highwayman, who was hanged last year at Shrewsbury: he cited it on the morning of his execution, to excuse his crimes, and to comfort himself. He had drunk so deeply into the doctrine of *necessity*, *bound will*, and *fatalism*, that he was entirely inaccessible to repentance. What pity is it, that *Zelotes* should countenance so horrid a misapplication of the Scriptures! *Heated Austin* is my *Zelotes* in this respect. Bishop Davenant saith of him, that "*he did not abhor fate;*" and to prove his assertion, he quotes the following words of that Father, "*If any one attributes human affairs*" (which take in all the *bad* thoughts, words, and actions of men) "*to* FATE, *because he calls the* WILL *and the* POWER *of God by the name of* FATE, LET HIM HOLD *his sentiment and alter his language. Sententiam teneat, linguam corrigat. Aug. De Grat. Lib.* 5. c. 1."——Is not this granting Mr. Voltaire as much FATALISM as he contends for? and gilding the FATAL *pill* so piously, as to make it go down glib with all the rigid bound willers in Christendom?

forbid us to sin; and to place us in the midst of such *forcible* circumstances, as lay a majority of mankind under an *absolute necessity* of sinning to the last, and being damned for ever.—We are therefore endued with a *degree* of free will. Through him who *tasted death for every man*, and through the *free gift* which *came upon all men*, we may *choose life* in *the day of* initial *salvation*: we may by grace (by the *saving grace* which has appeared to all men) pursue the things that make for our peace; or we may by nature (by our own natural powers) follow after the things that make for our misery, just as we have a mind. We cannot do all, says one, therefore we can do *nothing*: we can do *something*, says another, therefore we can do *all*. Both consequences are equally false. The truth stands between two extremes. Besides:

The doctrine of *bound will* draws after it a variety of bad consequences. It is subversive of the *moral* difference which subsists between virtue and vice. It takes away all the *demerit* of unbelief. It leaves no room for the *rewardableness* of works. It strikes at the propriety of a *day of judgment*. It represents truth and error like *two almighty charms*, which *irresistibly* work upon the elect and the reprobates, to execute God's absolute decrees about our good or bad works, our finished salvation or finished damnation. In a word, it fastens upon us the grossest errors of *Pharisaic Fatalists*, and the wildest delusions of *Antinomian Gospellers*.

Having thus given a general answer to the objection proposed, I remind the reader, that Mr. Edwards, President of New-Jersey College, is exactly of Zelotes's sentiment with respect to *necessity* or *bound will*. They agree to maintain, that *necessary* circumstances *necessarily* turn the scale of our judgment, that our judgment *necessarily* turns the scale of our will, and that the freedom of our will consists merely in choosing *with willingness* what we choose by *necessity*. Mr. Voltaire also at the head of the fatalists abroad, and one of my opponents at the head of the Calvinists in England, give us, after Mr. Edwards, this false idea of liberty.

To show their mistake, I need only to produce the words of Mr. Locke. "Liberty cannot be where there is no *thought*, no *volition*, no *will*, &c. So a man striking himself, or his friend, by a convulsive motion of his arm, which it is not in his power by volition, or the direction of his mind, to stop or forbear; nobody thinks he has liberty in this; every one pities him, as acting by *necessity* and *constraint*. Again, there may be thought, there may be *will*, there may be *volition*, where there is *no liberty*. Suppose a man be carried, while fast asleep, into room, where is a person he longs to see, and be

there locked fast in beyond his power to get out; he awakes and is glad to see himself in so desirable company, in which he stays *willingly;* that is, he prefers his staying to going away. Is not this stay *voluntary?* I think nobody will doubt it; and yet being locked fast in, he is NOT *at liberty* to stay, he has NOT *freedom* to be gone. So that *liberty* is not an idea belonging to *volition*, or *preferring;* but to the person having the *power* of doing, or forbearing to do, according as the mind shall choose or direct." *Essay on Hum. Und.* Ch. 21.

This excellent quotation encourages me to make a fuller inquiry into the mistakes of the *rigid Predestinarians*, and *rigid free willers*, who equally start from the truth that lies between them both. It is greatly to be wished, that the bounds of *Necessity* and *Liberty* were drawn consistently with reason, Scripture, and experience. I shall attempt to do it; and if I am so happy as to succeed, I shall reach the centre of the difficulty, and point out the very spring of *the waters of strife: Honestus* will be convinced, that he has too high thoughts of our *liberty: Zelotes* will see, that his views of it are too much contracted: and *Candidus* will learn to avoid their contrary mistakes. I begin by a definition of *necessity*, and of *liberty*.

Moral philosophers observe that *Necessity* is that *constraint* upon, or *confinement* of the soul, whereby we cannot do a thing otherwise than we do it. Hence it appears, that, *strictly speaking*, there is no such thing as *moral necessity*. For, could we be *constrained* to do *unavoidable* good or evil, that good were not *moral* good, that evil were not *moral* evil. Could we be *necessarily confined* in the channel of virtue or of vice, as a river is confined in its bed, without any power to retard or accelerate our virtuous or vicious motions as we see fit; our tempers and actions would lose their morality and their immorality. To speak with propriety, *Necessity* has no place but in the *natural* world: strictly speaking, it is excluded from the *moral* world: for what we *may* and *must regulate* or *alter*, cannot possibly be *necessary* or *unalterable* Nevertheless I shall by and by venture upon the *improper* expression of *moral necessity*, to convey the idea of a *strong*, moral propensity, or habit, and to point out with greater ease Mr. Edwards's mistake.

This ingenious author asserts, that by the law of our nature, we choose what we *suppose* to be, upon the whole, most eligible. I grant it is so in *most* cases; nevertheless I deny *necessity*, because there is no necessity imposed upon us to *suppose*, that, upon the whole, a thing is most eligible, which at first sight appears to be so to the eye of prejudice or passion; our liberty being chiefly a limited *power* to attend either to the dictates of reason and conscience, or to those of pre-

judice and passion :—to follow either the motions of the tempter, or those of divine grace. I say a *limited power*, because our power is *incomplete*, as will appear by considering the particulars of which our liberty does, and does not consist. And,

1. It does not consist, *in* * *general*, in a power to choose evil and misery as such. *Seldom* do men, who are yet in a state of probation —men, who are not degenerated into *mere* fiends, choose evil only as evil. When we pursue some evil, it is then *generally* under the appearance of some good; or, as leading to some good, which will sooner or later make us ample amends for the present evil. For God having made us for the supreme good, which is the knowledge and enjoyment of himself, he has placed in our souls an unquenchable thirst after happiness, that we may ardently seek him, the fountain of true happiness. It can hardly be said, therefore, that probationers are at liberty with respect to the capital inquiry, *Who will show us any good?* We naturally desire *good*, just as a hungry man desires *food*: although he may say, I do not choose to be hungry, yet he is so, whether he will or not.

2. But although a hungry man is *necessarily hungry*, yet he does not *eat necessarily*, for he may *fast* if he please: and when he chooses to eat, he may prefer bad to wholesome food; he may take more or less of either; he may take it now or by and by—with deliberation or with greediness, as he pleases. Apply this observation to our *necessary* hunger or thirst after happiness. All probationers *necessarily* ask: *Who will show us any good?* But although they *necessarily* aim at happiness, yet they are not *necessitated* to aim at it in *this*, or *that* way;

* I use these *limited* expressions, because, upon second thoughts, I do not absolutely assent to Mr. Edwards's doctrine, that the will *always necessarily* follows the last dictate of the understanding. I now think, that in this respect Calvin's judgment deserves our close attention, "Sic interdum flagitii turpitudo conscientiam urget, ut non sibi imponens sub falsa boni imagine, sed sciens et volens, in malum ruat. Ex quo affectu prodeunt istæ voces, *Video meliora proboque, Deteriora sequor.*" Inst. Lib. 2. Cap. 2. sect. 23.—*Sometimes the horrid nature of vice so urges the conscience, that the sinner, no longer imposing upon himself by the false appearance of good, knowingly and willingly rushes upon evil. Hence flow these words*, I see and approve what is good, but follow what is bad.

Since these sheets went to the press, I have seen Mr. Wesley's *Thoughts upon Necessity*. He strongly sides with *Calvin* against *Edwards*. For after asserting, that sometimes our *first*, sometimes our *last* judgment, is according to the impressions we have received; that in some cases we may, or may not receive those impressions; and that in most, we may vary them greatly; he denies that the will *necessarily* obeys the *last* judgment, and affirms, that "The mind has an intrinsic power of cutting off the connexion between the judgment and the will."

—although they cannot but choose *that* end, yet they are not *irresistibly* obliged to choose any one particular mean to attain it.

Here then room is left for *free will* or *liberty*. We may choose to go to happiness, our mark, by saying, *What shall we eat? What shall we drink? Wherewithal shall we be clothed?* Who will give us corn and wine, silver and gold, worldly honours, and sensual gratifications?—Or we may say, Who will give us pardon and peace, grace and glory? *Lord! lift thou up the light of thy countenance upon us.*—In a word, though we are *not* properly *at liberty* whether we will choose happiness in general, that choice being morally *necessary* to us; yet, *in the day of* initial *salvation*, we may choose to seek happiness in ourselves in our fellow-creatures, or in our Creator; we may choose a way that will lead us to imaginary and fading bliss, or to real and eternal happiness: or, to speak as the Oracles of God, we may choose *death* or *life*.

This being premised, I observe that our liberty consists, 1. In our being under NO NATURAL *necessity* with regard to our choice of the means, by which we pursue happiness; and, of consequence, with regard to our schemes and actions. I repeat it. *by natural necessity* I mean, an absolute want of power to do the reverse of what is done. Thus, by *natural necessity* an ounce is outweighed by a pound; it can no ways help it; and a man, whose eyes are quite put out, *cannot absolutely* see the light, should he desire and endeavour it ever so much. Hence it appears, that when Peter denied his Master, he was under no *natural necessity* so to do; for he might have confessed him; if he had pleased; when the martyrs confessed Christ, they might have denied him with oaths, if they had been so minded: and when David went to Uriah's bed, he might have gone to his own. There was no shadow of *natural necessity* in the case. We *may* then, or we *may not*, admit the *truth* or the *lie*, that is laid before us as a principle of action. Thus the Eunuch *without necessity* admitted the truth delivered to him by Philip; and Eve *without necessity* entertained the lie, which was told her by the serpent.

2. Our liberty consists in a power carefully to consider, whether what is presented to us as a principle of action, is a *truth*, or a *lie*; lest we should judge according to *deceitful appearances*. Our blessed Lord, by steadily using this power, steadily baffled the tempter: and Adam, by not making a proper use of it, was shamefully overcome.

3. It consists in a power, natural to all moral agents, to do acts of sin if they please, and in a supernatural or gracious power (bestowed for Christ's sake upon fallen man) to forbear, with some degree of

ease, doing sinful acts,* at least when we have not yet fully thrown ourselves down the declivity of temptation and passion; and when we have not yet contracted such strong habits as make virtue or vice *morally necessary* to us.

4. It consists in a gracious power to make diligent inquiry, and to apply in doubtful cases to *the Father of lights* for wisdom, before we *practically* decide, that such a doctrine is true, or that such an action is right. Had Eve and David used that power, the one would not have been deceived by a flattering serpent; nor the other by an impure desire.

But 5. The highest degree of our liberty consists in a power to suspend a course of life entered upon; to re-examine our principle, and to admit a new one, if it appear more suitable; especially when we are particularly assisted by divine grace, or strongly assaulted by temptations adapted to our weakness. Thus by their *gracious* free agency, Manasses and the prodigal son suspended their *bad* course of life, weighed the case a second time *for the better*, admitted the truth which they once rejected, and from that new principle wrought righteousness; while, on the other hand, Solomon, Judas, and Demas, by their *natural* free agency, suspended their good course of life, weighed the case a second time *for the worse*, admitted the lie which they once detested, and from that new principle wrought damnable iniquity. Is not this account of our *real*, though *limited liberty*, more agreeable to Scripture, Reason, Conscience, and Experience, than the *Necessity* maintained by *Calvinistic* bound-willers, and *Deistical* Fatalists?

I have already observed, (Equal Check, Part I. p. 130.) that the seemingly contrary systems of those gentlemen, like the two opposite half-diameters of a circle, meet in *natural necessity*, a central point which is common to both; Mr. Voltaire, who is the apostle of the

* I make these exceptions for two reasons: 1. Because I am sensible of the justness of Ovid's advice to persons in love.

"Principiis obsta, sero medicina paratur, &c."

For if love, and indeed any other violent passion, is not resisted at its first appearance, it soon gets to such a height, that it can *hardly* be mastered, till it has had its course; 2. Because a habit strongly rooted is a second nature. It is far easier to refrain from the first acts, than to break off inveterate habits of virtue or of vice. In such cases powerful, uncommon impulses of grace or of temptation are peculiarly necessary to throw us out of our beaten track. Hence the strong comparison of the prophet, *Can the Ethiopian change his skin or the Leopard his spots? then may ye also, that are* ACCUSTOMED *to do evil, do good* without a more than common assistance of divine grace.

Deistical world, and Mr. Edwards, who is the oracle of Calvinistic metaphysicians, exactly agreeing to represent man as a *mere*, though *willing* slave, to the circumstances in which he finds himself, and to load him from head to foot, and from the cradle to the grave, with the chains of absolute *necessity*, one link of which he can no more break, than he can make a world. Their error, if I mistake not, springs chiefly from their overlooking the important difference there is between NATURAL *necessity*, and what the barrenness of language obliges me to call MORAL *necessity*. Hence it is, that they perpetually confound REAL *liberty*, which is always of an ACTIVE nature, with that kind of *necessity* in disguise, which I beg leave to call PASSIVE *liberty*. Clear definitions, illustrated by plain examples, will make this intelligible; will unravel the mystery of Fatalism, and rescue the capital doctrine of *Liberty* from its confinement in mystical Babel.

1. A thing is done by NATURAL *necessity*, when it *unavoidably* takes place, according to the fixed laws of *nature*. Thus, by *natural necessity*, a serpent begets a serpent, and not a dove; a fallen man begets a fallen child, and not an angel; a deaf man cannot hear, and a cripple cannot be a swift racer.

2. A thing is done by MORAL *necessity* (if I may use that improper expression) when it is done by a free agent with a peculiar degree of readiness, resolution, and determination;—from strong motives, powerful arguments, confirmed habits: and when it might nevertheless be done just the reverse, if the free agent pleased. Thus, by a low degree of MORAL *necessity*, chaste, conscientious Joseph struggled out of the arms of his master's wife, and cried out, *How* CAN *I do this great wickedness, and sin against God?* And, by a high degree of it, Satan hates holiness, God abhors sin, and Christ refused to fall down, and worship the devil.

3. I have observed in the 2d Check, that Mr. Edwards's celebrated Treatise upon free will, turns in a great degree upon a comparison between *balances* and the *will*. To show more clearly the flaw of his performance, I beg leave to venture upon the *improper*, and in one sense *contradictory*, expression of PASSIVE *liberty*. By *passive liberty* (which might also be called *mechanical liberty*) I mean the readiness with which just scales turn upon the least weight thrown into either of them. Now it is certain that THIS *liberty* (so called) is *mere necessity;* for two even scales *necessarily* balance each other, and the heavier scale *necessarily* outweighs the lighter. According to the fixed laws of nature, it cannot be otherwise. It is evident therefore, that when Mr. Edwards avails himself of such popular, improper ex-

pressions as these, "Good scales are *free* to turn either way—just balances are *at liberty* to rise or fall by the least weight," he absurdly imposes upon the *moral* world a *mechanical freedom* or *liberty*, which is *mere necessity*. His mistake is set in a still clearer light by the following definition.

4. *Active liberty* is that of *living* creatures, endued with *a degree of power to use their faculties in various manners:* their prerogative is to have in general the weight that turns them, in a great degree, *at their own disposal*. Experience confirms this observation: how many stubborn beasts, for example, have died under the repeated strokes of their drivers, rather than move at their command! And how many thousand Jews chose to be destroyed rather than to be saved by him, who said, *How often would I have gathered you, &c. and ye would not?* Hence it appears, that *active liberty* subdivides itself into *brutal* liberty, and *rational*, or *moral* liberty.

5. *Brutal liberty* belongs to beasts, and *rational* or *moral liberty* belongs to men, angels, and God. By *brutal liberty* understand the power that beasts have to use their *animal* powers various ways, according to their instinct, and at their pleasure. By *rational liberty* understand the power that *God*, *angels*, and *men*, have to use their *divine*, *angelic*, or *human* powers, in various manners, according to their wisdom and at their pleasure. Thus while an *oak* is tied fast by the root to the spot where it feeds and grows, a *horse* carries his own root along with him; ranging without necessity, and feeding as he pleases, all over his pasture. While a horse is thus employed, a *man* may either make a saddle for his back, a spur for his side, a collar for his shoulder, a stable for his conveniency, or a carriage for him to draw:—or, leaving these mechanical businesses to others, he may think of the scourge that tore his Saviour's back; call to mind the spear that pierced his side; reflect upon the cross that galled his shoulder; the stable where he was born: and the bright carriage in which he went to heaven: or he may, by degrees, so inure himself to infidelity, as to call the Gospel a fable, and Christ an impostor.

According to these definitions it appears, that our sphere of *liberty* increases with our *powers*. The more *powers* animals have, and the more ways they can use those powers, the more *brutal liberty* they have also: thus, those creatures that can, when they please, walk upon the earth, fly through the air, or swim in the water, as some sorts of fowls, have a more extensive liberty than a worm, which has the freedom of one of those elements only, and that too in a very imperfect degree.

As, by the help of a good horse a rider increases his power to move swiftly, and to go far; so by the help of science and application a philosopher can penetrate into the secrets of nature, and an Archytas or a Newton can

> Aerias tentare domos, animo que rotundum
> Transmigrare polum.*

Such geniuses have undoubtedly more *liberty of thought* than those sots whose minds are fettered by ignorance and excess, and whose imagination can just make shift to flutter from the tavern to the playhouse and back again.—By a parity of reason, they, who enjoy *the glorious liberty of the children of God*, who can, in a moment, collect their thoughts, fix them upon the noblest objects, and raise them, not only to the stars, like Archytas; but to the throne of God like St. Paul;—they who can *become all things to all men*, *be content* in every station, and even *sing at midnight* in a dungeon, regardless of their empty stomachs, their scourged backs, and their *feet made fast in the stocks;* they who can command their passions and appetites, who *are free from sin*, and find "God's service perfect freedom;" these happy people, I say, enjoy far more *liberty of heart* than the brutish men, who are so enslaved to their appetites and passions that they have just *liberty* enough left them, not to ravish the women they set their eyes upon, and not to murder the men they are angry with. But although the liberty of God's children is *glorious* now, it will be far more glorious, when their regenerate souls shall be matched in the great day with bodies blooming as youth, beautiful as angels, radiant as the sun, powerful as lightning, immortal as God, and capable of keeping pace with the Lamb, when he shall lead them to new fountains of bliss, and run with them the endless round of celestial delights.

To return: innumerable are the degrees of *liberty* peculiar to various orders of creatures: but no animals are accountable to their owners for the use of their powers, but they which have a peculiar degree of knowledge. Nor are they accountable, but in proportion to the degree of their *knowledge* and *liberty*. Your horse, for instance, has power to walk, trot, and gallop; you want him to do it alternately, and if he does not obey you, when you have intimated your will to him in a manner suitable to his capacity, you may, without folly and cruelty, spur or whip him into a reasonable use of his *liberty* and *powers;* for inferior creatures are in subjection to their possessors in the Lord.

* Soar to the stars, and with his mind travel round the universe.

But if his feet were tied, or his legs broken; and you spurred him to make him gallop; or if you whipped a hen to make her swim, and an ox to make him fly; you would exercise a foolish and tyrannical dominion over them. This cruel absurdity, however, or one tantamount, is charged upon Christ by those who pretend to "*exalt him*" most. They thus dishonour him, as often as they insinuate that the children of men have no more power to believe than hens to swim, or oxen to fly; and that the Father of mercies will damn a majority of them, for not using a power which he determined they should never have.

Some people assert, that man has a little liberty in *natural*, but none in *spiritual* things. I dissent from them for the following reasons. 1. All men (monsters not excepted) having a degree of the *human form*, they probably have also a degree of *human capacity*—a measure of those *mental* powers by which we receive the knowledge of God; a knowledge this which no horse can have, and which is certainly of a *spiritual* nature. 2. The same apostle who informs us that *the natural man*, (so called) the man who quenches the Spirit of grace under his dispensation, *cannot know the things of the Spirit of God, because they are discerned* only by the light of the Spirit which he quenches or resists,—the same apostle, I say, declares, that *What may be* KNOWN *of God, is manifest in them* (the most abandoned heathens,) *for God hath showed it unto them—so that they are without excuse: because when they* KNEW *God* (in some degree) *they glorified him not as God*, according to the degree of that knowledge; but became brutish, besotted persons; or, to speak St. Paul's language, *they became vain in their imaginations—they became fools—their foolish heart was darkened—wherefore God gave them up to a reprobate mind*, and they were left in the deplorable condition of the Christian apostates described by St. Jude, *sensual, having not the Spirit:* in a word they became ψυχικοι,* *mere animal men*, the *full* reverse of *spiritual men:* 1 Cor. ii. 14. Far from being the wiser for *the light that* (graciously) *enlightens every man that cometh into the world*, they became *inexcusable* by *changing the truth of God into a lie*, and turning their light to darkness through the wrong use which they made of their liberty.

* Ψυχη is sometimes taken only for the principle of *animal life:* thus, Rev. viii. 9. *The third part of the sea became blood, and the third part of the creatures which were in the sea, and had* Ψυχας, not *natural*, but ANIMAL LIFE, *died.* Hence Calvin himself renders the word Ψυχικος, ANIMAL MAN, though *our* translators render it NATURAL *man*, as if the Greek word were φυσικος. And upon their mistakes, a vast majority of mankind are rashly represented as being *absolutely* destitute of all capacity to receive the *saving* truths of religion.

When the advocates for *necessity* deny man the talent of *spiritual liberty*, which divine wisdom and grace have bestowed upon him, they fondly exculpate themselves, and rashly charge God with Calvinistic reprobation. For, who can think that an oyster is culpable for not flying as an eagle? And who can help shuddering at the cruelty of a tyrant, who, to show his sovereignty, bids all the idiots in his kingdom solve Euclid's problems, if they will not be cast into a fiery furnace? Nor will it avail to say, as *Elisha Coles* and his admirers do, that though man has lost his power to obey, God has not lost his power to command upon pain of eternal death: for, this is pouring poison into the wound, which the doctrine of *natural necessity* gives to the divine attributes. Your slave runs a sportive race, falls, dislocates both his arms, and by that accident loses his power or liberty to serve you: in such circumstances you may indeed find fault with him for bringing this misfortune upon himself: but you show a great degree of folly and injustice, if you *blame* him for not digging with his arms out of joint: and when you refuse him a surgeon, and insist upon his thrashing, unless he choose doubly to feel the weight of your vindictive hand, you betray an uncommon want of good nature. But in how much more unfavourable a light would your conduct appear, if his misfortune had been entailed upon him by one of his ancestors who lost a race near six thousand years ago; and if you had given him a bond stamped with your own blood, to assure him that *your ways are equal*, that you *are not an austere man*, that *your mercy is over all your household*, and that punishing is your *strange work?*

God is not such a master as the Calvinian doctrines of grace make him. For Christ's sake he is always well pleased with the *right* use we make of our *present* degree of liberty, be that degree ever so *little*. For unconverted sinners themselves have *some* liberty. Fast tied and bound as they are with the chain of their sins, like chained dogs, they may move a little. If they have a mind, they may, to a certain degree, come out of Satan's kennel. When they are pinched with hunger or trouble, like the prodigal son, they may go a little way towards the bread and the cordial that came down from heaven; and when their chains gall their minds, they may give the Father of mercies to understand, that they want "the pitifulness of his great mercy to loose them." Happy the souls who thus meet God with their little degree of power! Thrice happy they, who go to him so far as their chain allows, and then groan with David, *My belly cleaveth to the dust.—Bring my soul out of prison, that I may praise thy Name!* When this is the case, *the captive exile hasteneth that he may be loosed:* they that are thus *faithful over a few things*, will soon be *set over many*

things; they will soon experience an enlargement, and say with the Psalmist, *Thou hast enlarged my steps under me.* My liberty is increased. *I will run the way of thy commandments.*

The defenders of *necessity* are chiefly led into their error by considering the *imperfection* of our *liberty*, and the *narrow limits* of our *powers:* but they reason inconclusively who say, "Our liberty is imperfect: therefore we have none. *Without Christ we can do nothing;* therefore we have absolutely no power to do any thing." As some observations upon this part of my subject may reconcile the judicious and candid on both sides of the question; I venture upon making the following remarks.

All power, and therefore all liberty, has its bounds. The king of England can make war or peace when he pleases, and with whom he pleases; and yet he cannot lay the most trifling tax without his parliament.—The power of *Satan* is circumscribed by God's power.—God's own power is circumscribed by his other perfections: he *connot* sin, because he is holy; he *cannot* cause two and two to make six, because he is *true;* nor can he create and annihilate a thing in the same instant, because he is *wise.*—Our Lord's power is circumscribed also. *Jesus said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do.*

If *a degree* of *confinement* is consistent with the *liberty* of Omnipotence itself, how much more can *a degree* of *restraint* be consistent with our *natural, civil, moral,* and *spiritual liberty?* Take an instance of it: 1. With regard to *natural liberty.* Although you cannot fly, you may walk—but not upon the sea as Peter did:—nor thirty miles at once as some people do:—not one mile when you are quite spent:—nor five yards when you have a broken leg.—2. With respect to *civil liberty.* You are a *free-born* Englishman: nevertheless you are not *free* from taxes: and probably you have not the *freedom* of two cities in all the kingdom. On the other hand, St. Paul is Nero's *prisoner bound with a chain,* and yet he swims to shore, he gathers sticks, makes a fire, and preaches *two years in his own hired house, no body forbidding him.*—3. With respect to *moral liberty.* When *Nabal* is in company with his fellow-sots, has good wine before him, and is already heated by drinking, he cannot refrain himself, he must get drunk: but might he not have done violence to his inclination before his blood was inflamed? Conscious of his weakness, might he not at least have avoided the dangerous company he is in, and the sight of the sparkling liquor, in which all his good resolutions are drowned?

Take one instance more of the *imperfect liberty* I plead for. Is not what I have said of *civil*, applicable to *devotional* liberty? You have not the power to *love* God with *all* your heart; but may you not *fear* him *a little?* You cannot wrap yourself for *one hour* in the sublime contemplation of his glory; but may you not meditate for *two minutes* on death and judgment? St. Paul's *burning zeal* is far above your sphere; but is not the *timorous inquisitiveness* of Nicodemus within your reach? You cannot attain the elevations of him who has *ten* talents of piety; but may you not so use your *one* talent of consideration, as to gain two—four—eight—and so on, till the unsearchable riches of Christ are all yours? And, if I may allude to the emblematic pictures of the four Evangelists, may you not ruminate upon earth with the *ox* of St. Luke, till you can look up to heaven with St. Matthew's *human face*, fight against sin with the courage of St. Mark's *lion*, and soar up towards the Sun of Righteousness with the strong wings of St. John's *eagle?* Did not our Lord expect as much from the Pharisees, when he said to them, *Ye hypocrites, how is it that you do not discern this* [accepted] *time? Yea, and why even of yourselves judge ye not what is right?* Alas! how frequently do we complain of the want of power, when we have ten times more than we make use of? How many *slothfully* bury their talent, and *peevishly* charge God with giving them none? And how common is it to hear people, who are sincerely invited to the Gospel feast, say, "I *cannot come*," who might roundly say, if they had Thomas's honesty, "*I will not believe?*" The former of these pleas is indeed more decent than the latter: but is it not shamefully evasive? And does it not amount to the following excuse; "*I cannot come* without taking up my cross; and as I *will not* do that, my coming is *morally* impossible?"—a lame excuse this, which will pull down aggravated vengeance upon those, who, by making it, trifle with truth, and their own souls, and with God himself.

From the whole I conclude, that our *liberty*, or *free agency*, consists in a *limited ability* to use our bodily and spiritual powers right or wrong at our option; and that to deny mankind such an ability is as absurd as to say, that a man cannot work, or beg, or steal, as he pleases;—bend the knee to God, or to Ashtaroth;—go to the house of prayer, or to the playhouse;—turn a careless or an attentive ear to a divine message;—disbelieve or give credit to an awful report;—slight or consider a matter of fact;—and act in a reasonable or unreasonable manner, at his option.

Is not this doctrine agreeable to the dictates of conscience, as well as to plain passages of Scripture? And when we maintain, that, as often

as our free will inclines to vital godliness since the fall, it is *touched*, though not *necessarily impelled*, by free grace:—When we assert, in the words of our Xth article, that "*we have no power to do good works acceptable to God, without the grace of God, by Christ, preventing*" [not *forcing*] "*us that we may have a* GOOD *will;*" do we not sufficiently secure the honour of *free grace?* Say we not as much as David does in this passage, *Thy people* [obedient believers] shall, or will, be *willing* [to execute thy judgments upon * thine enemies] *in the day of thy power*—i. e. in the day of thy powerful wrath? Or as we have it in the common prayers, *In the day of thy power shall the people offer free-will* [not bound-will] *offerings?*—Do we not grant all that St. Paul affirms, when he says to the Philippians, *Work out your own salvation with fear, &c. for it is God that worketh in you both to* WILL *and to* DO? i. e. God of his own good pleasure gives you a *gracious* talent of *will* and *power:* bury it not: use it *with fear:*—lay it out *with trembling:* lest God take it from you, and *give* you *up to a reprobate mind.*—And is it not evident, that these two passages, on which the rigid *bound willers* chiefly rest their mistake, are perfectly agreeable to the doctrine of the moderate *free willers* which runs through all the Scriptures, as the preceding pages demonstrate?

THE THIRD OBJECTION OF ZELOTES.

Rational and Scriptural as the doctrine of *liberty* is, President Edwards will root it up: and to succeed in his attempt, he fetches ingenious arguments from heaven and hell.

Superos, Acheronta movendo.—He musters up all the subtleties of Logic and Metaphysics, with all the refinements of Calvinism, to defend his favourite doctrine of *Necessity*. To the best of my remembrance, a considerable part of his book may be summed up in the following paragraph, which contains the most ingenious objection of the Calvinists.

The Arminians say, that if we act *necessarily* we are neither punishable nor rewardable; because we are neither worthy of blame nor of praise. But the *devil*, who is *punished*, and who, therefore, is blameworthy, is *necessarily wicked;* he has *no liberty* to be good.

* That this is the true meaning of Ps. cx. 3. is evident from the context. Read the *whole* Psalm; compare it with Ps. cxlix. 6.—Mal. iv. 1, 2, 3. and Rev. xix. 19. and you will see, that *the day of God's* POWER, or *the day of God's* ARMY, is *the day of his wrath* against *his enemies*:—a day this, which is expressly mentioned two verses after, and described in the rest of the Psalm.

And God, who deserves ten thousand times more praises than we can give, is *necessarily good;* he has *no liberty* to be wicked. Hence it appears, that the reprobates may be *necessarily* wicked like the devil, and yet may be *justly* punishable like him; and that, the elect may be *necessarily* good like God and his angels, and yet that they may be in their degree *praiseworthy* like God, and *rewardable* like his angels. Therefore, the doctrine of the Calvinists is rational, as only supposing what is undeniable, namely, that *necessary* sins may *justly* be punished in the reprobates; and that *necessary* obedience may *wisely* be rewarded in the elect. And, on the other hand, the doctrine of the Arminians, who make so much ado about reason and piety, is both *absurd* and *impious: absurd*, as it supposes, that the *devil* is not *worthy of blame*, because he sins *necessarily;* and *impious*, as it insinuates that God does not *deserve praise*, because his goodness is *necessary*.

This argument is plausible, and an answer to it shall conclude this dissertation. God is enthroned in goodness far above the region of evil; neither *can he be tempted of evil;* the excellence, unchangeableness, and self-sufficiency of his nature being every way infinite. He does not then exercise his liberty, in choosing moral good or evil; but, 1. In choosing the various manners of enjoying himself according to all the combinations that may result from his unity in trinity, and from his trinity in unity:—2. In regulating the infinite variety of his external productions:—3. In appointing the boundless *diversity* of rewards and punishments, with which he crowns the obedience or disobedience of his rational creatures:—4. In finding out different methods of overruling the free agency of men and angels; and of suspending the laws, by which he governs the material world:—And, 5. In stamping different classes of beings, with different signatures of his eternal power and godhead; and in indulging, with multifarious discoveries of himself, the innumerable inhabitants of the worlds which he has created, or may yet condescend to create.

On the other hand, the *devil* is sunk far below the region of virtue and bliss; neither can he be *tempted of good*, on account of his consummate wickedness, and fixed aversion to all holiness. His liberty of choice is not then exercised about *moral* good and evil; but about various ways of doing mischief, procuring himself some ease, and trying to avoid the *natural* evils which he feels or fears.

This is not the case of man, who inhabits, if I may use the expression, a *middle region* between heaven and hell:—a region, where light and darkness, virtue and vice, good and evil, blessing

and cursing, are yet before him, and where he is in a state of probation, that he may be *rewarded* with *heaven*, or *punished* with *hell*, *according to his* good or bad *works*. It is then as absurd in President Edwards to confound our liberty with that of God, and of the devil, as it would be in a geographer, to confound the equinoctial line with the two poles.

A comparison may illustrate this conclusion. As the *mechanical* liberty of a pair of just scales consists in a power gradually to ascend as high, or to descend as low, as the play of the beam permits: so the moral *liberty* of rationals *in a state of probation*, consists in a *gracious* power gradually to ascend in goodness quite to their *zenith* in heaven, and in a *natural* power to descend in wickedness quite to their *nadir* in hell; so immensely great is the play of the *moral* scales! God's will by the perfection of his nature, being immoveably fixed in the *height* of all goodness, cannot stoop to an inferior good, much less to evil: and the devil, being sunk in the *depth* of all wickedness, and daily confirming himself in his iniquity, can no more rise in pursuit of goodness. Thus the presence of all wickedness keeps the scale of the prince of darkness *fixedly sunk* to the nethermost hell; while the absence of all unrighteousness keeps the scale of the Father of lights *fixedly raised* to the highest pitch of heavenly excellence. God is then quite *above*, and Satan quite *below* a state of probation. The one is good, and the other evil, in the highest degree of *moral necessity*. Not so man, who hovers yet between the world of light and the world of darkness—man, who has life and death, salvation and damnation, placed within his reach, and who is called to *stretch forth his hand* to that which he will have, that *the reward of his hands* may *be given him*.

Nor does it follow from this doctrine, that God's goodness is not praiseworthy, and that Satan's wickedness is not worthy of blame; for, although God is *fixedly* good, and Satan *fixedly* wicked, yet the goodness of God, and the wickedness of the devil, are still of a *moral* nature; and therefore commendable or discommendable. I mean, 1. That God's goodness consists in the perfect *rectitude* of his eternal *will*, and not in want of power to do an act of injustice; and 2. That the devil's wickedness consists in the complete *perverseness* of his obstinate *will*, and not in a complete want of power to do what is right. Examples will explain this.

A rock cannot do an act of justice or an act of injustice, because *reason* and *free agency* do not belong to a stone: therefore, the praise of justice, or the dispraise of injustice, can never be wisely bestowed upon a rock. If a rock fall upon the man who is going to murder

you, and crushes him to death, you cannot seriously return it thanks, because it fell without any good intention towards you; nor could it possibly help falling just then. Not so the *Rock of ages*, the Parent of rationals and free agents: he does justice with the highest *certainty*, and yet with the highest *liberty;* I say with the highest *liberty;* because, if he *would*, he COULD, with the greatest ease, do what to me appears inconsistent with the scriptural description of his attributes. Could he not, for example, to please Zelotes, make "efficacious decrees" of *absolute* reprobation, that he might secure the sin and damnation of his unborn creatures? Could he not protest again and again, that he *willeth, not* primarily *the death of sinners, but rather that they should turn and live;* when, nevertheless, he has *primarily*, yea *absolutely*, appointed that *most* of them shall never turn and live?—Could he not openly *command all men every where to repent* upon pain of eternal death; and yet keep *most men every where* from repenting, by giving them up to a reprobate mind from their mother's womb, as he is supposed to have done by the myriads of "poor creatures," for whom, if we believe the advocates of Calvinistic *grace*, Christ never procured one single grain of penitential *grace?*—Could he not invite *all the ends of the earth to look unto him, and be saved*, and call himself *the Saviour of the world*, and *the Saviour of all men, though especially of them that believe* [of all men, by *initial* salvation; and of them that believe and obey, by *eternal* salvation] when yet he determined from all eternity, that there should be neither *Saviour* nor *initial* salvation, but only a *damner* and *finished damnation*, for the majority of mankind? Could he not have caused his only-begotten Son to assume a human form, and to weep, yea bleed over obstinate sinners; protesting, that he *came to save the world*, and to *gather them as a hen gathers her brood under her wings;* when yet from all eternity he had absolutely *ordained* their wickedness and damnation, to illustrate his glory:* in a

* When Calvin speaks of the absolute destruction of *so many nations*, which ("una cum liberis eorum infantibus") *together with their little children, are involved* WITHOUT REMEDY *in eternal death by the fall*, he says that "*God foreknew their end before he made man*," and he accounts for this *foreknowledge* thus; "*He foreknew it, because he had ordained it by his decree:*"—a decree this, which three lines above he calls "*horribly awful:*" "Et ideo præscivit, quia decreto suo sic ordinarat."—"Decretum quidem *horrible*, fateor." And in the next chapter he observes, that, "*Forasmuch as the reprobates do not obey the word of God, we may well charge their disobedience upon the* WICKEDNESS *of their hearts; provided we add at the same time, that they were devoted to* THIS WICKEDNESS; *because, by the just and unsearchable judgment of God, they were raised up to illustrate his glory by their* DAMNATION."—"Modo simul adjiciatur, ideo in hanc pravitatem addictos, quia justo, et inscrutabili Dei judicio suscitati sunt, ad gloriam ejus sua damnatione illustrandam." This Calvinism unmasked may be seen in *Calvin's Institutions*, Third Book, Chap. 23. Sect. 7. and Chap. 24. Sect. 14.

word, could he not prevaricate from morning till night, like the God extolled by Zelotes; a God this, who is represented as sending his ministers to *preach the Gospel* (i. e. to offer "finished and eternal salvation") *to every creature*, when his unconditional, efficacious decree of reprobation, and the partiality of Christ's atonement, leave to multiplied millions no other prospect, but that of *finished* and *eternal damnation?*—Could not God, I say, do all this, *if he would?* Do not even some good men indirectly represent him as having acted, and as continuing to act in that manner? Now if he does it not, when he has full power to do it; if he is determined not to sully his veracity by such shuffling, his goodness by such barbarity, his justice by such unrighteousness; or to use Abraham's bold expression, if *the Judge of all the earth does right*, when, if he would he *could* do wrong, to set off his "sovereignty" before a Calvinistic world; is not his goodness *praiseworthy?* Is it not of the *moral* kind?

The same might be said of the devil's wickedness. Though he is confirmed in it, is it not still of a *moral* nature? Is there any other restraint laid upon his repenting, but that which he first lays himself? Could he not confess his rebellion, and suspend some acts of it, *if he would?* Could he not of two sins which he has an opportunity to commit, choose the least, *if he were so minded?* But, granting that he has lost all *moral* free agency, granting that he sins *necessarily*, or that he could do nothing better *if he would;* I ask, who brought this *absolute necessity* of sinning upon him? Was it another devil who rebelled 5000 years before him? You say, No: *he* brought it upon *himself*, by his *wilful, personal, unnecessary* sin: and I reply, Then he is blameworthy for *wilfully, personally*, and *unnecessarily* bringing that horrible misfortune upon himself; and therefore, his case has nothing to do with the case of the children of men, who have the depravity of another entailed upon them, without any *personal* choice of their own. Thus, if I mistake not, the doctrine of *liberty*, like the bespattered swan of the fable, by diving a moment in the limpid streams of truth, emerges fairer, and appears purer, for the aspersions cast upon it by rigid bound willers and Fatalists, headed by Mr. Edwards and Mr. Voltaire.

SECTION VIII.

The fourth objection of ZELOTES *to a reconciliation with* HONESTUS. *In answer to it the Reconciler proves by a variety of quotations from the writings of the Fathers, and of some* EMINENT DIVINES, *and by the* TENTH ARTICLE *of our Church, that the doctrines of* FREE GRACE *and* FREE WILL, *as they are laid down in the* SCRIPTURE SCALES, *are the very doctrines of the* PRIMITIVE CHURCH, *and of the* CHURCH OF ENGLAND. *These doctrines differ from the tenets of the Pelagians and ancient Semi-Pelagians.*

OBJECTION IV. "You have done your best to vindicate the doctrine of *moderate free willers* and to point out a middle way between the sentiments of *Honestus* and *mine*, or to speak your own language, between *rigid free willers* and *rigid bound willers:* but you have not yet gained your end. For, if you have *Pelagius* and Mr. *Wesley* on *your* side, the primitive Church and the Church of England are for *us:* nor are we afraid to err in so good company."

ANSWER. I have already observed, that like true Protestants, we rest our cause upon *right reason* and *plain Scriptures:* and that both are for us, the preceding sections, I hope, abundantly prove. Nevertheless, to show you that the two Gospel axioms can be defended upon any ground, I shall, *first*, call in the Greek and Latin Fathers, that you may hear from their own mouths how greatly they dissent from you. *Secondly:* To corroborate their testimony, I shall show that ST. AUGUSTIN himself, and *judicious Calvinists*, have granted all that we contend for concerning *free will* and the *conditionality* of *eternal* salvation.—And *thirdly*, I shall confirm the sentiment of the Fathers by our articles of religion, one of which particulary guards the doctrine of *free will*, evangelically connected with, and subordinated to, *free grace*.

* * * * * * *

I. I grant that when St. Augustin was heated by his controversy with Pelagius, he leaned too much towards the doctrine of *fate;* meaning by it the overruling, efficacious will and power of the Deity, whereby he *sometimes* rashly hinted that all things happen: (see the note page 218.) but in his best moments he happily dissented from himself, and agreed with the other Fathers. Take some proofs of their aversion to fatalism and bound will, and of their attachment to our supposed heresy.

1. JUSTIN MARTYR, who flourished in the second century, says: "Si fato fieret ut esset aut improbus aut bonus, nec alii quidem probi essent nec alii mali:" Apol. 2. That is; *If it happen by fate* (or *necessity*) *that men are either good or wicked; the good were not good, nor should the wicked be wicked.*

2. TERTULLIAN, his contemporary, is of the same sentiment; Cæterum nec boni nec mali merces *jure* pensaretur ei, qui aut bonus aut malus *necessitate* fuit inventus non voluntate." Tert. lib. 2. contra Marc.—*No reward can be justly bestowed, no punishment justly inflicted, upon him who is good or bad by necessity, and not by his own choice.*—In the fifth chapter of the same book he asserts, that God has granted man liberty of choice, "ut *sui dominus* constanter occurreret, et bono *sponte* servando, et malo *sponte* vitando; quoniam et alias positum hominem sub judicio Dei, opportebat justum illud efficere de arbitrii sui *meritis*:"—*That he might constantly be master of his own conduct by voluntarily doing good, and by voluntarily avoiding evil: because, man being appointed for God's judgment, it was necessary to the justice of God's sentence that man should be judged according to* (meritis) *the deserts of his free will.*

3. IRENÆUS, Bishop of Lyons, who flourished also in the second century, bears thus his testimony against *bound will.* "Homo vero rationabilis, et secundum hoc similis Deo, *liber arbitrio* factus, et *suæ potestatis ipse sibi causa est* ut aliquando quidem frumentum aliquando autem palea fiat; quapropter et juste condemnabitur." Lib. iv. adv. Hæret. cap. 9.—That is: *man, a reasonable being, and in that respect like God, is made free in his will; and being endued with power to conduct himself, he is a cause of his becoming sometimes wheat, and sometimes chaff;* therefore will he be justly condemned.*—Again, "Dedit ergo Deus bonum, &c. et qui operantur quidem illud, gloriam et honorem percipient, quoniam operati sunt bonum, *cum possent* non operari illud. Hi autem qui illud non operantur, judicium Dei nostri qui recipient, quoniam non sunt operati bonum *cum possent* operari illud."—*God gives goodness, and they who do good shall obtain honour and glory, because they have done good when they could forbear doing it. And they who do it not, shall receive the just judgment of our God, because they have not done good when they could have done it.*—Once more: "Non tantum in operibus, sed etiam in fide, *liberum*, et *suæ potestatis arbitrium* servavit homini Deus." Ibid. lib. 4. cap. 62.—*God has left man's*

* According to the doctrine maintained in these pages, God is the FIRST *cause* of our conversion, or of our "*becoming wheat.*" But man is the FIRST *cause* of his own perversion, or of his "*becoming chaff.*"

will free, and at his own disposal, not only with regard to works, but also with regard to faith.—Nor did Irenæus say here more than St. Augustin does in this well-known sentence, "Posse credere est omnium, credere vero fidelium:" *To have a power to believe is the prerogative of all men, but actually to believe is the prerogative of the faithful.*

4. ORIGEN nobly contends for liberty: he grants rather to much than too little of it: he continually recommends, καλην προαιρεσιν, *a good choice*, which he frequently calls την ροπην τε αυτεξουσιε, "*the inclination of the powerful principle whereby we are masters of our own conduct.*" He observes that we are not at liberty to *see*, but [το κριναι —το χρησαθαι την ροπην, την ευδοκησιν,] "*to judge—to use our power of choice*, and *our approbation.*" And in the solution of some scriptures, which *seem* to contradict one another, *he refutes* the sentiment of those who reject the doctrine of our *co-operating* with divine grace, and who think, ουκ ημετερον εργον ειναι το κατ' αρετην ζειν, αλλα παντα θειαν χαριν.—*That it is not our own work to lead a virtuous life, but that it is entirely the work of divine grace.*

5. ST. CYPRIAN and LACTANTIUS speak the same language, as the learned reader may see by turning to the seventh book of Vossius's history of Pelagianism. Nor did St. Basil dissent from them, if we may judge of his sentiment by the following passage, which is extracted from his 37th Homily, where he proves that God is not the author of evil. "*What is forced is not pleasing to God, but what is done from a truly virtuous motive: and virtue comes from the will, not from necessity.*" Hence it appears, that in this Father's account, *necessity* is a kind of *compulsion* contrary to the *freedom* of the will. "*For*," adds he, "*the will depends on what is within us, and within us is free will.*"

6. GREGORIUS NYSSENUS is of one mind with his brother ST. BASIL. For speaking of *faith* he says, that it is placed "within the reach of our *free election.*"—And again, "We say of faith what the Gospel contains, namely, that he who is begotten by spiritual regeneration, knows of whom he is begotten, and what kind of a living creature he becomes. For spiritual regeneration is the only kind of regeneration which puts it in our power to become what we choose to be. Greg. Catech. Disc. Chap. 36. and Chap. 6."

7. ST. CHRYSOSTOM is so noted an advocate for free will, that CALVIN complains first of him. Part of Calvin's complaint runs thus: Habet Chrysostomus alicubi, &c. Inst. lib. 2. Cap. 2. Sec. 4.—That is, "St. Chrysostom says somewhere, Forasmuch as God has put good and evil in our own power, [electionis liberum donavit arbitrium]

he has given us a free power to choose the one or the other; and, as he does not retain us against our will, so he embraces us when we are willing." Again, "Often a wicked man, if he will, is changed into a good man, and a good man, through sloth, falls away * and becomes wicked; because God has endued us with free agency: nor does he make us do things necessarily, but he places proper remedies before us, and suffers all to be done *according to the will* of the patient, &c." From these words of St. Chrysostom, Calvin draws this conclusion: "Porro Græci præ aliis, atque inter eos singulariter Chrysostomus, in extollenda humanæ voluntatis facultate modum excesserunt."—That is, *The Greek Fathers above others, and among them especially Chrysostom, have exceeded the bounds in extolling the power of the human will.* —Hence it appears, that, Calvin himself being judge, the Fathers, but more particularly the Greek Fathers, and among them St. Chrysostom, strongly opposed *bound will* and *necessity.*

8. ST. AMBROSE, a Latin Father, was also a strenuous defender of the second Gospel axiom, which stands or falls with the doctrine of FREE WILL. Take two proofs of it. "Ideo omnibus opera sanitatis detulit, ut quicunque periret mortis suæ causas SIBI adscribat; qui curari NOLUIT cum remedium haberet quo POSSET evadere." Amb. Lib. 2. de Cain et Abel. cap. 13.—That is: *God affords to all the means of recovery, that whoever perishes may impute his own destruction to* HIMSELF; *forasmuch as he* WOULD NOT *be cured when* HE HAD A REMEDY *whereby he* MIGHT HAVE ESCAPED.—Again, commenting upon these words of Christ, *It is not mine to give*, &c. he says: "Non est meum qui *justitiam* servo, non gratiam. Denique ad Patrem referens addidit, *Quibus paratum est*, ut ostendat patrem quoque non petitionibus deferre solere, sed MERITIS: quia Deus personarum acceptor non est. Unde et apostolus ait, *Quos præscivit prædestinavit.* Non enim ante præ-

* I have advanced several arguments to prove that Judas was sincere, when Christ chose him to the apostleship: I beg leave to confirm them by the judgment of two of the Fathers. St. Chrysostom in his 52d Discourse says, Ο Ιουδας, Βασιλειας υιος πρωτον ην, &c. That is, *Judas was* AT FIRST *a child of the kingdom, and heard it said to him with the disciples,* You shall sit upon twelve thrones; *but* AT LAST *he became a child of hell.*" And St. Ambrose, upon Rom. ix. 13, has these remarkable words: "Non est personarum acceptio in præscientia Dei, &c." That is, "There is no respect of persons in God's foreknowledge: for prescience is that whereby he knows assuredly how the will of every man will be, in which he will continue, and by which he shall be damned or crowned, &c. They who, as God knows also, will persevere in goodness, are frequently bad before; and they who, as he knows also, will be found evil at last, are sometimes good before, &c. For both Saul and Judas were once good."—Hence it is, that he says, in another place, "Sometimes they are at first good, who afterward become and continue evil; and in this respect they are said to be written in the book of life, and blotted out of it."

destinavit." Amb. De fide. Cap. 4.—That is, "*It is not mine* [to give the next seat to my person] *in point of* JUSTICE, *for I do not speak in point of* FAVOUR; *and referring the matter to his Father, he adds,* TO THEM FOR WHOM IT IS PREPARED, *to show that the Father also* [in point of reward] *is not wont to yield to prayer, but* [MERITIS] *to worthiness; because God* [when he acts as judge and rewarder] *is no respecter of persons. Hence it is that the apostle says,* "THOSE WHOM GOD FOREKNEW HE PREDESTINATED. *For he did not predestinate to reward them, before he foreknew them*" [as persons fit to be rewarded.] From this excellent quotation it appears, that St. Ambrose maintained the two Gospel axioms, or the doctrines of *Grace* and *Justice*—of *Favour* and *Worthiness*, on which hang the ELECTION OF DISTINGUISHING GRACE, and the ELECTION OF REMUNERATIVE JUSTICE, which the Calvinists perpetually confound, and which I have explained, Section xii.

9. ST. JEROM, warm as he was against *Pelagius*, is evidently of the same mind with the other fathers, where he says, Liberi arbitrii nos condidit Deus: nec ad virtutes nec ad vitia necessitate trahimur: alioquin ubi necessitas est, nec damnatio nec corona est."—That is, *God hath endued us with* FREE WILL. *We are not necessarily drawn either to virtue or to vice. For where necessity rules, there is no room left either for damnation or for the crown.*—Again, in his 3d book against the Pelagians he says: "Etiam his qui mali futuri sunt, dari potestatem conversionis et penitentiæ."—That is, *Even to those who shall be wicked, God gives power to repent and turn to him.*—Again, upon Isaiah i. "Liberum servat arbitrium, ut in utramque partem, non ex præjudicio Dei, sed ex *meritis* singulorum, vel pœna vel præmium sit." *Our will is kept free to turn either way, that God may dispense his rewards and punishments, not according to his own prejudice, but according to the merits* [that is, according to the *works*] *of every one.* —Once more, he says to *Ctesiphon*, "Frustra blasphemas, et ignorantium auribus ingeris, nos *liberum arbitrium* condemnare.—Damnetur ille qui damnat."—That is, *You speak evil of us without ground; you tell the ignorant that we condemn* free will; *but let the man who condemns it be condemned.*

When I read these explicit testimonies of St. *Jerom* in favour of *free will*, I no longer wonder that *Calvin* should find fault with him, as well as with St. *Chrysostom*. Take Calvin's own words (Inst. Lib. 2. Cap. 2. sec. 4.) "Ait Hiernomus (*Dial. 3. contra Pelag.* &c.) Nostrum (*est*) offere quod possumus: illius (*Dei*) implere quod non possumus."—*Jerom says*, (in his third dialogue against Pelagianism) *It is our part to*

offer what we can. It is God's part to fill up what we cannot.—You see clearly by these quotations (adds Calvin) *that they* (these fathers upon the Calvinian plan,) *attributed to man too much power to be virtuous.*" Such a conclusion naturally becomes *Calvin.* But what I cannot help wondering at, is that *Zelotes* should indifferently call all the advocates for free will *Pelagians*, when St. *Jerom*, who, next to St. Augustin, distinguished himself by his opposition to Pelagianism, is so strenuous a defender of the doctrine of *free will*, in the books which he wrote against *Pelagius.*

10. EPIPHANIUS confirms this doctrine where he says, "Sane quidem justius a stellis, quæ *necessitatem* pariunt, pœnæ repetantur, quam ab eo qui quod agit *necessitate* adactus aggreditur." Epiph. advers. Hær. l. 1.—*It would be more just to punish the stars, which make a wicked action* NECESSARY: *than to punish the man, who does that wicked action by* NECESSITY.—He expresses himself still more strongly in the same book: speaking of the Pharisees, who were rigid predestinarians, he says, "Est illud vero extremæ cujusdam imperitiæ, ne dicam amentiæ, cum resurrectionem mortuorum esse fateare, ac justissimum cujusque facti *judicium* constitutum, *fatum* nihilominus esse ullum asserere. Qui enim duo ista convenire possunt, *Judicium* atque *Fatum.*"—That is, *It is extreme ignorance, not to say madness, to allow the resurrection of the dead, and a day of most righteous* JUDGMENT *for every action; and at the same time to assert that there is a* DESTINY; *for how can these two agree together, a* JUDGMENT AND A DESTINY (*or necessity?*)

11. St. BERNARD grants rather more liberty than I contend for, where he says, "Sola voluntas, quoniam pro *ingenita libertate* aut dissentire sibi, aut præter se in aliquo consentire nulla vi, nulla cogitur necessitate, non immerito justum vel injustum, beatitudine seu miseria dignam ac capacem creaturam constituit, prout scilicet justitiæ injustitiæve consenserit." Bern. De. Grat. et lib. arb.—That is, *The will alone can make a man deservedly just or unjust, and can deservedly render him fit for bliss or misery, as it consents either to righteousness or to iniquity; forasmuch as the* WILL, *according to its* INNATE LIBERTY, *cannot be forced to will or nill any thing against its own dictates.*

12. CYRILLUS ALEXANDRINUS upon John, Book vi. chap. 21. vindicating God's goodness against the horrid hints of those who make him the author of sin, as all *rigid* predestinarians do, says with great truth: "The visible sun rises above our horizon, that it may communicate the gift of its brightness to *all*, and make its light shine upon *all*; but if any one shut his eyes, or *willingly* turn himself from the sun, *refusing* the benefit of its light, he wants its illumination, and remains

in darkness; not through the fault of the sun, but *through his own fault.* Thus the true sun, who came to enlighten those that sit in darkness, visited the earth, that *in different manners and degrees* he might impart to *all* the gift of knowledge and grace, and illuminate the inward eyes of *all*, &c. But many *reject the gift* of this heavenly light *freely given to them*, and have closed the eyes of their minds, lest so excellent an irradiation of the eternal light should shine unto them. —It is not then through the defect of the true sun, but only through *their own* iniquity," i. e. *through their own perverse free will.*—And, book i. chap. 11. the same father speaking on the same subject says, "Let not the world accuse the word of God and his eternal light; but its own weakness; for the sun enlightens, but man *rejects the grace that is given* him, blunts the edge of the understanding granted him, &c. and, as a prodigal, turns his sight to the creatures, neglecting to go forward, and through laziness and negligence (*not through necessity and predestination*) buries the illumination, and despises this grace."

13. CLEMENS ALEXANDRINUS is exactly of the same sentiment; for, calling the *divine Word* what St. Cyril calls *divine Light*, he says, "The divine Word has cried; calling *all*, knowing well those that will not obey; and yet, because it *is in our power either to obey or not to obey*, that none may plead ignorance, it has made a righteous call, and requireth but that which is according to the *ability* and *strength of every one.*" Clem. Alex. Strom. Book ii.

14. The Father who wrote the book *De vocatione gentium*, says, "Sicut qui crediderunt juvantur ut in fide maneant; ita qui nondum crediderunt, juvantur ut credant: Et quemadmodum illi in *sua potestate* habent, ut exeant; ita et isti in *sua* habent *potestate* ut veniant."—That is: *As they that have believed are helped to abide in the faith; so they that have not yet believed are helped to believe; and as the former have it in their power to go out, so the latter have it in their power to come in.*

15. ARNOBIUS produces this objection of a heathen, "*If the Saviour of mankind be come, as you say, why does he not save all?*" and he answers it thus: "Patet omnibus fons vitæ, &c.—That is, *The fountain of life is open to all, nor is any one deprived of the right of drinking. But if thy pride be so great, that thou refusest the offered gift and benefits, &c. why dost thou blame him* [*Christ*] *who invites thee*, cujus solæ sunt hæ partes, ut *sub tui juris arbitrio* fructum suæ benignitatis exponat?" Arn. contra gentes. Lib. 2. "*whose full part it is to submit the fruit of his bounty to a* CHOICE THAT DEPENDS UPON THYSELF?"

16. PROSPER, although he was St. Augustin's disciple, does justice to the truth which I maintain. For, speaking of some that fell away

from holiness to uncleanness, he says, "Non ex eo necessitatem pereundi habuerunt quia prædestinati non sunt; sed ideo prædestinati non sunt, quia tales futuri ex voluntaria prævaricatione præsciti sunt." Prosp. ad. ob. iii. Gall.—That is, "*They did not lie under a necessity of perishing, because they were not elected*" to a crown of life: "*but they were not elected*" to that reward "*because they were foreknown to be such as they are by* their voluntary *iniquity.*"—The same father allows, that it is as absurd to believe a day of *judgment*, and to deny *free will.*"—"Judicium futurum (says he) omnino non esset si homines Dei voluntate peccarent." Pros. ad. obj. 10. Vinc. That is, *By no means would there be a day of judgment, if men sinned by the will or decree of God.*"—The reason is plain; if we sinned through any necessity laid on us by *the will of God*, or *by predestinating fate*, we might say like the heathen poet, "Fati ista culpa est; nemo fit fato nocens." *It is the fault of* FATE: NECESSITY *excuses any one.*

17. FULGENTIUS, although he was also St. Augustin's disciple, cuts up the doctrine of *bound will* by the root, when he says: "Nec Justitia justa dicetur, si puniendum reum non invenisse, sed fecisse dicatur. Major vero injustitia, si lapso Deus retribuat pœnam, quem stantem dicitur prædestinasse ad ruinam." Fulg. l. 1. ad Mon. cap. 22.—That is, *Justice could not be said to be just, if it did not find, but made a man an offender. And the injustice would be still greater, if God, after having predestinated a man to ruin when he stood, inflicted punishment upon him after his fall.*

18. If any of the Fathers is a rigid bound willer, it is *heated* AUGUSTIN: nevertheless, in his cool moments, he grants as much *free will* as I contend for. Hear him, "Nos quidem sub fato stellarum nullius hominis genesim ponimus, ut *liberum arbitrium voluntatis*, quo bene vel male vivitur, *propter Justum Dei judicium ab omni necessitatis vinculo* vindicemus." Aug. l. 2. contr. Faust. c. 5.—That is, "*We place no man's nativity under the fatal power of the stars, that we may assert the liberty of the will, whereby our actions are rendered either moral or immoral, and keep it free from every bond of necessity, on account of the righteous judgment of God.*"—Again: "Nemo habet in potestate quid veniat in mentem; sed consentire vel dissentire *propriæ voluntatis* est." Aug. De litera et Spiritu. Cap. 34. That is, "*Nobody can help what comes into his mind; but to consent to, or dissent from,* involuntary suggestions, *is the prerogative of our own will.*"*—Once more: "Initium salutis nostræ a Deo miserante

* Dr. Tucker judiciously unfolds St. Augustin's thought, where he says, "There is a sense, in which it may be allowed on the Semi-pelagian, (*Semi-augustinian*) or Arminian plan, that grace is irresistible: but it is a sense that can do no manner of service to the

habemus; ut acquiescamus salutiferæ inspirationi, *nostræ est potestatis.*" De dogmatibus ecclesiasticis. Cap. 21.—That is, *The beginning of our salvation flows from the merciful God; but it is in our power to consent to his saving inspiration.*—And what he means by having a thing *in our power*, he explains in these words, "Hoc quisque in sua potestate habere dicitur, quod si vult facit, si non vult non facit." Aug. De Spir. et lit. c. 31.—That is, *Every one has that in his own power, which he does if he will, and which he can forbear doing, if he will not do it.*

Agreeable to this is that rational observation, which, I think, is St. Augustin's also. "Si non est liberum arbitrium, non est quod salvetur. Si non est gratia non est unde salvetur."—*If there be no free will, there is nothing to be saved: If there be no free grace, there is nothing whereby we may be saved.* A golden saying this, which is as weighty as my motto, "*If you take away free grace, how does God save the world? And if you take away free will, how does he judge the world?*

So great is the force of truth, that the same prejudiced Father, commenting upon this text, *Every man that hath this hope in him purifieth himself*, 1 John iii. 3. does not scruple to say: "Behold after what manner he has *not taken away free will*, that the apostle should say, *keepeth himself pure.* Who keepeth us pure except God? But God keepeth thee not thus *against thy will.* Therefore inasmuch as *thou joinest thy will* to God, *thou* keepest *thyself* pure. Thou keepest thyself pure, not of thyself, but by him who comes to dwell in thee. Yet because in this thou *dost something* of thine own will, therefore is *something* also *attributed to thee.* Yet so it is ascribed *to thee*, that still thou mayest say with the Psalmist, *Lord, be thou my helper.* If thou sayest, *Be thou my helper*, thou *dost something;* for if thou *dost nothing*, *how* does he *help?*" Happy would it have been for the church, if St. Augustin had always done justice in this manner to the *second*, as well as to the *first* Gospel axiom! He would not have paved the way for free wrath, and Antinomian free grace. Nor could Mr. Wesley do more justice to both Gospel axioms than Augustin does in the following words. "Non illi debent sibi tribuere,

cause of Calvinism. Grace, for instance, especially *prevenient*, or *preventing* grace, may be considered as a precious gift, or universal endowment, like the common gifts of health, strength, &c. In which case the recipient must *necessarily* receive them; for he *has not a power* to refuse. But after he has received them *he may choose* whether he will apply them to any good and salutary purposes, or not; and on this *freedom of choice* rests the proper distinction between good and evil, virtue and vice, morality and immorality. Grace therefore *must* be received; but after it is received, it *may* be abused: the talent *may* be hid in a napkin, and the Spirit *may* be quenched, or have a despite done to it."

qui venerunt, quia vocati venerunt: nec illi, qui noluerunt venire, debuerunt alteri tribuere, sed tantum sibi: quia ut venirent vocati, in libera erat voluntate." Aug. lib. 83. Quœstionum. Quœst. 68.—*They that came* [to Christ] *ought not to impute it to themselves, because, they came being called: and they that would not come ought not to impute it to another, but only to themselves, because, when they were called it was in the power of their free will to come.*—"Deus non deserit nisi desertus:" *God forsakes no man, unless he be first forsaken.* Here is a right dividing of the word of truth! a giving God the glory of our salvation, without charging him with our destruction!

Nay, St. Jerom and St. Augustin, notwithstanding their *warmth* against Pelagius, have not only at times strongly maintained our *remunerative election;* but, by not immediately securing the election of *distinguishing grace*, they have really granted him far more than I, in conscience, can do. Take the following instances of it.

St. Jerom upon Gal. i. says, "Ex Dei præscientia evenit, ut quem scit justum futurum, prius diligat quam oriatur ex utero."—*It is owing to God's prescience that he loves those whom he foresees will become just, before they come out of their mother's womb.*—Again upon Mal. i. he says, "Dilectio et odium Dei vel ex præscientia nascitur futuorum, vel ex operibus."—*God's love and hatred spring from his foreknowledge of future events, or from our works.* Nay, in his very dispute with the Pelagians, (Book iii.) he declares, that God "eligit quem bonum cernit," *chooses him whom he sees good.* Which is entirely agreeable to this *unguarded* assertion of St. Augustin: "Nemo eligitur nisi jam distans ab illo qui rejicitur. Unde quod dictum est, quia *elegit nos Deus ante mundi constitutionem*, non video quomodo sit dictum, nisi de præscientia fidei et operum pietatis." Aug. Quœst. 2. ad Simplicianum.—That is, *Nobody is chosen but as he already differs from him that is rejected. Nor do I see how it can be said, that* God has chosen us before the beginning of the world, *unless this be said with respect to God's foreknowledge of our faith and works of piety.*

I call these assertions of St. Jerom and St. Augustin *unguarded*, because they so maintain the election of *remunerative justice* as to leave no room for the election of *distinguishing grace*, which I have maintained in my exposition of Rom. ix. and Eph. i.—An election this, which the Pelagians overlook, and which St. Paul secures when he says, that God chose Jacob to the privileges of the covenant of peculiarity, *before he had done any good, that the purpose of God according to* the *election* of superior grace *might stand, not of works, but of* the superior kindness of *him that calleth*:—An important elec-

tion this; inconsistently given up by St. Augustin, when speaking of Jacob he says in the above-quoted treatise, "Non electus est ut fieret bonus, sed bonus factus eligi potuit:"—*He was not chosen that he might become good, but being made good he could be chosen.*

I shall close these quotations from the Fathers, with *one more* from St. *Irenæus*, who was *Polycarp's* disciple, and flourished immediately after the apostolic age. "Quoniam omnes ejusdem sunt naturæ, et potentes retinere et operari bonum, et potentes rursum amittere id, et non facere; juste apud homines sensatos, quanto magis apud Deum, alii quidem laudantur, et dignum percipiunt testimonium electionis bonæ, et perseverantiæ; alii vero accusantur, et dignum percipiunt damnum, eó quod justum et bonum reprobaverunt." Iren. adv. Hær. Lib. iv. Cap. 74.—That is, *Forasmuch as all men are of the same nature, having power to hold and to do that which is good, and having power again to lose it, and not to do what is right; before men of sense, and how much more before God! some are justly praised, and receive a worthy testimony, for making a good choice and persevering therein: while others are justly accused, and receive condign punishment, because they refused what is just and right.*

If I am not mistaken, the preceding quotations prove: 1. That the Fathers in general pleaded for as much free will as we contend for: 2. That the two champions of the doctrines of grace, Prosper and Fulgentius, and their predestinarian leader St. Augustin, when they considered "justum Dei judicium," *the righteous judgment of God*, have (*at times* at least) maintained the doctrine of *liberty* as strongly as the rest of the Fathers: and 3. That St. Augustin himself was so carried away ONCE by the force of the arguments and scriptures, which support the *remunerative* election of *impartial* JUSTICE, as rashly to give up the *gratuitous* election of *distinguishing* GRACE.

Should any of the above-mentioned Fathers have contradicted himself [as St. Augustin has done for one] I hope I shall not be charged with "*gross misrepresentations*" for quoting them when they speak as the Oracles of God. If at any time they deviate from that blessed rule, let them defend their deviations if they can; or let *Zelotes* and *Honestus* [who follow them when they go out of the way] do it for them. I repeat it, like a true Protestant; I rest the cause upon right reason and plain Scripture; and if I produce the sentiments of the Fathers, it is merely to undeceive *Zelotes*, who thinks that all *moderate free willers* are Pelagian heretics, and that the Fathers were as rigid *bound willers* as himself.

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II. Proceed we to confirm the preceding quotations by the testimony of some modern Divines.

1. CALVIN says: "Quasi adhuc integer staret homo, SEMPER apud Latinos LIBERI ARBITRII nomen extitit. Græcos vero non puduit multo arrogantius usurpare vocabulum: Siquidem αυτεξουσιον, dixerunt, acsi potestas sui ipsius penes hominem fuisset." Inst. Lib. 2. Cap. 2. Sec. 4.—"The Latin Fathers have always retained the word FREE WILL, as if man stood yet upright. As for the Greek Fathers, they have not been ashamed to make use of a much more arrogant expression; calling man αυτεξουσιον" [FREE AGENT, or SELF MANAGER:] "just as if man had a power to govern himself." This concession of *Calvin* decides the question. I need only observe, that Calvin wrongs the Fathers when he insinuates, that they ascribed liberty to man, "*as if man stood yet upright.*" No: they attributed to man a *natural* liberty to EVIL, and a *gracious* blood-bought liberty to GOOD: thus, like our Reformers, they maintained man's free agency without derogating from God's grace.

2. BISHOP ANDREWS, a moderate Calvinist, says: "I dare not condemn the Fathers, who *almost all* assert, we are elected and predestinated according to faith foreseen: that the necessity of damnation is hypothetical, not absolute, &c. That God is ready and at hand to bestow and communicate his grace, &c. It is the fault of men themselves, that what is offered is not actually conferred: for grace is not wanting to us, but we are wanting to that." And this he confirms by this passage from St. Augustin. "*All men may turn themselves from the love of visible and temporal things to keep God's commands,* IF THEY WILL; *because that light* [*Christ*] *is the light of all mankind.*"

3. The doctrine of *free will* stands or falls with the *conditionality* of the covenant of grace. Hence it is, that all rigid bound willers abhor the word *condition:* nevertheless Mr. ROBERT, a judicious Calvinist, sees the tide of the contrary doctrine so strong, that he says in his *Mystery of the Bible*, "Sound writers, godly and learned, ancient and modern, foreign and domestic, do unanimously subscribe to the *conditionality* of the covenant of grace, in the sense before stated:" —a sense this, which Bishop Davenant clearly expresses in these words: "Peter, notwithstanding his predestination, might have been damned, *if* he had *voluntarily* continued in his impenitency." And Judas, notwithstanding his reprobation, might have been saved if he had not *voluntarily* continued in his impenitency. *Animadversions,* page 241.

4. Dr. TUCKER observes, that although *Vossius* and *Norris* [who have each written a history of Pelagianism] differ in some points;

yet they "agree that St. Augustin's [*Calvinian*] positions were allowed by his warmest defenders at that very time, to be little better than *novelties*, if compared with the writings of the most ancient Fathers, especially of the Greek church." Let. to Dr. Kippis, p. 79.

5. EPISCOPIUS in his answer to Capellus, Part. I. says, "Augustin, Prosper, and all the other divines of that age [*quin et priorum omnium seculorum patres*] and the fathers of all the preceding ages, have not represented the grace of regeneration so *special*, as to take away FREE WILL. On the contrary, they unanimously agree, that the FULL effect of regenerating grace depends in some degree on man's free will; insomuch that, this grace being imparted, the *consent* or *dissent* of the human will may follow. I say the *consent* or *dissent*, lest some people should think, that I understand by *free will* nothing but a certain *willingness*."—The same learned Author says in his Answer to *Camero*, Chap. vi. "What is plainer than that the ancient divines, for three hundred years after Christ, those at least who flourished before St. Augustin, maintained the liberty of our will, or an indifference to two contrary things, free from all internal or external necessity, &c. Almost all the reformed divines confess it, when they are pressed by the authority of the Fathers. Thus Melancthon, on Rom. ix. says, *Scriptores veteres omnes, præter Augustinum, ponunt aliquam causam electionis in nobis esse.*" That is *All the ancient authors, except St. Augustin, allow that the cause of our election* [to an eternal life of glory] *is in some degree in ourselves.*

6. VOSSIUS, a divine perfectly acquainted with all the ancient Christian writers, says in the sixth book of his *Pelagian history*, "The Greek Fathers ALWAYS, and ALL the Latin Fathers, who lived before Augustin, are wont to say, that those men are predestinated to life" [*eternal glory*] "whom God foresaw would live piously and well; or, as some others speak, whom God foresaw would *believe* and *persevere*, &c. Which they so interpret, that predestination UNTO GLORY is made according to God's foreknowledge of *faith* and *perseverance*. But they did not mean the *foreknowledge* of such things, which a man was to do by the power of nature, *but by the strength of prevenient and subsequent grace*. Therefore this consent of antiquity is of no service to the Pelagians or Semi-pelagians, who both hold, that a reason of predestination in all its effects, may be assigned from something in us. Whereas the orthodox * Fathers acknowledge, that the "*first grace*"

* I desire the reader to take notice, that this doctrine of the absolute freedom of *prevenient grace*, or *initial salvation*, is all along maintained in my *first* Scale: and that if Vossius's account of the *Semi-pelagians* is exact, Zelotes cannot justly charge us with *semi-pelagianism*; and we have as much right to be called *orthodox* as the Fathers themselves.

[i. e. *initial salvation*] "is not conferred of merit [*or works*] but freely. So that they thought no reason *from any thing in us*, could be given of predestination to *prevenient grace*."

7. Dr. DAVENANT, Bishop of Salisbury, and one of the English Divines who were sent to the Synod of Dort, [in his *Animadversions upon a treatise entitled "God's Love to Mankind,"* Cambridge edition, 1641, page 48.] sets his seal to the preceding quotations in these words: "*The Fathers*, when they consider that the wills of men non-elected do commit all their acts *freely*, usually say, that *they had a power to have done the contrary*:" and he himself espouses their sentiment: for speaking of Cain's murder, Absalom's incest, and Judas's treason, he says, page 253, "All these sinful actions, and the like, are committed by reprobates, out of their *own free election, having* a *power* whereby they *might* have abstained from committing them."—Again, page 198, he says, "They [*God's decrees*] leave the *wills of men* to as much *liberty*, as the *divine prescience* * does. And this is the *general opinion* of divines, though they differ about the manner of reconciling man's liberty with God's predestination."—Once more, page 326, &c. "The decree of preterition neither taketh away any *power of doing well*, wherewith persons non-elected are endued, &c. Neither is it a decree binding God's hands from giving them *sufficient grace* to do many good acts, which they *wilfully* refuse to do, &c. The non-elect *have a power*, or possibility, *to believe or repent* at the preaching of the Gospel; *which power might be reduced into act, if* the voluntary frowardness and resistiveness of their own hearts were not the only hindering cause." Page 72, the learned Bishop grants again all that we contend for in these words: "In bad and wicked actions of the reprobate, their *freedom of will* is not vain; because thereby their consciences are convicted of their guiltiness and misdeserts, and *God's justice is cleared in their damnation*. Neither is there any indeclinable or insuperable necessity domineering over *free will, more than in the opinion of the remonstrants*." Once more, page 177. "Predestination [*says he*] did not compel or necessitate Judas to betray and sell his Master, &c. The like may be said of all other sinners, who commit such sins upon deliberation, and so proceed to election;" [*i. e. to choose evil;*] "having in themselves a natural power of understanding, whereby they were able otherwise to have deliberated, and thereupon *otherwise* to have chosen. And we see by experience,

* This would be true if it were spoken of the predestination which I contend for; but it is a great mistake, when it is affirmed of the doctrine of *efficacious, absolute* predestination maintained by Zelotes.

that traitors and adulterers fully bent to commit such wicked acts, can, and oftentimes *do refrain* putting them in practice upon better deliberation. This is a demonstration, that they can choose the doing or the forbearing to do such wicked acts."

From these quotations it appears, that when judicious and candid Calvinists have to do with judicious and learned Remonstrants, they are obliged to turn *moderate free willers*, or fly in the face of the sacred writers, the fathers and the best divines of their own persuasion.

Since the preceding pages were written, Providence has thrown in my way Dr. *Whitby's Discourse* on the points of doctrine which are balanced in the Scripture Scales. He highly deserves a place among the modern Divines who confirm the contents of this Section, concerning the antiquity of the doctrine of *free will*, evangelically connected with the doctrines of *free grace* and *just wrath*. I therefore produce here the following extract from his useful book: second edition, printed in London, 1735.

In the preface, page 3, he says with respect to the leading doctrines of Election and Reprobation, in which he entirely dissents from Calvin, "I found I still sailed with the stream of antiquity, seeing only one, St. Augustin, with his two boatswains, *Prosper* and *Fulgentius*, tugging hard against it, and often driven back into it by the strong current of Scripture, reason, and common sense." As a proof of this, the Doctor produces, among many more, the following quotations from the Fathers, which I transcribe only in English: referring those who wish to see the Greek or Latin, to the Doctor's discourses, where the books, the pages, and the very words of the Fathers are quoted.

Page 95, &c. Dr. Whitby says, "They [the Fathers] unanimously declare, that God hath left it in the power of man, *To turn to vice or virtue*, says *Justin Martyr*:—*To choose or refuse faith and obedience, to believe or not*, says *Irenæus*, *Clemens* Alexandrinus, *Tertullian*, and St. *Cyprian*:—That every one, &c. *renders himself either righteous or disobedient*, says *Clemens* of Alexandria.—That God hath left in our own power *to turn to, or from good—to be good or bad, to do what is righteous or unrighteous*. So *Athanasius*, *Epiphanius*, *Macarius*, St. *Chrysostom*, *Theodoret, and Cyril* of Alexandria.—That *our happiness or punishment depends on our own choice*: that *it is in our own choice to be a holy seed*, or the contrary: *to fall into hell, or enjoy the kingdom, to be children of the night or of the day;—By virtue to be God's, or by wickedness to be the devil's children*; so *Cyril* of Jerusalem, *Basil*,

Chrysostom, and *Gregory Nyssen*. That we are vessels of wrath or of mercy, *from our own choice*, every one *preparing himself to be a vessel of wrath from his own wicked inclination: or to be a vessel of divine love by faith, because they have rendered themselves fit for* [rewarding] *mercy*. So *Origen*, *Macarius*, *Chrysostom*, *Œcumenius*, and *Theophylact*."

Page 336, &c. The doctor has the following words, and striking quotations.—"All these arguments [for the freedom of the will of man] are strongly confirmed by the concurrent suffrage, and the express and frequent declarations of the Fathers.—Thus *Justin Martyr* having told us, that man would not be worthy of praise or recompense, *did he choose good of himself, nor worthy of punishment for doing evil, if he did not this* * *of himself*, says, *This the Holy Spirit hath taught us by Moses in these words; See, I have set before thee good and evil: choose the good.—Clemens* Alexandrinus says, *The prophecy of Isaiah saith, If you be willing, &c. demonstrating that both the choice and the refusal*, [viz. of faith and experience of which he there speaketh] *are in our power.—Tertullian* pronounces them *unsound in the faith, corrupters of the Christian discipline, and excusers of all sin, who so refer all things to the will of God, by saying nothing is done without his appointment, as that we cannot understand that any thing is left to ourselves to do.—St. Cyprian* proves [Credendi vel non credendi libertatem in arbitrio positam] *that to believe or not is left to our own free choice*, from Deut. xxx. 19, and Isa. i. 19.—*Theodoret* having cited these words of Christ, if any man thirst, let him come to me and drink, adds, *Ten thousand things of this nature may be found both in the Gospels, and other writings of the apostles, clearly manifesting the liberty and self-election*

* This good Father, to guard the doctrine of *grace* as well as that of *justice*, should have observed, that free grace is the *first cause*, and free will the *second*, in our choice of moral *good*; but that free will is the *first cause* in our choice of moral *evil*. Forgetting to make these little distinctions, he has given the *Calvinists* just room to complain, and has afforded the *Pelagians* a precedent to bear hard upon the doctrine of grace. Should some prejudiced reader think, that this doctrine ascribes too much to man, because it makes free will a *first cause* in the choice of moral evil; I answer two things; 1. To make God the *first cause* of moral evil is to turn *Manichee*, and assert, that there is an *evil*, as well as a *good principle* in the Godhead. 2. When we say, that *free will* chooses moral evil of itself, without necessity, and is, of consequence, the *first cause* of its own *evil* choice; we do not mean that free will is its own *first cause*. No: God made the free willing soul, and freely endued man with the power of choosing without necessity. Thus God's supremacy is fully secured; if, therefore, in the day of probation, we have the cast, when good and evil are set before us; our free will is not placed on a level with God by this tremendous power; but we place ourselves voluntarily UNDER the rewarding sceptre of free grace, or the iron rod of just wrath. By this mean, God maintains both his sovereignty as a king, and his justice as a judge; while man is still a subject fit to be graciously rewarded or justly punished, according to the doctrines of *free grace* and *just wrath*.

of the nature of man.—*St. Chrysostom* speaks thus: *God saith, If you will*, and *If you will not, giving us power, and putting it in our own option to be virtuous or vicious.* The Devil saith, *Thou canst not avoid thy fate:* God saith, *I have put before thee fire and water, life and death, stretch forth thy hand to whether of them thou wilt.* The devil says, *It is not in thee to stretch forth thy hand to them.*—*St. Austin* proves from those words of Christ, *Make the tree good, &c. or make the tree evil*, [in nostra potestate situm esse mutare voluntatem] *that it is put in our own power to change the will.* It would be endless to transcribe all that the Fathers say upon this head.—*Origen* is also copious in this assertion: for having cited those words, *And now, Israel, what does the Lord thy God require of thee?* he adds, *Let them blush at these words, who deny that man has free will. How could God require that of man, which he had not in his power to offer him?* And again: *The soul*, saith he, *does not incline to either part out of necessity, for then neither vice nor virtue could be ascribed to it; nor would its choice of virtue deserve reward; nor its declination to vice, punishment. But the liberty of the will is preserved in all things, that it may incline to what it will; as it is written, Behold, I have set before thee life and death. St. Augustin* also, from many passages in which the Scripture saith, *Do not so*, or *so;* or *do this*, or *that*, lays down this general rule, *That all such places sufficiently demonstrate the liberty of the will:* and this he saith against them, [qui sic gratiam dei defendunt, ut negent liberum arbitrium] *who so assert the grace of God, as to deny the liberty of the will.*"

Page 340. "They [the Fathers] add, that all God's commands and prohibitions, &c. would be vain and unreasonable, and all his punishments unjust and his rewards groundless, if man, after the fall, had not still the liberty to do what is commanded, and forbear what is forbidden. For, saith St. AUSTIN, *The divine precepts would profit none, if they had not free will, by which they doing them might obtain the promised rewards, &c. These precepts cut off men's excuse from ignorance, &c.* but then, *Because others*, saith he, *accuse God of being wanting in giving them power to do good, or inducing them to sin;* against these men he cites that known passage of the Son of Sirach, *God left man in the hands of his counsel, if he would to keep the commandments*, &c. And then cries out, *Behold, here, a very plain proof of the liberty of the human will!* &c. *for, how does he command, if man hath not free will or power to obey?—What do all God's commands show, but the free will of man? For they would not be given, if man had not that freedom of will by which he could obey them.* And therefore in his book *De fide*, against the Manichees, who denied that man had free will, and that it was *in his power to do well or ill*, he makes this an indication of their blindness: *Who*, saith he, *will not cry out, that it is folly to com-*

mand him who has not liberty to do what is commanded; and that it is unjust to condemn him, who has it not in his power to do what is required? And yet these miserable men [the Manichees] *understand not that they ascribe this wickedness and injustice to God.*—CLEMENS of Alexandria declares, that *neither praises nor reprehensions, rewards nor punishments, are just, if the soul has not the power of choosing or abstaining, but evil is involuntary.* Yea, he makes this the very *foundation of salvation, without which there could be neither any reasonable baptism, nor divine ordering of our natures, because faith would not be in our own power.*—*The soul,* says ORIGEN, *acts by her own choice, and it is free for her to incline to whatever part she will; and therefore God's judgment of her is just, because of her own accord she complies with good or bad monitors.*—*One of these two things is necessary,* saith EPIPHANIUS, *either that there should be* no judgment, *because men act not freely; or if laws be justly made by God, and punishments threatened to, and inflicted on, the wicked, and God's judgments be according to truth, there is* no fate; *for therefore is one punished for his sins, and another praised for his good works, because he has it in his power to sin or not.*—*For how,* says THEODORET, *can he justly punish a nature* [with endless torments] *which had no power to do good, but was bound in the bonds of wickedness.* And again, *God having made the rational nature with power over its own actions, averts men from evil things, and provokes them to do what is good by laws and exhortations, but he does not necessiate the unwilling to embrace what is better, that he may not overturn the bounds of nature.* Innumerable are the passages of this nature, which might be cited from the Fathers."

Page 361, &c. The Doctor produces again many quotations from the Fathers, in defence of liberty. Take some of them. "JUSTIN MARTYR argues,—*If man has not power by his free choice to avoid evil, and to choose the good, he is unblamable whatsoever he does.*—ORIGEN, in his dissertation against fate, declares that, *the asserters of it do free men from all fault, and cast the blame of all the evil that is done upon God.*—EUSEBIUS declares, that *This opinion absolves sinners, as doing nothing on their own accord which was evil; and would cast all the blame of all the wickedness committed in the world upon God and upon his Providence.*—*That men lie under no necessity from God's foreknowledge* [which was of old the chief argument of the fatalists, espoused of late by Mr. Hobbes, and is still made the refuge of the Predestinarians] *may be thus proved,* saith ORIGEN, *because the prophets are exhorted in the Scripture to call men to repentance, and to do this in such words, as if it were unknown whether they would turn to God, or would continue in their sins; as in those words of Jeremiah,* Perhaps they will hear,

and turn every man from his evil way : *and this is said, not that God understood not whether they would do this or not, but to demonstrate the almost equal balance of their power so to do, and that they might not despond, or remit of their endeavours by an imagination that God's foreknowledge laid a necessity upon them, as not leaving it in their power to turn, and so was the cause of their sin.—If men,* says CHRYSOSTOM, *do pardon their fellow-men, when they are necessiated to do a thing, much more should this be done to men compelled by fate* [or by decrees] *to do what they do; for if it be absurd to punish them, who by the force of barbarians are compelled to any action, it must be more so to punish him who is compelled by a stronger power.—If fate be established,* says EUSEBIUS, *philosophy and piety are overthrown.*"

Page 364, the Doctor adds : " Though there is in the rational soul a power to do evil, *it is not evil on that account,* says DIDYMUS Alexandrinus, *but because she will freely use that power; and this is not only ours, but the opinion of* ALL *who speak orthodoxly of rational beings.*— St. AUGUSTIN lays down this, as the true definition of sin : *Sin is the will to obtain or retain, that which justice forbids, and from which* IT IS FREE *for us to abstain.* Whence he concludes, that *No man is worthy of dispraise or punishment, for not doing that which he* HAS NOT POWER *to do :* and that *if sin be worthy of dispraise and punishment, it is not to be doubted,* tunc esse peccatum cum et liberum est nolle, [*that our choice is sin, when we are free not to make that choice.*] *These things,* saith he, *the shepherds sing upon the mountains, and the poets in the theatres, and the unlearned in their assemblies, and the learned in the libraries, and the doctors in the schools, and the bishops in the churches, and mankind throughout the whole earth.*"

I conclude this extract by accounting for St. Augustin's inconsistency. He was a warm man. And such men, when they write much, and do not yet *firmly* stand upon the line of moderation, are apt to contradict themselves, as often as they use the armour of righteousness on the *right* hand and on the *left,* to oppose contrary errors. Hence it is, that when St. Augustin opposes the Manichees, who were rigid bound willers, he strongly maintained free will with *Pelagius :* and when he opposed the Pelagians, who were rigid free willers, he strongly maintained bound will and necessity with *Manes.* The Scripture doctrine of free will lies between the error of *Pelagius* and that of *Manes.* The middle way between these extremes is, I hope, clearly pointed out in Section xx.—Upon the whole, he must be perverse, who can cast his eyes upon the numerous quotations which Dr. *Whitby* has produced, and deny that the Fathers held the doctrine of the Scripture scales with respect to *free will;* and that, if

they leaned to one extreme, it was rather to that of the Pelagians, than to that of the rigid bound willers, who clothe their favourite doctrine of *Necessity* with the specious names of invincible *fate*, irrevocable *decrees*, or absolute *predestination*.

* * * * * * *

III. *Zelotes* endeavours to hide his error under the wings of the *Church of England*, as well as behind the authority of the Fathers, but with as little success. I design to show his mistake in this respect, in an Essay on the 17th Article: in the mean time I shall observe, that a few years before Archbishop *Cranmer* drew up our Articles of Religion, he helped the other reformers to compose a book, called *The Necessary Doctrine of a Christain Man*, and added to it a section upon *free will*, in which *free will* is defined "A power of the will joined with reason, whereby a reasonable creature, without constraint, in things of reason, discerneth and willeth good and evil; but *chooseth good by the assistance of God's grace*, and *evil of itself*."—"Wherefore," adds *Cranmer*, "men be to be warned that they do not impute to God their vice or their damnation, but to themselves, which by *free will* have abused the grace and benefits of God.—All men be also to be monished, and chiefly preachers, that in this high matter, they, looking on both sides," [*i. e. regarding both Gospel axioms*] "so attemper and moderate themselves, that neither they so preach the grace of God" [*with Zelotes*] "that they take away thereby *free will;* nor, on the other side, so extol free will [*with Honestus*] "that injury be done to *the grace of God.*"

I grant that in the book, from which this quotation * is taken, there

* Burnet's Hist. of the Refor. 2 Ed. Part 1. p. 291. and a pamphlet entitled, *A dissertation on the 17th Article*, &c. furnish me with these important quotations. The last seems greatly to embarass Mr. Hill. He attempts to set it aside by urging: 1. That in *The necessary erudition of a Christian man*, "*the doctrines of the mass, transubstantiation, &c. are particularly taught as necessary to salvation.*"—2. That "*Bonner and Gardiner, as well as Cranmer, gave their imprimatur to it:*" and 3. That "*even in this book the doctrine of Predestination is not denied, but the thing itself clearly admitted: only it is laid down in such a manner as not to, &c. supersede the necessity of personal holiness.*" To this I answer, 1. that *Cranmer* expressly recanted the errors which Mr. Hill mentions, but instead of recanting the doctrines of *free grace* and *free will*, he proceeded upon that very plan in drawing up our Articles, and Liturgy, as I shall prove just now.——2. That *Bonner* and *Gardiner* gave their imprimatur to this quotation, no more proves that it contains false doctrine, than their subscribing to the 39 Articles some years after shows, that our Articles are heretical.—3. We thank Mr. Hill for informing the public that the book, called THE ERUDITION OF A CHRISTIAN MAN, *clearly admits the doctrine of Predestination, only in such a manner as not to supersede the necessity of holiness.* This is just the manner in which we admit it after Cranmer in our 17th Article. And we argue thus;

are some errors, which *Cranmer* afterward renounced, as he had done *absolute* predestination before. But, that he never varied from the doctrine of *free will* laid down in the above-mentioned passage, is evident from the tenor of our Articles of Religion, which he penned, and which contain exactly the doctrine of the above quoted lines.

Hear him and the Church of England publicly maintaining *free grace* and *free will*. In the tenth Article ON FREE WILL, they assert, that *We have no power to do good works pleasant and acceptable to God*, without the grace of God, *by Christ* preventing [i. e. first visiting] *us that we may have a good will*. Let the Article be thrown into the scales, and the judicious reader will easily see that it directly or indirectly guards the very doctrine which the Fathers maintained, and which we defend, No. 1. against Honestus, and No. 2. against Zelotes.

1. "The condition of man after the fall of Adam is such, that he *cannot* turn and prepare himself by his own natural *strength*, &c. to faith and calling upon God."	2. The condition of man after the fall of Adam (*and the promise made to him*) is such, that he *can* turn and prepare himself to faith and calling upon God, although *not by his own natural strength*.
1. "Wherefore we have no power to do good works, &c. *without* the grace of God by Christ preventing us, *i. e. visiting us first*, that we may have a good will, and working with, (*not without us*) when we have that good will."	2. Wherefore we have a power to do good works, &c. *through* the grace of God by Christ preventing us, *i. e. visiting us first*, that we may have a good will, and working with (*not without us*,) when we have that good will.

Who does not see, that there is not the least disagreement between these balanced propositions? And that when Zelotes produces the Xth Article of the Church * of England to prove us heretics, he acts

If the doctrine of *free grace* and *free will*, admirably well balanced by Cranmer in *The Erudition of Christian Man*, be a false doctrine, because the book contains some papistical errors: does it not follow, that the doctrine of a *Predestination*, consistent with *personal holiness*, is a false doctrine, since (Mr. Hill himself being judge) such a doctrine is *clearly admitted* in that very book?—If Mr. Hill give himself time to weigh this short answer to his pamphlet, entitled "*Cranmer vindicated from the charge of* (what he is pleased to call) *Pelagianism by the author of Goliath slain;* I make no doubt but he will see, that *Goliath*, (if that word means *our doctrine*) far from being *slain*, is not so much as *wounded*.

* The Rev. Mr. Toplady makes much ado in his *Historic Proof of the Calvinism of our Church*, about some Dissenters, whom he calls *free willers*, and represents as the *first separatists* from the Church of England. But they were rigid Pelagian *free willers*, and not moderate, Bible *free willers*, such as *Cranmer* was, and all unprejudiced church men are. This is evident, from the account which Mr. Toplady himself gives us of their tenets, page 54. Some of which are as follows, *That children are not born in Original sin:—That*

as unreasonable a part as if he produced John xv. 5. to show that St. Paul was not orthodox when he wrote Phil. iv. 13.

1. *Without me* [*Christ*] ye can do nothing. John xv. 5.	2. *I* [*Paul*] can do all things *through Christ* strengthening me. Phil. iv. 13.

This supposed "heresy" runs through our common prayer book. Take one or two instances of it. In her catechism she teaches every child whom she nurses, to *thank God* for *calling him to this state of salvation*—i. e. to a state of initial salvation according to the Christian covenant. She informs him that *his duty is* to *love God with all his heart, and his neighbour as himself*, &c. and then she adds: *My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, without his special grace, which thou must learn at all times to call for by diligent prayer*, &c. Now every child, whose mind is not yet tainted with Calvinism, understands the language of our holy mother according to the doctrine of the Scales, thus.

1. *Of myself* I am *not able to love* God *with all my heart, &c.*	2. By God's special grace I *am able* to love him with all my heart, &c.
1. I am *not able to walk in the commandments of God without his special grace.*	2. I am able to walk in the commandments of God *with his special grace*, "*and, by God's grace, so I will.*"
1. I am in a state of *initial grace, and I heartily thank our heavenly Father, that he has called me to this state of salvation.*	2. To have God's *special grace I must learn at all times to call for it by diligent prayer;* according to the help afforded me in my state of initial salvation.

This doctrine of *free grace* and *free will* runs also through the Collects of our church. Read one of those which Zelotes admires most. *Grant to us, Lord, we beseech thee, the Spirit* (i. e. the special grace) *to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by this be enabled to live according to thy will, through Jesus Christ our Lord.* 9th Sund. after Trinity. Divide the doctrine of this Collect according to the two Gospel axioms, and you will have the following balanced propositions.

lust after evil is not sin, if the act be not committed," &c. *Honestus* does not run into such an extreme: much less we, who stand with *Cranmer* on the line of moderation, at an equal distance from *Calvinian* rigid bound willers, and from *Pelagian* rigid free willers. I hope this hint is sufficient to show, that though the simple may be frighted by the words *free willers* and *separatists*, no judicious Church-of-England-man will think, that he *separates* from our church, when he stands to the harmonizing doctrine of free grace and free will, which is maintained in our Xth Article, and in these pages.

1. *We cannot do any thing that is good without thee*, or *thy Spirit.*	2. *By thee*, or thy *Spirit*, we can *think and do always such things as be rightful.*
1. *We cannot, but by thee, live according to thy will, &c.*	2. *By thee we can live according to thy will, &c.*

To bring more proofs that this is the doctrine of the Church of England, would be to offer an insult to the attention of her children. Nor can her sentiments on *free will* be more clearly expressed than they are in these words of the martyred Prelate who drew up her Articles: "It pleaseth the high wisdom of God, that man prevented [i. e. *first visited*] by his grace, which being offered man, he may, *if he will*, refuse or receive, be also a worker *by his free consent* and obedience to the same, &c. and by God's grace and help shall walk in such works as be requisite to his" [*continued* * *and final*] justification." *Necess. Doct.*

However, lest *Zelotes* should object to my quoting the *Necessary Doctrine of a Christian Man*, I substitute, for the preceding quotation, one to which he has indirectly subscribed, in subscribing to the 35th Article of our church. "Cast we off all malice, and *all evil will;* for this Spirit will never enter into an *evil-willing* soul (*to bring there his special grace.*) Let us cast away all the whole lump of sin that standeth about us, for he will never dwell in a body that is subdued to sin, &c. *If we do our endeavour*, we shall not need to fear. *We shall be able* to overcome all our enemies, &c. *Only let us apply ourselves* to accept *the grace that is offered us.* Of almighty God *we have* comfort *by his goodness;* of our Saviour Christ's mediation *we may be sure:* and this Holy Spirit *will suggest* unto us that which shall be wholesome, and comfort us in all things." *Homily for Rog. Week*, Part iii.—How strongly are the doctrines of free grace and free will guarded in these lines! And who does not see, that our Articles, Liturgy, and Homilies, agree to maintain the Gospel marriage of *free grace* and *free will*, as well as Mr. Wesley, Mr. Sellon, and myself?

The preceding quotations and remarks will, I hope, convince the impartial reader, that (some few unguarded expressions being excepted) Zelotes might as well screen his doctrines of narrow grace, bound will, and free wrath, behind the *Scripture Scales*, as defend

* I add the words *continued and final*, to guard the *unconditional* freeness of *initial* justification and salvation: because *this* justification is previous to all works on our part, and because all good works are but the *voluntary* (Zelotes would say, the *necessary*) fruits of the *free gift*, which *is come upon all men to justification*, Rom. v. 18.

them by the authority of the *Primitive Church*, and the *Church of England*.

IV. Should Zelotes think to answer the contents of this section by saying, that my doctrine is "*rank Pelagianism*," I reply, 1. That *Vossius*, who wrote the history of Pelagianism, entirely clears our doctrine of the charge of both *Pelagianism* and *Semi-pelagianism*, as appears by the passage which I have quoted from him, page 248; and in this cause, the name of *Vossius* is *Legion*.

2. PROSPER, in his letter to St. Augustin, gives us this account of the principles of the Pelagians. "Prior est hominis obedientia quām Dei gratia.—Initium salutis ex eo est qui salvatur, non ex eo qui salvat."—*Man's obedience is beforehand with God's grace.—The beginning of salvation is from him that is saved, and not from him that saves.*" These two propositions are greatly Pharisaic and detestable: they set aside the *first* Gospel axiom; and, far from recommending them, I every where oppose to them the weights of my *first* scale. It would not then be more ridiculous to charge me with *Crispianity*, than it is to accuse me of *Pelagianism*.

3. Bishop Davenant in his *Animadversions*, page 14 and 15, calls *Faustus Rhegiensis* one of the *ancient Semi-pelagians*, and lays down his doctrine in the five following anti-calvinistic propositions, in which reigns a confusion equal to that of Calvinism. 1. "Salus hominis non in prædestinatione factoris, sed in operatione famulantis collocata est."—*Man's salvation is not placed in the election* of the Creator, *but in the actions of the worker.*"—This is absolutely false with respect to the election of grace. What had the Ephesians wrought to deserve to be elected and called to share the blessings of the Gospel of Christ, which St. Paul calls *so great salvation?* Who can make appear, that they merited so great a favour better than the *Hottentots?* —2. "Non est specialis circa credentes Dei munificentia." "*God shows no special grace and favour to believers.*"—This is absolutely false also, with respect to all *Jewish* and *Christian believers*, to whom he gives that grace, and those talents, which he does not bestow upon the heathens who *fear God and work righteousness.*—3. "Prædestinatio ad justitiam pertinet." "*Election belongs to justice.*" This also is *absolutely* false, if it be understood of the *election of distinguishing grace*, whereby a man receives one, two, or five talents to trade with, before he has done any thing. And it is *partly* false, if it be understood of our election to receive rewards of grace and glory: for that election belongs to *rich mercy*, as well as to *distributive justice;* it being God's mercy in Christ, which engaged him to *promise* penitent, obedient believers *rewards* of grace and glory.—4. "Nisi præscientia

exploraverit, prædestinatio nihil decernit." "*Predestination appoints nothing, unless prescience has seen a cause for the appointment.*"—This is false also, if this *cause* is supposed to be always *in us*. What foreseen excellence made God predestinate the posterity of *Jacob* to the old covenant of peculiarity, rather than the offspring of *Esau?* And what reason can *Honestus* assign, for his being called to read the Bible in a church, and not the Koran in a mosque?—"Justitia periclitabitur, si sine merito indignus eligitur." "*Justice will be in danger, if an undeserving person is chosen without any worthiness.*" This is true with regard to the *remunerative election* of obedient believers to crowns of glory in the church triumphant. Therefore, when Christ speaks of *that* election, he says, *they shall walk with him in white, for they are worthy:* but it is absolutely false, with respect to the election of distinguishing grace, whereby the English and Scotch are chosen to the blessings of Christianity, rather than the Turks and Cannibals. I may therefore conclude, that, according to the accounts which Vossius, Prosper, and Bishop Davenant give us of *Pelaginism* and ancient *Semi-pelagianism*, our doctrine is just as far from those erroneous systems as it is from *Fatalism* and *Calvinism*.

SECTION IX.

The fifth objection of ZELOTES *against a reconciliation with* HONESTUS. *In answer to it, the Reconciler shows, that the earliest Fathers held the doctrine of the Scripture Scales, and that the Rev. Mr.* TOPLADY'S HISTORIC PROOF *of their Calvinism is quite* ANTI-HISTORICAL.

THE preceding section seems to embarrass *Zelotes* almost as much as my *second* Scale; but, soon recovering his positiveness, he endeavours to set all the preceding quotations aside by the following objection.

OBJECTION V. "I make no great account of the Fathers, except those who may be called *Apostolic*, as having lived in, or immediately after, the *Apostolic* age. Therefore, if BARNABAS, who was St. Paul's fellow-apostle;—if CLEMENT, who was bishop of the uncorrupted church at Rome;—CLEMENT, whom the apostle mentions not only as his *fellow-labourer*, but also as one *whose name* was *written in the book of life*, Phil. iv. 3.—If POLYCARP and IGNATIUS, who were both disciples of the apostle St. John, who filled the episcopal Sees at *Smyrna* and *Antioch*, and who nobly laid down their lives for Christ, the one in the flames, and the other in the jaws of hungry lions:—If *these*

early Fathers, I say, these undaunted martyrs, are for us, as well as *St. Augustin;* we may, without endangering the truth, allow you, that the generality of the other Fathers countenanced too much the doctrine of your Scales. And that these Fathers were for us is abundantly demonstrated in the Rev. Mr. Toplady's *Historic Proof* of Calvinism."

ANSWER. It is true that, when Mr. *Toplady* promises us "*The judgment of the earliest Fathers*" concerning Calvinism, he says (*Hist. Proof*, p. 121.) "I must repeat my question, which seems to have given Mr. *Sellon* and his fraternity so much disquiet: Where was *not* the doctrine of *predestination* before *Pelagius?*" But nothing can be more frivolous than this question: since I myself, who oppose *Calvinian* predestination as much as Mr. *Toplady* does the second Scripture scale, would put the question to a *Pelagian*, i. e. to a *rigid* free willer. To do the subject justice, and not to mislead his unwary readers into unscriptural tenets by the lure of a scripture word, Mr. *Toplady* should have said, "Where *was not*, before Pelagius, the *Calvinian* doctrine of the *absolute* predestination of *some* men to *unavoidable eternal life*, and of *all the rest* of mankind to *unavoidable*, *eternal death*, *without any respect to* their *voluntary* faith and works?" For neither Mr. *Sellon*, nor any of "*his fraternity*," ever denied the *predestination* which St. Paul mentions. Nay, we strongly contend for it: see Section XIV —All we insist upon is, that the *predestination*, election, and reprobation taught by St. Paul, by the earliest Fathers, and by us, are as different from the *predestination*, *&c.* taught by Calvin, Zanchy, and Mr. Toplady, as the *Scripture Scales* are different from the *Historic Proof*. See our *Genuine Creed*. Art. vii.

We grant also that the ingenious Vicar of *Broad Hembury* has filled a section with *proofs*, that the early Fathers were sound Calvinists; but what weight have these proofs? Are they not founded, 1. Upon the words, *our*, *we*, *us*, and *elect*, which he *fondly* supposes to mean *us*, who are *Calvinistically elected*, in opposition to our neighbours, who, from all eternity, were *unconditionally* and *absolutely* reprobated from eternal life?—2. Upon some phrases, where those Fathers mentioned the *particular*, *applicatory redemption*, or the *particular election* and *calling* of those to whom the Gospel of Christ is preached; *a redemption* of believers, an *election* and a *calling* these, for which I myself, who am no Calvinist, have strongly contended in my answer to Mr. Hill's *Creed for the Arminians?*—3. Upon some sentences, which, being torn from the context, *seem* to speak in the *Calvinian* strain?—4. Upon the harmless words *will*—*purpose*—*requisite*—*decree*, &c.—which are fondly supposed to demonstrate the truth of *Calvinian*

necessity, and *Calvinian* decrees?—5. Upon the words *Brethren—the church of saints—the new people—my people!* Which, such is the force of prejudice! Mr. *Toplady* imagines *must* mean his *Calvinistically elected* brethren, &c. just as if people could not be *brethren*, form a Christian *church*, be *God's* peculiar, *new*, Christian *people*, in opposition to his *old* people the Jews, or to those who in every nation fear God and work righteousness, or even in opposition to unconverted people; without the *chimerical election*, which drags after it the *necessary damnation* of all the world besides!

The truth is, that the Fathers, mentioned in *Zelotes's* objection, followed the very same plan of doctrine which is laid down in these pages, although they did not always balance the two Gospel axioms with the scrupulous caution and nicety, which the vain jangling of captious, contentious, and overdoing Divines obliges me to use. Mr. *Toplady* himself will hardly deny, that the early Fathers held the doctrine of our *first* Scale. And that they held the doctrine of the *second*, I prove by the following * extracts from their excellent Epistles.

Barnabas says in his *Catholic Epistle*, "Let us give heed unto the last days, for all the time of *our life and faith shall profit us nothing, if we do not* endure unjust things, and future temptations.—Let us, being spiritual, be made a *perfect* temple to God, *as much as in us lies.* Let us meditate upon the *fear* of God, and endeavour to *keep* his commandments, *that we may rejoice* in his judgments: the Lord accepting *no man's person judgeth* the world: every man shall receive according to *his deeds.* If he be good, *his goodness goes before him:* if wicked, the ways of his wickedness follow after him. *Take heed lest*, at any time, *being called*, and at ease, we should *fall asleep* in our sins, and the wicked one getting power over us, &c. *exclude us from the kingdom* of the Lord. Understand a little more; having seen the great signs and wonders among the people of *the Jews*, and that *the Lord does so leave them;* therefore let us *take heed*, lest haply *we be found*, as it is written, *Many called, few chosen.* That man shall *justly perish*, who *hath knowledge* of the way of *truth*, and yet *will not* refrain himself from the dark way." Page 6, 7, 8.

I grant to *Mr. Toplady* that *Barnabas* says, page 28. "Thou shalt not command thy maid or man-servant *with bitterness*, especially those

* Not having the original, I extract what follows of St. *Clement's*, from Mr. Wesley's Christian Library, Vol. I. The quotations from the Epistles of *Barnabas*, *Polycarp*, and *Ignatius*, are taken from the translation of *Thomas Elborowe*, *Vicar of Chiswick.* It is to be met with in his book, called *A Prospect of Primitive Christianity as it was left by Christ and his Apostles;* printed in the Savoy, 1668.

who hope in him, *lest thou be found destitute of the fear of God*, who is over both: for he came not to call men [*to the blessings of Christianity*] by their persons, [*that is, according to the context, he came not to call masters only*] but those whom his Spirit prepared: [whether they be *servants* or *masters*: for God called to Christian liberty the devout soldiers and servants who waited on *Cornelius*, as well as *Cornelius* himself: giving them equally *the spirit of adoption*, because they were equally prepared for it by *the spirit of* conviction and *bondage*, which they had not received in vain.]—From the last words of this quotation Mr. *Toplady* fondly infers the Calvinism of *Barnabas*; whereas from the words, which I have produced in Italics, it is evident, that this apostle was as far from Calvinism as St. James himself; for they show that *Barnabas* thought a believer could *be found destitute of the fear of God*, i. e. could so fall away into a graceless state, as to make shipwreck even of *the fear of God*, only by *commanding a servant with bitterness*.

This *Historic Proof* of *Barnabas's* Calvinism is so much the more surprising, as he says a few lines below, "Meditate to *save a soul* by the word. And thou shalt *labour for the redemption of thy sins*.—Give to every one that asketh of thee; but *know withal* who is the *good recompenser of the reward*, &c. it is therefore an excellent thing for him who learns the righteous commands of the Lord, &c. to *walk in them*: for he who *does them*, shall be *glorified* in the kingdom of God: but he who *chooseth* the other things, *shall perish* with his works. Therefore there is a resurrection and *a retribution*.—The Lord is at hand, and his *reward*. I entreat you again and again, that ye be good *lawgivers to yourselves*, and that ye remain *faithful counsellors to yourselves*.—Be ye taught of God, seeking out what the Lord *requireth from you, and do, that ye may be saved in the day of judgment*." I see no Calvinism in all this; but only the doctrine of the *second* Scripture-Scale, which all Calvinists would abhor, as they do Mr. *Wesley's* Minutes, if consistency belonged to their system.

Nor was *St. Clement* more averse to that Scale than *Barnabas*: for, although, in the excellent Epistle which he wrote to reconvert the wrangling Corinthians, he maintains the Protestant doctrine of *faith*, as clearly as our Church does in her *eleventh* Article; yet he as strongly inculcates the doctrine of *works*, as she does in the *twelfth*. Nay, he so closely connects *faith* and *its works*, that what St. Paul calls *faith*, he does not scruple to call *obedience*. "By *obedience* (*says he*) he (*Abraham*) went out of his own land."—And again: "By faith and *hospitality* was Rahab saved."—Hence it is, that he guards the doctrine of obedient *free will*, as strongly as that of pre-

venient *free grace.* "Let us remember (*says he*) the words of our Lord, Forgive and ye shall be forgiven.—Let them (*children*) learn, how great power *humility has with God?* how much holy *love avails* with him: how the fear of him is good and great, and *saveth all those* who, with a pure mind, turn to him in holiness.—Let us *agonize to be found in the number* of them that wait for him, [*God*] *that we may partake* thereof: i. e. of the things which are prepared for them that wait for him."

His description of *love* is so highly anti-Calvinistic, that it amounts even to Christian *perfection.* "*By love* were all the elect of God *made perfect:*—no words can declare its *perfection*—All the generations, from Adam to this day, are passed away; but those, who *were made perfect in love*, are in the region of the just, and shall appear in glory.—*Love* covereth a multitude of sins.*—Happy then are we, beloved, if we *fulfil the commandments* of God in the unity of *love*, that so *through love our sins may be forgiven us.*—Following the commandments of God, *they sin not.*"

So far was he from Calvinian narrowness and reprobation, that when he exhorts the Corinthians to repentance, he does it in these words. "Let us fix our eyes on the blood of Christ, and see how precious it is before God, which being shed for *our salvation*, *brought the grace of repentance to all the world.* Let us look diligently to *all ages*, and learn that our Lord has *always given place for repentance to all who desired* to turn to him. *Noah* preached *repentance*, and they

* By comparing these two sentences, it is evident, St. *Clement* believed and taught that our charity not only causes us to cover the sins of others, but, in a *secondary* sense, *causes* also God's covering of our own sins; the *first cause* of pardon being always his free grace in Jesus Christ. Mr. *Baxter* exactly expresses St. *Clement's* sentiment in his comment upon these words of St. Peter, *Above all things have fervent charity among yourselves; for charity shall cover* the multitude *of sins.* "It is but partiality (says he) and jealousy of the cause of justification against the Papists, which makes some excellent expositors *distort* this text, *so as to exclude* from its sense *God's covering of our sins;* because they consider not aright—1. That pardon as *continued*, and as *renewed*, has more for the condition of it required in us, than the *first* pardon and begun justification has. The first act of sound faith serveth for the beginning, but the continuance of it (*of sound faith*) with its necessary fruits, (*love, &c.*) is necessary to the continuance of pardon.—2. That the faith which is required to justification and pardon, is giving up ourselves to God the Father, Son, and Holy Ghost in the baptismal covenant; that is, our Christianity, which is not put in opposition to that *love*, or *repentance*, which is still implied as part of the same covenant consent, or as its necessary fruit; but to the works of the law of *Moses*, or of *works*, or to any works that are set in competition with *Christ* and *free grace.* If prejudice hindered not men; the reading of the angel's words to *Cornelius*, and of Christ's (*forgive and ye shall be forgiven,*) and the parable of the pardoned debtor, cast into prison for not pardoning his fellow-servant, with James ii. and Matt. xxv. would end all this controversy."—O *Clement!* O *Baxter!* what have ye said? Are ye not as heterodox as the Author of the *Minutes* and their Vindicator?

who hearkened to him, were *saved*. *Jonah* denounced destruction upon the Ninevites: yet they, *repenting of their sins, appeased God by their prayers, and received salvation, although they were strangers to the covenant of God.*—Wherefore, let us, &c. turn ourselves to his mercy."

In all this I see no more *Calvinism* than I do in Mr. Wesley's Minutes. However, Mr. Toplady's *Historic Proof* is gone forth: and it is now demonstrated that St. *Clement* was an orthodox, and a sound Calvinist; while the Author of the Minutes is a heretic and almost every thing that is bad! O *Solifidianism!* is thy influence over those who drink of thy enchanting cup so great, that they can *prove*, *believe*, and make people *believe*, almost any thing?

By some frivolous arguments Mr. Toplady attempts to evince the Calvinism of *Polycarp*, whose epistle, in some places, is rather too much anti Calvinistical. Reader, judge for thyself, and say which of *Calvin's* peculiarities breathe through the following passages of his epistle to the *Philippians*, page 2. "Who (*Christ*) shall come to *judge* the quick and the dead, and *whose blood* God will strictly *require at the hands* of those who *do not believe on him*. But he who raised him from the dead, will raise us up also, *if we do his will*, and *walk in his commandments*, &c. remembering what the Lord said, teaching in this wise, *Judge not, that ye be not judged; Forgive, and it shall be forgiven you:* Be merciful, *that ye may obtain mercy:* In what measure ye mete *it shall be measured to you* again, &c. These things, brethren, I write unto you *concerning righteousness.*"

Polycarp, far from recommending the *Calvinian* imputation of Christ's righteousness, openly sides with those who are reproached as *Perfectionists* in our days; for in the next page he says: If any man is possessed of these [*faith* followed by *hope*, and led on by love] *he hath fulfilled the command of righteousness.* He who is *possessed of love is free from all sin.*—Let us arm ourselves with the armour of *righteousness*, and teach ourselves in the first place to *walk in the commandments* of the Lord:—from whom, [*says he in the next page*] *if we please him in this world*, we shall receive ■ [or the] future *reward:* for he has engaged for us to raise us from the dead: and *if we have our conversation worthy of him*, we shall also reign with him, as we believe."—Nor is he ashamed to urge the practice of good works from a motive which *Zelotes* would call downright Popery. For after observing, that "Paul, and the rest of the apostles, have not run in vain, but in faith and righteousness: and having obtained the place *due* unto them, are now with the Lord, &c." he adds, "When ye can do good do not defer it, for *alms delivereth from death.*"—If Mr. Wesley said this he would be a here-

siarch: *Polycarp* says it; but no matter: *Polycarp* is a famous martyr: and therefore he must be a sound Calvinist.

And so must Ignatius, who from the same motive is pressed into the service of the *Calvinian* doctrines of grace. To show that Mr. *Toplady* is mistaken when he asserts that *Ignatius* was *Calvinistically* orthodox, I need only prove that *Ignatius* enforced the *second* Gospel axiom as well as the *first*. And that he did so, is evident from the following quotations. He writes to the *Smyrneans*. "Let all things abound among you in *grace*, for *ye are worthy*. Ye have every way refreshed me, and Jesus Christ will refresh you. Ye have loved me, &c. God will requite you; and *if ye patiently endure* all things for his sake, *ye shall enjoy him*.—Being *perfect* yourselves, mind the things which are perfect. For *if ye have but a will to do good*, God is ready to *assist* you."—He writes to *Polycarp*, "The more the labour is, the more the gain.—It is *necessary for us patiently* to endure all things for God, *that he may patiently bear with us*.—Ministers of God, do things pleasing to him, &c. whose soldiers ye are, from whom *ye expect your salary*. Let none among you be found a deserter of his colours. Let your baptism arm you; let faith be your helmet, love your spear, patience your whole armour, and *your works* your gage [*your depositum*] *that you may receive a reward worthy of you*.—When ye shall have despatched this business, *the work shall be ascribed to God*, and *to you*"—[according to the doctrine of *free grace* and *free will*.]—And, at the end of his letter, he exhorts the presbyters, and Polycarp, to write edifying letters to the neighbouring churches, "that ye may all be *glorified by* an eternal *work*, *as thou art worthy*." To the Ephesians, whom he calls "*elect by real sufferings*," as well as "*through the will of God*," he writes, "Keeping the melody of God, which is unity, ye shall with one voice glorify the Father by Jesus Christ, *that he may also hear you*, and acknowledge you, *by what you do*, to be the members of his Son. So that it is profitable for you to continue in immaculate unity, *that ye may alway be partakers of God*.—*Keep yourselves* in all purity and temperance, both in flesh and spirit, through Jesus Christ."

To the *Magnesians* he says: All WORKS have some END: two (*ends*) are proposed, DEATH and LIFE; and every man shall go to *his proper* place" (through his works of faith or unbelief.)

To the *Trallians* indeed he writes, "*Flee* therefore evil plants, (*Atheists and Infidels*) which bring forth deadly fruit, which *if a man tastes of he dies presently*. For *these are not the plantation of the Father; if they were, they would appear branches of the cross, and their fruit would be incorruptible*" (or rather, *not rotten, not unsound*.) Mr.

Toplady depends much on the latter part of this quotation: but all we see in it is, that *Ignatius* believed none are actually plants of righteousness, but they who actually *appear* such by actually bearing *good* fruit, which he calls αφθαρτος, in opposition to *rotten* fruit: for if the word φθειρω, means *to spoil, to corrupt, to rot*, αφθαρτος means as well *not rotten*, as *incorruptible:* and that it means so *here*, is evident from the motive urged by *Ignatius* in the context, to make the *Trallian* believers flee from those *evil plants*—these Atheistical apostates: "*If a man*," that is, if any one of you, believers [for unbelievers being *dead* already, have no spiritual *life* to lose] "*If a man tastes their deadly fruit, he dies presently;*" so far is he from being sure to recover, and sing louder in heaven if he apostatizes, and *feasts* for months upon *their deadly fruit!* This important clause renders the quotation altogether *anti*-Calvinistical, especially if we compare it to a similar caution which this very Father gives to the Ephesians, "*Let no one among you be found an herb of the devil: keep yourselves in all purity*, &c." That is, let none of you apostatize by tasting the deadly fruit of *these evil plants*, which have apostatized. Both quotations evidently allude to these words of Jeremiah, chap. ii. 21. *I had planted thee a noble vine, wholly of right seed: How then art thou turned into the degenerate plant of a strange vine!* Both are strongly anti-Calvinistical: and yet the former is produced by Mr. *Toplady* as a proof of Calvinism! Need I say any more to make *Zelotes* himself cry out *Logica Genevensis?*

From the whole, I hope that unprejudiced readers will subscribe to the following remarks.—1. *Barnabas*, *Clement*, *Polycarp*, and *Ignatius*, undoubtedly held the *first* Gospel axiom, or the godly, scriptural doctrine of *free grace:* so far we agree with Mr. *Toplady*. But to prove them Fathers after *his own* heart, this gentleman should have proved, that at least by necessary consequence they rejected the *second* Gospel axiom, which *necessarily* includes our doctrines of moderate *free will*, of the *works* of penitential faith, and of the *reward of eternal salvation* annexed to the *unnecessitated*, *voluntary* obedience of faith. 2. If Mr. *Toplady* dismembered the *Equal Check*, and broke the *Scripture Scales;* taking what I advance against the *proper merit* of works, and in defence of *free grace;* producing my arguments for the covenants of *peculiarity*, and for the *election of distinguishing grace;* and carefully concealing all that I have written in favour of assisted *free will* and evangelical *morality;*—If Mr. *Toplady*, I say, followed this method, in those two pieces only, he would find a great many more proofs of *Calvinism*, i. e. of mangled, immoral, Antinomian Christianity, than he has found in *all* the writings

of the earliest Fathers, to whom he so confidently appeals.—3. We must then still go down so low as the fourth or fifth century before we can find *Calvin the first*, I mean HEATED *St. Augustin*. And how inconsistent a Calvinist COOL *St. Augustin* was, has already been proved. I therefore flatter myself, that Mr. *Toplady's* ANTI-*historic proof* of the Calvinism of the primitive church, will no longer keep *Zelotes* from a scriptural reconciliation with *Honestus*. But I see that the time is not yet come; for he turns over two octavo volumes, and prepares another weighty objection, which the reader will find in the following section.

SECTION X.

ZELOTES'S *sixth objection to a reconciliation with* HONESTUS. *The reconciler answers it by showing*,—1. *That the evangelical marriage of* free grace *and* free will *reflects no dishonour upon God's* Sovereignty:—2. *That Mr.* Toplady's *grand argument against that marriage is inconclusive*:—3. *That Mr.* Whitefield's "*inextricable dilemma*," *in favour of Calvinian Election and Reprobation, is a mere sophism*:—*And* 4. *That* Zelotes's *jumble of* FREE WRATH, and UNEVANGELICAL FREE GRACE, *pours* REAL *contempt upon* ALL *the divine perfections*; SOVEREIGNTY *itself not excepted.*

OBJECTION V. "If you are not a *Pelagian*, are you not a secret *Atheist?* Do you not indirectly represent Jehovah as not God? You want me to meet *Honestus* half way: but if I meet him where *you* are, shall not I meet him on the brink of a horrible precipice? Are you not an opposer of God's *Sovereignty*, which shines as gloriously among his other perfections, as the moon does among the stars? Is not a God without *Sovereignty* as contemptible as a king without a kingdom? And can you reconcile your arrogant doctrine of *free will*, with the supreme, absolute, irresistible power, by which God *works all things after the counsel of his own will?* Hear the *Calvin* of the day—the champion of the doctrines of grace."

"For this (*Atheism*) also Arminianism has paved the way, by despoiling the divine Being, among other attributes, of his unlimited supremacy, of his infinite knowledge, of his infallible wisdom, of his invincible power, of his absolute independency, of his eternal immutability. Not to observe, that the exempting of some things and events from the providence of God, by referring them to free will, &c. is another of those black lanes, which lead, in a direct line, from Ar-

minianism to Atheism. Neither is it at all surprising, that any who represent men as gods (by supposing man to possess the divine attribute of independent self-determination) should, when their hand is in it, represent God himself with the imperfections of a man, by putting limitations to his sovereignty, by supposing his knowledge to be shackled with circumscription, and darkened with uncertainty; by connecting their ideas of his wisdom and power with the possibility of disconcertment and disappointment, embarrassment and defeat; by transferring his independency to themselves, in order to support their favourite doctrine, which affirms, that the Divine will and conduct are dependent on the will and conduct of men; by blotting out his immutability, that they may clear the way for conditional, variable, vanquishable, and amissible grace; and by narrowing his providence, to keep the idol of *free will* upon its legs, and to save human reason from the humiliation of acknowledging her inability to account for many of the divine disposals, &c. Who sees not the Atheistical tendency of all this? Let Arminianism try to exculpate herself from the heavy, but unexaggerated indictment, which if she cannot effect, it will be doing her no injustice to term her Atheism in masquerade." *The Rev. Mr. Toplady's* HISTORIC PROOF, page 728, &c.

ANSWER. If this terrible objection had the least degree of solidity, I would instantly burn the *Checks* and the *Scripture Scales;* for I trust, that the glory of God is ten thousand times dearer to me than the success of my little publications. But I cannot take bare assertions, groundless insinuations, and bombastic charges, for solid proofs. In a mock sea-fight, cannons may dreadfully roar; but no masts are shot away, no ship is sent to the bottom. And that, in *this* polemical broadside, the weight of the ball (if there be any) does not answer to the noise of the explosion, will appear, I hope, by the following answers.

I. 1. This objection is entirely levelled at the *second* Scripture Scale, which is made of so great a variety of plain scriptures, that, to attempt to set it aside as leading to *Atheism*, is to endeavour setting aside one half of the doctrinal part of the Bible as being *Atheistical:* and if so considerable a part of the Bible be *Atheistical*, the whole is undoubtedly a forgery. Thus Zelotes, rather than not to cut down what he is pleased to call *Arminianism*, fells one half of the trees that grow in the fruitful garden of revealed truth, under pretence that they are productive of *Atheism;* and, by that means, he gives infidels a fair opportunity of cutting down all the rest.

2. Zelotes is greatly mistaken if he think, that the free agency we plead for *absolutely* crosses the designs of him who *works all after the*

counsel of his own will: for if part of *this counsel* be, that man shall be a FREE *agent*, that *life and death*, heaven and hell, shall be *set before him;* and that he shall *eternally* have either the one or the other, according *to his own choice:*—If this be the case, I say, God's wisdom cannot be disappointed, nor his sovereign power baffled, be man's choice whatever it may: because God designed to manifest his *sovereign wisdom* and *power* in the wonderful creation, wise government, and righteous judgment of *free agents;* and not in overpowering their will, or in destroying their *free agency;* much less in subverting his awful tribunal, and in obscuring *all* his perfections, to place *one* of them [*Sovereignty*] in a more glaring light.

3. I grant, that the doctrine of *free will*, evangelically assisted by free grace, [not Calvinistically overpowered by forcible grace or wrath:]—I grant, I say, that this doctrine can never be reconciled with the doctrine of an *unscriptural*, *tyrannical* Sovereignty, which *Zelotes* rashly attributes to God, under pretence of doing him honour: but that it is perfectly consistent with the awful, and yet amiable views, which the Scriptures give us of God's *real* Sovereignty, is, I hope, abundantly proved in the preceding pages. To the arguments which they contain, I add the following illustration.

If a king, wisely to try, and justly to reward the honesty of his subjects, made a statute to ensure particular rewards to thief-catchers, and particular punishments to thieves; would it be any disparagement to his *wisdom*, *power*, *supremacy*, and *sovereignty*, if he did not necessitate, nor absolutely oblige, some of his subjects to rob, and others to catch them in the robbery, lest he should not order the former for *infallible* execution, and appoint to the latter a *gratuitous* reward? Would not our gracious Sovereign be injured by the bare supposition that he is capable of displaying his *supreme* authority by such a pitiful method? And shall we suppose that the King of kings—the Judge of all the earth, maintains his righteous *Sovereignty* by a similar conduct?

4. We perpetually assert, that God is the only *first cause of all good*, both natural and moral; and thus we ascribe to him a *Sovereignty* worthy of the Parent of *good*. If we do not *directly* with the *Manichees*, or *indirectly* with the *Calvinists*, represent God as the *first cause* of *evil*, it is merely because we dare not attribute to him a *diabolical supremacy*. And we fear, that *Zelotes* will have no more thanks for giving God the glory of predestinating the reprobates *necessarily* to continue in sin, and be damned, than I should have, were I to give our Lord the shameful glory of seducing *Eve* in the shape of a lying serpent, lest he should not have the glory of *being*, and *doing all in all*.

5. We apprehend that the doctrine of the *Scales* [i. e. the doctrine of *free will*, evangelically subordinate to *free grace* or to *just wrath*] perfectly secures the honour of God's *Greatness*, *Supremacy*, and *Power;* without dishonouring his *Goodness*, *Justice*, and *Veracity*. It seems to us unscriptural and unreasonable, to suppose that God should eclipse *these*, his MORAL perfections [by which he *chiefly* proposes himself to us for our imitation] in order to set off *those*, his NATURAL perfections. A grim tyrant, a *Nebuchadnezzar*, is praised for his *greatness*, *sovereignty*, and *power;* but a *Titus*, a prince who deserves to be called *the darling of mankind*, is extolled for his *goodness*, *justice*, and *veracity*. And who but Satan, or his subjects, would so overvalue the praise given to a *Nebuchadnezzar*, as to slight the praise bestowed upon a *Titus?* Was not *Titus* as great a potentate as *Nebuchadnezzar* and *Darius*, though he did not, like them, make tyrannical decrees to assert his powers, and then execute them with wanton cruelty, or with absurd mourning; lest he should lose the praise of his *Sovereignty* and *Immutability* before a multitude of mistaken *decretists?*

II. Having, I hope, broken the heart of Zelotes's objection by the preceding arguments; it will not be difficult to take in pieces his boasted quotation from Mr. *Toplady's Historic Proof;* and to point out the flaw of every part.

1. "*Armininaism paves the way for Atheism by despoiling the divine Being of his unlimited supremacy.*" No: it only teaches us, that it is absurd to make God's *supremacy* bear an undue proportion to his other perfections. Do we *despoil* the king of his manly shape, because we deny his having the *head* of a *giant* and the *body* of a *dwarf?*—2. "*Of his infallible wisdom.*" No; God *wisely* made free agents, that he might *wisely judge* them *according to their works;* and it is one of our objections to the modern doctrines of grace, that "they despoil God of his *wisdom*" in both these respects.—3. "*Of his invincible power.*" No; God does whatever pleases him, in heaven, earth, and hell. But reason and Scripture testify, that he does not choose to set his *invincible power* against his *unerring wisdom*, by *overpowering* with saving grace, or damning wrath, the men whom he is going *judicially* to *reward* or *punish.*"—4. "*Of his absolute independency.*" Absurd! when we say that the promised reward, which a general bestows upon a soldier for his gallant behaviour in the field, *depends* in some measure upon the soldier's gallant behaviour; do we *despoil* the general *of his independency* with respect to the soldier? Must the general, to show himself *independent*, *necessiate* some of his soldiers to fight, that he may foolishly promote them; and others to desert, that he may blow their brains out with Calvinian *indepen-*

dence?—5. "*Of his eternal immutability.*" No: when we assert, that God *justifies* men according to their faith, and *rewards* them according to their good works; or when we say, that he *condemns* them according to their unbelief, and *punishes* them according to their bad works; do we intimate that he betrays the least degree of *mutability?* On the contrary, do we not hereby represent him as faithfully executing his *eternal immutable* decree of *judging* and treating *men according to their works* of faith, or of unbelief?—See the *Genuine Creed.* Art. viii.

Mr. *Toplady* goes on:—6. "*The exempting of some things and events from the providence of God, by referring them to free will, &c. is another of those black lanes, which lead in a direct line from Arminianism to Atheism.*"—This is a mistake all over. By the doctrine of *moderate free will* we exempt NO *event*, or *thing*, from the providence of God: for we maintain, that, as God's power made *free will*, so his providence rules, or overrules it in ALL things. Only we do not believe, that *ruling* or *overruling*, implies *necessitating*, *overpowering*, or *tricking*, when *judgments*, *punishments*, and *rewards* are to follow. Our doctrine therefore is a lightsome walk, which leads to the right knowledge of God, and not one of those *black lanes which lead in a direct line* from Calvinian election to "Mr. *Fulsome's*" presumption; and from Calvinian reprobation to *Francis Spira's* despair.

7. Arminianism "*represents men as gods, by supposing man to possess the divine attribute of independent self-determination.*"—*Our* doctrines of grace suppose no such thing: on the contrary, we assert that obedient *free will* is *always dependent* upon God's *free grace;* and *disobedient free will* upon God's *just wrath:*—This charge of Mr. *Toplady* is therefore absolutely groundless.—8. Arminianism "*represents God himself with the imperfections of a man, by putting limitations to his sovereignty.*"—This is only a repetition of what is absurdly said, No. 1. about God's "*unlimited supremacy.*"—9. "It "*supposes his knowledge to be shackled with circumscription, and darkened with uncertainty.*" It supposes no such thing.—On the contrary; one of our great objections to Calvinism is, that it so *shackles* God's infinite *knowledge*, as to despoil him of the knowledge of future contingencies, or of those events which depend upon man's unnecessitated choice: absurdly supposing that God knows what he absolutely decrees, and no more. *If events were undecreed* [says Mr. *Toplady* in his *Hist. Proof*, p. 192.] *they would be unforeknown; if unforeknown, they could not be infallibly predicted.—How came God to foreknow man's fall*, says Calvin, [*nisi quia sic ordinarat*] *but because he had appointed it?* Thus *Calvin* and Mr. *Toplady*, in one sense, allow less foreknowledge to

God, than to a stable boy; for, *without decreeing* any thing about the matter, a postilion knows that, if the horse he curries gets into his master's garden, some of the beds will be trampled: and that if a thief has an opportunity of taking a guinea without being seen, he will take it. See pages 213, 216.

10. The Arminians *connect their ideas of God's wisdom and power, with the possibility of disconcertment and disappointment, embarrassment and defeat.*" No such thing. We maintain that God, in his infinite wisdom and power, has made *free agents*, in order to display his *goodness* by rewarding them, if they believe and obey: or his *justice* by punishing them, if they prove faithless and disobedient. Whichsoever of the two therefore comes to pass, God is no more *disconcerted, disappointed, embarrassed*, &c. than a lawgiver and judge, who acquits or condemns criminals according to *his own law*, and to *their own works.*

11. What Mr. Toplady says in the next lines about the Arminians "*transferring independency to themselves, in order to support their favourite doctrine, which affirms, that the divine will and conduct are dependent on the will and conduct of men:*"—and what he adds about their *blotting out God's immutability, and narrowing his providence, to keep the idol of free will upon its legs*, is a mere repetition of what is answered in No. 4, 5, 6, 7. This elegant tautology of Mr. *Toplady*, may make some of his admirers wonder at the *surprising variety* of his arguments; but attentive readers can see through the rhetorical vail.

What that gentleman says of "*conditional, variable, vanquishable, and amissible grace*," is verbal dust, raised to obscure the glory of the *second* Gospel axiom, to hide one of the Scripture Scales, and to substitute *overbearing, necessitating* grace, and *free, unprovoked* wrath, for the *genuine* grace and *just* wrath mentioned in the Gospel. Let us however dwell a moment upon each of these epithets. 1. "*Conditional grace:*" we assert [according to the *first* axiom] that the grace of *initial* salvation is *unconditional;* and [according to the second axiom] we maintain that the grace of *eternal* salvation is *conditional;* excepting the case of complete idiots, and of all who die in their infancy. If Mr. *Toplady* can disprove either part of this doctrine; or, which is all one, if he can overthrow the *second* Gospel axiom, and break our *left* scale, let him do it.—2. "*Variable grace;*" we assert that *grace*, as it is inherent in God, is *invariable.* But we maintain, that the *displays* of it towards mankind are *various;* asserting that those displays of it which God grants in a way of *reward* to them that

faithfully use what they have, and properly ask for more, may and do *vary*, according to the variations of faithful or unfaithful free will; our Lord himself having declared, that *to him that hath* to purpose, more *shall be given;* and that *from him that hath not* to purpose, even *what he hath shall be taken away.*—3. "*Vanquishable grace,*" to call God's grace *vanquishable* is absurd; because Christ does not *fight* men with grace, any more than a physician fights the sick with remedies. If a patient will not take his medicines, or will not take them properly, or will take poison also, the medicines are not *vanquished*, but despised, or improperly taken. This does not show the weakness of the medicines, but the perverseness of the patient. Nor does it prove that the dying man is stronger than his healthy physician; but only that the physician will not drench him as a farrier does a brute. If Mr. Toplady asserts the contrary, I refer him to Vol. III. page 78, &c. And, pointing at Christ's tribunal, I ask, Could the Judge of all the earth *wisely* and *equitably* sentence men to eternal life, or to eternal death, if he first drenched them with the cup of *finished salvation*, or *finished damnation?*—4. "*Amissible grace:*" why cannot *evangelical* grace be *lost*, as well as the *celestial* and *paradisiacal* grace which was bestowed upon angels and man before the fall? Is a diamond less precious for being *amissible?* Is it any disgrace to the sun, that thousands of his beams are *lost* upon the drones who sleep away his morning light? Or that they are abused by all the wicked who dare to sin in open day? If divine grace is both *forcible* and *inamissible*, what signify the apostolic cautions of *not receiving it in vain*, and of not *doing despite to the Spirit of grace?*—In a word, what signifies our second Gospel scale, with all the scriptures that fill it up?

To conclude: If those Scriptures clearly demonstrate the doctrine of a *free will*, always subordinate either to *free grace*, or to *just wrath;* when Mr. *Toplady* calls that *free will* an "*Idol,*" does he not inadvertently charge God with being an *idol-maker*, and represent the sacred writers as supporters of the *idol* which God has made? And when that gentleman says, that we "*keep the idol of free will upon its legs, to save human reason from the humiliation of acknowledging her inability to account for many of the divine disposals,*" does he not impose *bound will* and *Calvinian reprobation* upon us, just as the Bishop of Rome imposes *transubstantiation* upon his tame underlings: that is, under pretence that we must humbly submit our reason to the *divine* declarations, decrees, or *disposals?* Just as if there were no difference between *Popish* declarations, or *Calvinian* decrees and "*divine disposals!*"—Just as if the bare fear of regarding reason were sufficient to drive us from all the rational scriptures which fill our second

scale, into all the absurdities and horrors of *free wrath* and *finished damnation!*

And now say, candid reader, if I may not justly apply to the Calvinian doctrines of grace, a part of what Mr. *Toplady* rashly says of "*Arminianism?*" "*Let* Calvinism *exculpate herself from the heavy, but unexaggerated indictment: which, if she cannot effect, it will be doing her no injustice to term her*" [I shall not say "*Atheism in masquerade,*" but] an irrational and unscriptural system of doctrine.

III. "Not so: [replies Zelotes] If you have answered Mr. *Toplady's* argument, you cannot set aside Mr. *Whitefield's* dilemma in his letter to Mr. *Wesley*. To me, at least, that dilemma appears absolutely unanswerable. It runs thus:—'Surely Mr. *Wesley* will own God's justice in imputing Adam's sin to his posterity: and also, that after Adam fell, and his posterity in him, God might *justly* have *passed them all by*, without sending his own Son to be a Saviour for *any one*. Unless you do heartily agree in both these points, you do not believe original sin aright. If you do own them, you must acknowledge the doctrine of *election and reprobation* to be *highly just* and *reasonable*. For if God might justly impute Adam's sin to *all*, and afterward have passed by *all*, then he might justly pass by *some*. Turn to the right hand, or to the left, you are reduced to an *inextricable dilemma*.'"—See Mr. *Whitefield's Works*. Vol. iv. p. 67.

ANSWER. We own God's justice in imputing Adam's sin *seminally* to his posterity, because his posterity sinned *seminally* in him, and was in him *seminally* corrupted. And we grant, that, in the loins of Adam, we *seminally* deserved all that Adam himself *personally* deserved. So far we agree with Mr. *Whitefield;* maintaining, as he does, that, by our fallen nature in Adam, we are *all children of wrath:* and that, as soon as our first parents had sinned, God might justly have sent them, and *us in their loins*, into the pit of destruction; much more "*might he justly have passed us* all *by, without sending his own Son to be a Saviour for* any one." Therefore Mr. *Whitefield* has no reason to suspect, that we deny the *Scripture* doctrine of original sin.

This being premised, we may easily see, that the great flaw of the "*inextricable dilemma*" consists in confounding our *seminal state* with our *personal state:* and in concluding that what would have been *just*, when we were in our *seminal state* in the loins of *Adam*, must also be just in our *personal state*, now we are out of his loins. As this is the main spring of Mr. Whitefield's mistake, it is proper to *point* it out a little more clearly. Let the following propositions form the *pointer*.

1. *The wages of sin is death*, yea, eternal death, or *damnation*.—2. The wages of sin *personally* and *consciously committed*, is damnation, *personally* and *consciously suffered*.—3. The wages of sin *seminally* and *unknowingly* committed, is damnation *seminally* and *unknowingly* suffered.—4. When Adam had *personally* and *consciously* sinned, God would have been *just*, if he had inflicted upon him the *personal* and *conscious* punishment, which we call damnation.—5. When we had *seminally* and *unknowingly* sinned in Adam, God would have been *just* if he had inflicted a *seminal* and *unfelt* damnation upon us for it; for then our punishment would have borne a *just proportion* to our offence. We should have been punished *as* we had sinned, that is, *seminally*, and without the least consciousness of pain or of loss.

But, is it not contrary to all equity to punish a sin, *seminally* and *unknowingly* committed, with an eternal punishment, *personally* and *knowingly* endured? For what is Calvinian *reprobation?* a dreadful decree, that a majority of the children of men shall be *personally* bound over to conscious, necessary, and eternal *sin:* which *sin* shall draw after it conscious, necessary, and eternal *damnation?* Hence it appears that Calvinian predestination to death is horrible in its *end*, which is *personal*, *necessary*, and *eternal* torments consciously endured: but much more horrible in the *means* which it appoints to secure that end, namely, *personal*, *remediless sin;* sin *necessarily*, *unavoidably*, and *eternally* committed; and all this merely for a sin *seminally*, *unknowingly*, and *unconsciously* committed: and (what is still more horrible) for a sin, which God himself had *absolutely predestinated*, if the doctrine of Calvinian predestination, or of the *absolute* necessity* of events be scriptural.—It is true, *Zelotes* says, that although reprobates are absolutely *reprobated* merely for the sin of *Adam*, yet they are *damned* merely for *their own*. But this evasion only makes a bad matter worse; for it intimates that *free wrath* so flamed against their unformed *persons*, as to determine that they should absolutely be formed, not only to be *necessarily* and *eternally miserable*, but also to be *necessarily* and *eternally guilty:* which is pouring as much contempt upon Divine goodness, as I should pour upon *Phinehas's* character, if I asserted, that he contrived, and absolutely secured the filthy crime of *Zimri* and *Cosbi*, that, by this means, he might have a *fair* opportunity of *infallibly* running them both through the body.

* *Wickliff* used to say, "All *things that happen do come* absolutely *of necessity*." Hist. Proof, p. 191. And Mr. *Toplady*, after taking care to distinguish, and set off the words *will*, *absolutely*, and *necessity*, says in the next page, "*I agree with him as to the necessity of events.*

An illustration may help the reader to understand how hard the ground of Mr. Whitefield's dilemma bears upon God's equity. I have committed a horrible murder: I am condemned to be burned alive for it: my sentence is just: having *personally* and *consciously* sinned without necessity, I deserve to be *personally* and *consciously* tormented. The judge may, then, without cruelty, condemn every part of me to the flames; and the unbegotten posterity in my loins may justly burn with me, and in me: for with me and in me it has sinned as a part of myself. Nor is it a great misfortune for my posterity to be *thus* punished; because it has as little *knowledge* and *feeling* of my punishment as of my crime.—But suppose the judge, after reprieving me, divided and multiplied me into ten thousand parts; suppose again, that each of these parts necessarily grew up into a man or a woman; would it be reasonable in him to say to seven or eight hundred of these men and women, "You were all *seminally* guilty of the murder committed by the man whom I reprieved; and from whose loins I have extracted you; and therefore my mercy *passes you by*, and my justice absolutely reprobates your *persons*. I force you into *remediless* circumstances, in which you will all *necessarily* commit murder; and then I shall have as fair an opportunity of *unavoidably burning* you for *your own unavoidable murders*, as I have had of absolutely *reprobating* you for the murder committed by the man, from whom your wretched existence is derived." Who does not see the *injustice* and cruelty of such a speech?—Who, but Zelotes, would not blush to call it a *gracious* speech, or a "*doctrine of grace?*"—But if the persons, whom I suppose extracted from me, are reprieved as well as myself: if we are put all together in *remediable* circumstances, where *sin* indeed *abounds*, but where *grace abounds much more*, supposing we are not unnecessarily, voluntarily, and obstinately wanting to ourselves; who does not see, that, upon the *personal* commission of avoidable, voluntary murder [and much more upon the personal refusal of a pardon *sincerely* offered upon *reasonable* conditions] my posterity may be condemned to the flames as justly as myself?

If this illustration exactly represent the deplorable case of Calvinian reprobates, who, barely for a sin which they *seminally* committed, are supposed to be *personally* bound over first to unavoidable perseverance in sin, and next to unavoidable and eternal damnation: will not all my unprejudiced readers wonder to hear Mr. *Whitefield* assert, that the Calvinian doctrine of *Reprobation* is "*highly just and reasonable?*"

What! replies that good, mistaken man, will not "Mr. *Wesley own, that God might justly have passed all Adam's posterity by, without sending his own Son to be a Saviour for any one?*—ANSWER. God forbid we should ever imagine, that God was bound to send his Son to die for *any man!* No: God was no more bound to *redeem* any man, than he was bound to *create* the first man; *redemption* as well as *creation* entirely flowing from rich, and every way undeserved grace.

"Then you give up the point, says *Zelotes; for there is no medium* between God's *refusing* to send his Son to redeem a part of Adam's posterity, and his passing a sentence of *Calvinian* reprobation upon them.—Now, if he could *justly refuse to send his Son to save* ALL, he could justly refuse to send him to save SOME, and therefore he could *justly reprobate* some, i. e. predestinate them to a *remediless* state of sin, and of consequence to unavoidable damnation."

This sophistical argument probably misled Mr. *Whitefield.* But the "MEDIUM" which he could not see, the MEDIUM which spoils his "*inextricable dilemma,*" the door at which we readily go out of the prison, where *Logica Genevensis* fancies she has confined us, may easily be pointed out, thus: if God had not entertained gracious thoughts of peace, mercy, and redemption towards *all mankind:* if he had designed absolutely and unconditionally to glorify nothing but his vindictive justice upon a number of them, for having *seminally sinned* in Adam, he might undoubtedly have passed them by; yea, he might have severely punished them. But, as I have observed, in this case he would have punished them *equitably*, that is, *seminally.* He would have crushed guilty Adam, and with him his Cainish, reprobated seed; contriving the birth of *Abel, Seth*, and others, in such a manner, as to bring no man into *personal* existence, but such as had a *personal* share in his redeeming mercy. And this is the very plan, which, according to our doctrines of grace, and according to the Scriptures, God graciously laid down in eternity, and faithfully executed when *the Lamb slain from the foundation of the world tasted death* FOR EVERY MAN—*gave himself a ransom* FOR ALL— and became an evangelical (not an Antinomian) *propitiation for the sins of the whole world.*

A third flaw in Mr. *Whitefield's* dilemma, is the supposition that Calvinian *reprobation* is only a *harmless preterition:* but a *passing by*, in some cases, is *horrible cruelty.* Thus if a mother Calvinistically *passes by* her sucking child for a week, she actually starves and destroys him. This is not all: *Calvinian reprobation* is a downright appointment to *eternal death.* "The [Calvinian] *predestination of some to life,*" &c. says Mr. Toplady, "*cannot be maintained without*

admitting the [Calvinian] *reprobation of some others unto death,*" even *unto eternal death, or damnation.* But I ask again, what can be more unreasonable and unjust, than to appoint millions of unborn infants to *personal, conscious, unavoidable,* and *eternal death,* through the horrible medium of a *personal, unavoidable* perseverance in sin; and this merely for a sin which they *never personally* and *consciously committed?*

A fourth flaw in Mr. *Whitefield's* argument, consists in confounding the *Calvinian* with the *Scriptural imputation* of Adam's sin. If God *imputed sin* to Adam's offspring in its *seminal* state, it was merely because *Adam's* offspring *seminally sinned* in him. God's imputation is always according to truth. When *Adam* had actually tainted his soul with *sin,* and his body with *mortality, sinfulness* and *mortality* actually tainted all his offspring then in his loins; and therefore God can truly impute sinfulness and mortality to all, that is, he could truly account them all to be what they *really* were, i. e. *seminally sinful,* and *mortal.* How different is this righteous imputation from the imputation maintained by *Zelotes!*—a cruel, supposed imputation this, whereby God is represented as arbitrarily determining, that numberless myriads of unformed men shall be so accounted guilty of a sin which they *never personally committed,* as to be *personally* and *absolutely* predestinated to eternal death, through the horrible medium of *necessary, remediless* sin!

If *Zelotes* reply, "God may as justly impute Adam's sin to the natural seed of *Adam,* as he does impute Christ's righteousness to the spiritual seed of *Christ,*" I reply, 1. The case is not parallel. The king may *justly* give a thousand *pounds gratis* to whom he pleases; but he cannot give a thousand *stripes gratis* to whom he pleases, because *free wrath* is absolutely incompatible with *justice.* 2. *Faith is imputed for righteousness:* or, if you please, *God imputes righteousness to believers.* Now, who are *believers?* Are they not *men who have faith?*—men who have that grace which unites them to *Christ the righteous,* and by which they actually derive from Christ [in various degrees] not only a peculiar interest in his merits. but also the very righteousness, the very hatred of sin, and the very love of virtue, which were in the heart of Christ? Therefore when God *imputes faith for righteousness,* or when he *imputes righteousness to believers,* he only accounts, that what is in believers is actually there; or, if you please, that believers are what they *really* are, that is, *righteous.* Hence it appears, that to support *Calvinian* imputation of sin, by *Calvinian* imputation of righteousness, is only to defend one chimera by another.

Mr. *Whitefield's* argument in defence of *Calvinian* reprobation appears to us so much the more inconclusive, as it is not less contrary to Scripture than to reason. Who can fairly reconcile *that* reprobation to the texts which intimate, that *this proverb shall no more be used in Israel: The fathers have eaten sour grapes, and* the case is remediless; *the children's teeth being* necessarily and eternally *set on edge:* that *the son shall not* eternally *die*, or be reprobated to eternal death, *for the sins of the father:* that *God's mercy is over all his works*, till provoked *free grace* gives place to *just wrath:*—that *he willeth not* primarily *the death of a sinner:*—and that *God our Saviour will have all men to be saved*, in a rational, evangelic way, that is, by *freely* working out their own salvation in subordination to his *free grace.*

From all the preceding answers, I hope I may conclude, that the "*inextricable dilemma*" is a mere sophism; and that the truly Reverend Mr. *Whitefield* understood far better how to offer up a warm prayer, and preach a pathetic sermon, than how to follow *error* into her lurking holes, in order to seize there the twisting viper with the tongs of truth, and bring her out to public view, stript of her *shining, slippery* dress, and darting in vain her forked and hissing tongue.

IV. Having answered the threefold objection of *Zelotes*, Mr. *Toplady*, and Mr. *Whitefield*, I shall now retort it, and show, that upon the plan of the *Calvinian* "*doctrines of grace*" *and wrath*—of unavoidable finished salvation for a fixed number of elect, and of unavoidable, finished damnation for a fixed number of reprobates, all the Divine perfections [*Sovereignty* not excepted] suffer a partial, or a total eclipse. I have, it is true, done it already in the *Checks:* but, as my opponents do not seem to have taken the least notice of the passage I refer to, though it contains the strength of our cause with respect to the *Divine perfections*, I beg leave to produce it a second time. If in a civil court a *second citation* is fair and expedient, why might it not be so too in a court of controversial judicature, I therefore ask a second time:

"What becomes of God's *goodness;* if the tokens of it which he gives to millions of men, be only intended to enhance their ruin, or cast a deceitful vail over his everlasting wrath?—What of his *mercy*, which *is over all his works*, if millions were for ever excluded from the least interest in it. by an *absolute* decree that constituted them vessels of wrath from all eternity?—What becomes of his *justice*, if he sentence myriads of men upon myriads to everlasting fire, *because they have not believed on the name of his only-begotten Son;* when, if they had believed that he was their *Jesus*, their Saviour, they would have

believed a monstrous lie, and claimed what they have no more right to, than I have to the crown of England?—What of his *veracity*, and the *oath he swears* that he *willeth not* primarily *the death of a sinner*; if he never affords most sinners sufficient means of escaping eternal death? If he sends his ambassadors to *every creature*, declaring that *all things are now ready* for their salvation, when nothing but *Tophet is prepared of old* for the inevitable destruction of a vast majority of them?—What becomes of his *holiness*, if, in order to condemn the reprobates with some show of justice, and to secure *the end* of his decree of reprobation, which is, that "millions shall *absolutely* sin and be damned," he absolutely fixes *the means* of their damnation, that is, their *sins* and *wickedness*?—What of his *wisdom*, if he seriously expostulates with souls as dead as corpses, and gravely urges to repentance and faith, persons that can no more repent and believe, than fishes can speak and sing?—What becomes of his *long-suffering*, if he *waits* to have an opportunity of sending the reprobates into a deeper hell, and not sincerely to give them a longer time to *save themselves from this perverse generation*?—What of his *equity*, if there was mercy for Adam and Eve, who *personally* broke the edge of duty, and wantonly rushed out of paradise into this howling wilderness; whilst there is no mercy for millions of their unfortunate children, who are born in a state of sin and misery without any *personal* choice, and of consequence without any *personal* sin?—And what becomes of his *omniscience*, if he cannot foreknow future contingencies? If to foretell without a mistake, that such a thing will happen, he must necessitate it, or do it himself? Was not *Nero* as wise in this respect? Could not he foretell that *Phebe* should not continue a virgin, when he was bent upon ravishing her? That *Seneca* should not die a natural death, when he had determined to have him murdered? And that *Crispus* should fall into a pit, if he obliged him to run a race at midnight in a place full of pits? And what old woman in the kingdom could not precisely foretell that a silly tale should be told at such an hour, if she were resolved to tell it herself; or, at any rate, make a child do it for her?

"Again: What becomes of God's *loving-kindnesses*, *which have been ever of old towards the children of men?* And what of his *impartiality*, if most men, absolutely reprobated for the sin of Adam, are never placed in a state of personal trial and probation? Does not God use them far less kindly than he does devils, who were tried every one for himself, and remain in their diabolical state, because they brought it upon themselves by a *personal* choice? Astonishing!

That the Son of God should have been flesh of the flesh, and bone of the bone of millions of men, whom, upon the Calvinian scheme, he never indulged so far as he did devils! What a hard-hearted relation to myriads of his fellow-men does *Calvin* represent our Lord? Suppose Satan had become our *kinsman* by incarnation, and had by that mean got *the right of redemption*, would he not have acted like himself, if he had not only left the majority of them in the depth of the fall, but enhanced their misery by the sight of his partiality to the elect?"

"Once more. What becomes of *fair dealing*, if God every where represents sin as the dreadful evil which causes damnation, and yet the most horrid sins *work for good* to some, and, as P. O. intimates, 'accomplish their salvation through Christ?'—And what of *honesty*, if the God of truth himself promises, that *all the families of the earth shall be blessed in Christ*, when he has cursed a vast majority of them with a decree of absolute reprobation, which excludes them from obtaining an interest in him, even from the foundation of the world?"

"Nay, what becomes of his *sovereignty* itself, if it is torn from the mild and gracious attributes by which it is tempered? If it is held forth in such a light, as renders it more terrible to millions, than the sovereignty of Nebuchadnezzar in the plain of Dura appeared to Daniel's companions, when *the form of his visage was changed against them*, and he decreed that they should be *cast into the burning fiery furnace?* for, they might have saved their bodily life by bowing to the golden image, which was a thing in their power; but poor Calvinian reprobates can escape at no rate: the *horrible decree* is gone forth; they must, in spite of their best endeavours, *dwell* body and soul *with everlasting burnings*."

To these queries, taken from the *Third Check*, I now add those which follow. What becomes of God's infinite *power*, if he cannot make *free agents*, or creatures endued with *free will?* And what of his boundless *wisdom*, if, when he has made such creatures, he knows not how to rule, overrule, reward, and punish them, without *necessitating* them, that is, without undoing his own work—without destroying their *free agency*, which is his masterpiece in the universe?—Nay, what would become of the divine *immutability*, about which Zelotes makes so much ado, if after God had suspended in all the Scriptures the reward of eternal life, and the punishment of eternal death, upon our *unnecessitated* works of faith and unbelief, he so altered his mind in the day of judgment, as to suspend heavenly thrones, and infernal racks, only upon the good works of Christ, and

the bad works of Adam, through the necessary medium of faith and holiness, absolutely forced upon some men to the end; and through the *necessary* means of unbelief and sin, absolutely bound upon all the rest of mankind?—And, to conclude, how shall we be able to praise God for his *invariable faithfulness*, if his *secret* will and *public* declarations are at almost perpetual variance? and if Zelotes's doctrines of grace tempt us to complain with the poet,

Nescio quo teneam mutantem *Protea* nodo;*

instead of encouraging us to say with David, *For ever, O Lord, thy word is* settled *in heaven. Thy* faithfulness *is unto all generations?*

If *Zelotes* cannot answer these queries in as rational, and scriptural a manner, as his objections have, I trust, been answered; will not the *Calvinian* doctrines of *unscriptural free grace* and *everlasting free wrath*, appear to unprejudiced persons as great enemies to the divine perfections, and to *the sincere milk of God's word*, as *Virgil's harpies* were to the Trojan Hero, and to his richly-spread tables? And is there not some resemblance between the *Diana* and *Hecate* whom I unmask, and the petty goddesses whom the poet describes thus?

Sive Deæ, seu sint diræ obscenæ que volucres,—
Tristius haud illis monstrum, nec sævior ulla
Pestis et ira deûm Stygiis sese extulit undis.
Virginei volucrum vultus, fædissima ventris
Proluvies, uncæ que manus:—nec vulnera tergo
Accipiunt: celerique fugâ sub sidera lapsæ,
Semesam prædam, et vestigia fæda relinquunt.†

* "*He is like Proteus: I know not how to hold him:*"—whether by his SECRET WILL, which has *absolutely* predestinated millions of men to necessary sin and eternal damnation; or by his REVEALED WILL, which declares, that he *willeth not* primarily *that any man should perish, but that all should be* eternally *saved*, by *working out their own salvation*, according to the talent of *will* and *power*, which he gives to every man to profit withal.

† It is hard to say whether they are goddesses or fowls obscene. However they are as ugly and dangerous appearances, as ever ascended from the Stygian lake. They have faces like virgins, hands like birds' claws, and an intolerable filthy looseness! As for their body it is invulnerable; at least you cannot wound it, they so nimbly fly away into the clouds; leaving the food which they greedily tore, polluted by their defiling touch.

SECTION XI.

ZELOTES'S *last objection against a reconciliation with* HONESTUS. *In answer to it, the Reconciler shows by various illustrations, that the Scriptures do not contradict themselves in holding forth* FIRST *and* SECOND *causes—*PRIMARY *and* SUBORDINATE *motives; and that the connexion of* FREE GRACE *with* FREE WILL *is properly illustrated by the scriptural emblem of a marriage; this relation exactly representing the conjunction and opposition of the two Gospel axioms, together with the pre-eminence of* FREE GRACE, *and the subordination of* FREE WILL.

IF you compare the prejudice of *Zelotes* against *Honestus* to a strong castle, the objections which fortify that castle may be compared to the rivers which were supposed to surround *Pluto's* palace. Six of them we have already crossed; one more obstructs our way to the reconciliation, and like *Phlegethon*, it warmly runs in the following lines;

OBJECTION VII. "When King *Joram* said to *Jehu*, *Is it peace? Jehu* answered, *What peace, so long as the whoredoms of thy mother Jezebel are so many?* And what peace can I make with *Honestus* and you, so long as you adulterate the Gospel, by what you call the *evangelical marriage*, and what I call the *monstrous mixture* of *free grace* and *free will?* I cannot, in conscience, take one step towards a reconciliation, unless you can make appear, that, upon your conciliating plan, the dignity of *free grace* is properly secured. But, as this is impossible, I can only look upon your *Scripture Scales*, as a new attempt to set one part of the Scripture against the other, and to give infidels more room to say that the Bible is full of contradictions."

ANSWER. Exceeding sorry should I be, if the *Scripture Scales* had this unhappy tendency. To remove your groundless fears in this respect, and to prevent the hasty triumph of infidels, permit me, 1. To show, that what, at first sight, seems a *contradiction* in the Scriptures which compose my scales, appears, upon due consideration, to be only the *just subordination* of *second* CAUSES to the *first*, or the proper union of *inferior* MOTIVES with *leading* ones: and 2. To prove, that what *Zelotes* calls "a monstrous mixture of *free grace* and *free will*," is their *important concurrence*, which the Scriptures frequently represent to us under the significant emblem of a *marriage*. Plain illustrations will throw more light upon the subject than deep arguments; I shall therefore use the former, because they are within the reach

of every body, and because *Zelotes* cannot set them aside under pretence that they are "*metaphysical*."

I. May we not, on different occasions, use with propriety words which *seem* contradictory, and which nevertheless agree perfectly together. For instance; with respect to the doctrine of *first* and *second* CAUSES, and of *primary* and *secondary* MEANS, may I not say, "I ploughed my field this year," because I *ordered* it to be ploughed? —May I not say on another occasion, "Such a farmer ploughed it *alone*," because no other farmer shared in his toil?—May I not the next moment point at his team, and say, "These horses ploughed all my field *alone*," if I want to intimate that no other horses were employed in that business?—And yet may I not by and by show *Zelotes* a new-constructed plough, and say, "That light plough ploughed all my field?" Would it be right in *Zelotes* or *Lorenzo* to charge me with *shuffling*, or with *self-contradiction*, for these different assertions?

If this illustration do not sufficiently strike the reader, I ask, May not a clergyman, without a shadow of prevarication, say on different occasions, I hold my living through divine permission,—through the Lord Chancellor's presentation,—through a liberal education,—through my subscriptions,—through the Bishop's institution, &c.? May not all these expressions be true and proper on different occasions? And may not these *causes*, *means*, and *qualifications* concur together, and be *all* essential in their places?

Once more: Speaking of a barge that sails up the river, may I not, without contradicting myself, say one moment, The *wind* ALONE (in opposition to the *tide*) brings her up? And if in the next moment I add, Her *sails* ALONE (in opposition to *oars* or *haling lines*) bring her up against the stream, would it be right to infer, that I exclude the tackling of the vessel, the rudder, and the steersman from being necessary in their places? Such, however, is the inference of *Zelotes*. For while *Honestus* thinks him an *enthusiast*, for supposing that absolutely nothing but wind and sail [grace and faith] is requisite to spiritual navigation; *Zelotes* thinks that *Honestus* is hardly fit to be a cabin boy in the ship of the church, because he lays a particular stress on the right management of the tackling and rudder; and both will perhaps look upon me as a trimmer, because, in order to reconcile them, I assert, that the wind and sails, the masts and yards, the rigging and the rudder, the compass and pilot, have each their proper use and office.

II. With respect to *primary* and *secondary* MOTIVES, may I not say, that Christ humbled himself to the death of the cross, out of obedience to his Father:—out of compassionate love for a lost world:—

that he might put away sin by the sacrifice of himself:—that whosoever believeth on him should not perish!—that the Scriptures might be fulfilled:—that he might leave us an example of humble patience: that through death he might destroy the prince of darkness:—and that he might see the fruit of the travail of his soul, obtain the joy that was set before him, and be satisfied? Would *Zelotes* show himself a judicious divine, if he intimated that these motives are incompatible and contradictory?—May not a variety of motives sweetly concur to the same end?—May you not, for example, relieve your indigent neighbour, out of fear lest you should meet the fate of the inexorable rich man in hell?—out of pity for a fellow-creature in distress?—out of regard for him as a fellow-Christian?—out of a desire to maintain a good conscience, and to keep the commandments?—out of gratitude, love, and obedience to Christ?—that the worthy name by which we are called *Christians*, may not be blasphemed?—that your neighbour may be edified?—that you may show your love to God?—that you may declare your faith in Christ?—that you may lay up treasure in heaven?—that, like a faithful steward, you may deliver up your accounts with joy:—that you may *receive the* REWARD *of the inheritance?*—that you may be justified by your works AS A BELIEVER in the great day, &c.—May not all these motives, like the various steps of Jacob's mysterious ladder, perfectly agree together? And if a good work *comes up for a memorial before God* winged with *all* these scriptural motives, is it not likely to be more acceptable than one which ascends supported only by one or two such motives?

Zelotes frequently admits but of *two* causes of our salvation, and recommends but *one* motive of good works. The two causes of eternal salvation, which he generally confines himself to, are *Christ* and *Faith:* and, what is most astonishing, *Solifidian* as he is, he sometimes gives up even *faith* itself: for if he reads that FAITH *was imputed to Abraham for righteousness*, he tells you that *faith* is to be taken *objectively* for *Christ* and his good works, which is just as reasonable as if I said, that when Sir Isaac Newton speaks of *the eye* and of *a telescope*, he intends that these words should be taken *objectively*, and should mean *the sun* and *the moon*.—Again; As *Zelotes* frequently admits but *one* cause of salvation, that is, *Christ's righteousness:* so he often admits but *one* motive of sincere obedience, and that is, the *love of Christ known by name.* Hence he gives you to understand, that all the good works of those who never heard of *Christ*, are nothing but *splendid sins.* To avoid his mistake we need only admit a variety of causes and motives; and to steer clear of the error of *Honestus*, we need only pay to the Redeemer the so justly-deserved honour of being

in conjunction with his Father and Spirit, the *grand* ORIGINAL CAUSE, and as he is the Lamb slain, the one PROPERLY MERITORIOUS CAUSE of our salvation; representing a grateful love to him as the *noblest*, and most powerful motive to obedience, where the Christian Gospel is preached. In following this reasonable and catholic method, we discover the harmony of the Scriptures; we reconcile the opposing texts which fill the Scripture Scales; and far from giving room to infidels to say, that the Bible is full of *contradictions*, we show the wonderful agreement of a variety of passages, which, upon the narrow plans of *Zelotes* and *Honestus*, are really *inconsistent*, if not altogether *contradictory*.

III. With respect to the two GOSPEL AXIOMS and their basis, FREE GRACE and FREE WILL, contrary as they *seem* to each other, they agree as well as a thousand harmonious contrasts around us. If *Zelotes* consider the natural world in a *favourable* light, he will see nothing but OPPOSITION IN HARMONY. *Midnight* darkness, when it is reconciled with the blaze of *noon*, crowns our hills with the mild, delightful light of the *rising* or *setting sun*.—When sultry *summers* and frozen *winters* meet half way, they yield the flowers of the *spring*, and the fruits of *autumn*.—If the *warming* beams of the sun act in conjunction with *cooling* showers, the earth opens her fruitful bosom, and crowns our fields with a plenteous harvest.—Reflect upon your animal frame: how does it subsist?—Is it not by a proper union of opposite things, *fluids* and *solids*?—and by a just temperature of contrary things, *cold* and *heat*? Consider your *whole* self: are you not made of a thinking soul, and of an organized body?—of *spirit and matter*? Thus, two things, which are exactly the reverse of each other, by harmonizing together, form *man*, who is the wonder of the natural world: just as the Son of God, united to the Son of Mary, forms *Christ*, who is the wonder of the spiritual world.

I readily confess, that the connexion of the two Gospel axioms, like that of matter and spirit, is a deep mystery. But as it would be absurd to infer, that man is an *imaginary* being, because we cannot explain how thought and reason can be connected with flesh and blood; so would it be unreasonable to suppose, that the coalition of *free grace* with *free will* is a *chimera* in divinity, because we cannot exactly describe how they are coupled. We are however indebted to St. Paul for a most striking emblem of the essential *opposition* and wonderful *union* that subsist between the two axioms, or (which comes to be the same thing) between the *Redeemer* and the *redeemed*—between *free grace* and *free will*.

If the true church is a mystical body, composed of all the souls whose submissive *free will* yields to *free grace*, and exerts itself in due subordination to our loving Redeemer; does it not follow, that *free grace* exactly answers to *Christ*, *and holy and free will* to God's *holy church? Now*, says the apostle, *the husband is the head of the wife, even as Christ is the head of the church:—Husbands, love your wives, as Christ loved the church:—A man shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning* CHRIST *and the* CHURCH; and upon the preceding observation, I take the liberty to add: *This is a great mystery, but I speak concerning* FREE GRACE *and* FREE WILL. If marriage is a divine institution, *honourable among all men*, and typical of spiritual mysteries.—If *Isaiah* says, *Thy Maker is thy Husband:*—if *Hosea* writes, *In that day, says Jehovah, thou shalt call me* ISHI; that is, MY HUSBAND:—if St. Paul says to the Corinthians, *I have espoused you as a chaste virgin, to one* HUSBAND, *even Christ:* and if he tells the Romans that they *are become dead to the law, that they should be* MARRIED *to another, even to* HIM *who is raised from the dead, that they should* BRING FORTH FRUIT UNTO GOD:—if the sacred writers, I say, frequently use that emblematic way of speech, may I not reverently tread in their steps, and, in the fear of God, warily run the parallel between the conjugal tie and the mystical union of *free grace* and *free will?* And,

1. *If the husband is the* head *of the wife,* as says St. Paul, or her *lord*, as St. Peter intimates; is not *free grace* the *head* and *lord* of *free will?*—Has it not the pre-eminence in all things?—2. If the bridegroom makes his address to the bride first, without forcing or binding her with cords of *necessity?* Does not *free grace* also seek *free will* first, without forcing it, and chaining it down with necessitating, *Turkish* decrees?—3. If the mutual, *unnecessitated*, voluntary consent of the *bridegroom* and of the *bride*, is the very essence of marriage; may I not say, that the mutual, *unnecessitated*, voluntary consent of *free grace* and *free will* makes the marriage between Christ and the willing souls, whom St. *John* calls *The bride*, and *The Lamb's wife;*—4. The husband owes *no obedience* to his wife, but the wife owes *all reasonable obedience* to her husband. And does not the parallel hold here also? Must not *free will* humbly and obediently submit to *free grace*, as *Sarah* did to *Abraham*, *calling him* lord?—5. The man is to *give honour to his wife, as to the weaker vessel?* And does not *free grace* do so to *free will*, its inferior? Is not its condescending language, *Behold, I stand at the door and knock:—Open to me, my sister, my love*, &c. Yea, does not *free grace*, like St. Paul, *become all things* [but sin

and wantonness] *to all men, that by any means it may gain the free will of some?*—6. *If the unbelieving wife departs, let her depart*, says St. Paul. And if unbelieving *free will* is bent upon eloping from *free grace*, may it not do it? Is it locked up as the Sultanas are in Turkey? Although incarnate *free grace* compassionately mourned over the obstinate *free will* of the Jews, did it dragoon them into compliance? Was not its language, *I would and ye would not?**—*Thou hast been weary of me, O Israel.—My people would none of me: so I gave them up to their own hearts' lust, and they walked in their own counsel:* doing, as a nation, what *Judas* was judicially permitted to do as an individual? —7. *In case of adultery, is it not lawful for the husband to put away his wife?* And may not *free grace* repudiate *free will* for the same reason? When the *free will* of Judas had long carried on an adulterous commerce with *Mammon;* and when he refused to return; did not our Lord put him away; giving him a bill of divorce, together with the fatal sop? And far from detaining him by fulsome, Calvinian caresses, did he not publicly say, *Wo to that man! What thou doest do quickly.—Remember Lot's wife?* 8. Can the husband or the wife have children alone? Can *free grace* do *human good works* without *human free will?* Did not our Lord speak a self-evident truth, when he declared, *Without* ME YE *can do nothing?* And did not St. Paul set his seal to it, when he said, *We are not sufficient* of ourselves *to think any thing* [morally good] *as of ourselves; but our sufficiency is* OF GOD:—Not *I* [alone or principally] *but the* grace *of God which was with me?* And *morally* speaking, what can Christ do as the husband of the church, without her concurrence? What besides atoning, inviting, pre-engaging, and drawing? Do we not read, that *he* could not *do many works* among the people of Nazareth, *because of* their *unbelief?* And for want of co-operation or concurrence in sinners, does he not complain, *I have laboured in vain:—I have spent my strength for nought;—All the day long I stretched forth my hands, and no man regarded?*— Lastly: May I not observe, that as the procreation of children is the most important consequence of marriage; so the production of *the fruits of righteousness which are by Jesus Christ*, is the most important

*Some Calvinists have done this great truth justice, and among them the judicious Mr. *Ryland*, A. M. of Northampton, who hath published an extract from Dr. *Long*, Bishop of Norwich, descriptive of the resemblance that man bears to God. The first article of his extract runs thus. "The soul is an image of the *almighty power* of God. God has a power of *beginning* motion; so has the soul;—God's will acts with astonishing sovereignty, and absolute dominion and pleasure, *where*, and *when*, and *how* he will.—The soul chooses or refuses, accepts or rejects an object, with an amazing resemblance to God. Even devils and the wicked refuse God with *sovereign will* and a *most* free contempt."—Hence it appears, that to rob man of *free agency* under pretence of making free grace all in all, is to destroy the first feature of God's image in his living picture, man.

consequence of the harmonious opposition of *free grace* and *free will*; when they are joined together in that evangelical marriage, which the Scripture calls *faith working by love?*

Should *Zelotes* object here, that "Some good people produce all the fruits of righteousness, and do all the good works which St. Paul expects from believers, though they will hear of nothing but *free grace*, and perpetually decry their own good works:" I reply; That there are such persons is granted: nor are they less conspicuous for their *unreasonableness*, than for their *piety*. They may rank for consistency with a woman, who is excessively fond of her husband, and peevish with every body else, especially with her own children. —Her constant language is, "My husband is all in all in the house; he does every thing; I am absolutely nobody; I am worse than any body; I am a monster; I bring forth nothing but monsters; my best productions are dung, dross, and filthy rags, &c. &c."—A friend of her husband, tired to hear such speeches day by day, ventures to set her right by the following questions; "Pray, Madam, if your husband is *all* in the house, is he his own *wife?* If he does *all* that is done under your roof, did he get drunk the other day when your footman did so? Does he bear his own children, and give them suck? If you are absolutely nobody, who is the *mother* of the fine boy that hangs at your breast? And if that child is a *mere* monster*, why do you dishonour your husband by *fathering* a monster upon him?"—While she blushes and says, "I hate controversy, I cannot bear carnal reasonings, &c.," I close this parallel between *marriage* and the evangelical union of *free grace* and *free will*, by some remarks, which, I hope, will reconcile *Zelotes* and *Honestus* to the harmonious opposition of the *seemingly* contrary doctrines of *grace* and *justice*, of *faith* and *works*, of *free grace* and *free will*, which answer to the *two Gospel axioms*, and are balanced in the *two Scripture Scales*.

Union without *opposition* is dull and insipid. You are acquainted with the pleasures of friendship: you would gladly go miles to shake hands with an intimate friend; but why did you never feel any

* Walking about my parish some years ago, I heard a collier's wife venting her bad humour upon somebody, whom she called *Son of a b—h*. I went into the house to make peace; and finding it was her own son whom she thus abused, I expostulated with her about the absurdity of her language, so far as it offended *God*, and reflected upon *herself*. I might have added, that, if her child was *the Son of a b—h*, he must also be the *Son of a d—g*; a circumstance this, not less dishonourable to her *husband* than to *herself*; but I really forgot this argument [*ad mulierem*] at that time. However I mention it here, in hopes that *Zelotes*, who, through voluntary humility calls his good works as many bad names as the woman did her son, will take the hint, and will no more reflect upon Christ by injudiciously loading the productions of his free grace with Antinomian abuse.

pleasure in shaking your left hand with your right, and in returning the friendly civility? Is it not because the joining of your own hands would be expressive of an union without proper opposition;—of an union without sufficient room to display the mutual endearments of *one free will* in *harmony with another?* For what I have all along called *free grace*, is nothing but *God's gracious free will*, to which the *obedient free will* of believers humbly submits itself. Why can you have no satisfaction in going to the fire, when a fever inflames your blood; or in drinking a cooling draught, when you are benumbed with cold? Is it not because in either case the pleasure ceases, or rather becomes pain, for want of proper opposition?

Is not *opposition without union* the very ground of infernal wo? When *opposition* amounts to downright *contrariety*, does it not end in fierce destructive discord? And does not this discord produce the horrid concert which our Lord describes by *weeping*, *wailing*, *and gnashing of teeth*, the genuine expressions of sorrow, anguish, and despair? On the other hand, is not *opposition in union* the very soul of celestial joys? And should I take too much liberty with the deep things of God, if I ventured upon the following query? Is it not from the eternal, mysterious, ineffable *opposition* of *Father* and *Son*, in eternal, mysterious, ineffable *union* with each other, that the eternal love and joy of the *Spirit* proceeds to accomplish the mystery of the Divine *unity*, and form the very *heaven* of heaven?

But if that question appear too bold, or too deep, I drop it, and, keeping within *earthly* bounds, I ask, does not experience convince us, that the most perfect concerts are those, in which a number of instruments, *soft* as the flute, and *strong* as the bassoon, high sounding as the clarion, and *deep*-toned as the kettle-drum, properly agree with *tenor*, *counter-tenor*, *bass*, and *treble voices?* Is it not *then*, that the combined effects of slow and quick vibrations, high and low notes, sharp and flat tones, solemn and cheerful accents; grave and shrill, melting and rousing, gentle and terrible sounds, by their harmonizing oppositions, alternately brace and dilate our auditory nerves; or delightfully sooth and alarm, lull and ravish our musical powers?—Such, and far more glorious, is the *Gospel concert* of *free grace* and *free will:* a sweetly awful concert this, in which prohibitions and commands, cautions and exhortations, alluring promises and fearful threatenings, gentle offers of mercy and terrible denunciations of vengeance, have all their proper places.

Now man is brought down to the gates of hell, as a rebellious worm; and now [by a proper transition] he is exalted to the heaven of heavens, as the friend of God.—Now Christ hangs on an igno-

minious cross ; and now he fills the everlasting throne :—One day as a *Saviour* and a *Prophet*, he gives grace, he offers glory ; he calls, he entreats, he weeps, he bleeds, he dies : another day, as a *Rewarder* and a *King*, he revives and triumphs ; he absolves or condemns ; he opens and shuts both hell and heaven. The treble in this doctrinal concert appears *enthusiastic* jar to prejudiced *Honestus ;* and the bass passes for *heretical discord* with heated Zelotes : but an unbiassed Protestant *knows the joyful sound of* free grace—the solemn sound of free will—and the alarming sound of just wrath ; and admitting each in his concert, he makes scriptural melody to his *Priest* and *Lawgiver* —to his *Redeemer* and his *Judge*. As for the *merry tune* of Antinomian *free grace*, mixed with the *reprobating roar* of Calvinian *free wrath*, it grates upon him, it grieves his soul, it diffuses chilliness through his veins, it carries horror to his very heart.

Whilst a divine combines evangelically, and uses properly, the two Gospel axioms, you may compare him to a musician who skilfully tunes, and wisely uses all the strings of his instrument. But when Zelotes and Honestus discard one of the evangelical axioms, they resemble a harper who peevishly cuts half the strings of his harp, and ridiculously confines himself to using only the other half. Or, to return to the scriptural simile of a *marriage :* When an unprejudiced evangelist solemnizes the doctrinal marriage which I contend for, he pays a proper regard to the *bridegroom* and to the *bride ;* he considers both *free grace* and *free will*. Therefore, when he sees *Honestus* perform all the ceremony with *free will* only, he is as much surprised, as if he saw a clergyman take a gold ring from the right hand of a woman, put it on the fourth finger of her left hand, and gravely try to marry her to herself. And when he sees Zelotes transact all the business with *free grace* alone, he is not less astonished than if he saw a minister take a single man's right hand, put it into his left hand, and render himself ridiculous by pronouncing over him a solemn nuptial blessing.

If Zelotes be still afraid, that upon the plan of an evangelical marriage between *free grace* and *free will*, the transcendent dignity of God's grace is not properly secured ; and that *human agency* will absolutely claim the incommunicable honours due to *divine favour ;* I shall guard the preceding pages by some remarks, which will, I hope, remove Zelotes's groundless fears, and give Honestus a seasonable caution.

God's gracious dispensations towards *man* [or which comes to the same] the dealings of *free grace* with *free will*, are frequently represented in Scripture under the emblem of *gracious covenants*. Now

covenants which are made between the *Creator* and his *creatures*; between the Supreme Being, who is absolutely independent, because he wants nothing; and inferior beings, who are entirely dependent upon him, because they want all things; such *gracious covenants*, I say, always imply a matchless condescension on the part of the Creator, and an inconceivable obligation on the part of his creatures. Therefore, according to the doctrine enforced in these sheets, *free grace*, which shines by its own eternal lustre, without receiving any thing from *free will*, can never, in point of dignity, be confounded with *free will*; because *free will* borrows all its power and excellence from *free grace*; just as the moon borrows all her light and glory from the sun.

We infer, therefore, that as the *moon* acts in conjunction with, and due subordination to, the *sun* in the *natural* world, without supplanting or rivalling the sun: so *free will* may act in conjunction with, and due subordination to, *free grace* in the *spiritual* world, without rivalling, much more without supplanting, *free grace*. And hence it appears, that Zelotes's fears, lest our doctrine should pour contempt on the glory of *free grace*, are as groundless, as the panic of the ancient Persians, who, when they saw the moon passing between the earth and the sun, imagined that the great luminaries which rule the day and the night, were actually fighting for the mastery; and absurdly dreaded that the strife would end in the total extinction of the solar light.

Ezekiel [Chap. XVI.] gives us an account of the glory to which God advanced the Jewish Church. From a state of the greatest meanness and pollution, he raised her to the dignity and splendour described in these words: *I sware unto thee, and entered into a* [marriage] *covenant with thee, saith the Lord God; and thou becamest mine.——I clothed thee also with embroidered work; I decked thee with ornaments:——Thou wast exceeding beautiful; thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty: for it was perfect through the comeliness which I had put upon thee, saith the Lord.* However, the Jewish church [such is the power of free will] abused these glorious favours, as appears from the next words: *Thou didst trust in thine own beauty, and playedst the harlot, saith the Lord God.* But, does this adulterous ingratitude of the Jews disprove the truth of *Ezekiel's* doctrine, any more than the adultery of *Bathsheba* disprove here being once *Uriah's* lawful wife? And can any consequence be charged upon the doctrine of the evangelical marriage maintained in these sheets, which is not equally chargeable upon the above-mentioned doctrine of the prophet?

We grant that *free will* too frequently forgets its place, as too many persons of the inferior and weaker sex forget theirs, notwithstanding their solemn promise of dutiful *obedience* till death; but does this show, either that the union of indulgent *free grace* and dutiful *free will* is a heretical fancy: or that *free will* is really equal to *free grace?* If imperious *free will* rises against *free grace*, and acts the part of a *Jezebel*, is not *free grace* strong enough to reduce it by *proper* methods, or wise enough to give it a bill of divorcement, if *such* methods prove ineffectual? Does Zelotes act a becoming part when he so interferes between *free grace* and *free will*, as to turn the latter out of the Church, under pretence of siding with the former? Has he any more right to do it, than I have to turn Queen Charlotte out of England, under pretence that bloody *Mary* abused her royal authority?

Why does Zelotes stumble at the doctrine of the evangelical marriage which I prove? And why is *Lorenzo* offended at the mystery of Christ's incarnation? Is it not because they overlook the noble original of *free will?* If you trace the *free-willing soul* back to its eternal source, you will find that it proceeds from Him, who *breathed into the nostrils of Adam the breath of life* that man might *become a living soul.* And where is the absurdity of asserting, that by means of the mysteries, which we call *redemption* and *sanctification*, he reunites himself to that very spirit, which came from him; to that very soul, which he breathed into the earthly Adam? If man's dignity before the fall was such, that when St. *Luke* declares our Lord's human generation, and comes to the highest round of the genealogical ladder, he is not afraid to say, that Christ was *The son of Adam*, &c. *who was the son of God*, Luke iii. 38. where is the absurdity of supposing, that God in Christ kindly receives *his son* again, when that son returns to him like the free-willing, penitent prodigal?

Nor need *free will* be proud of this unspeakable honour: for, not to mention its *creation*, for which it is entirely indebted to *free grace*, does it not owe *to divine favour* all the blessings of *redemption?* If *free grace* should say to *free will*, *When I passed by thee, and saw thee polluted in thy own blood, I said unto thee, Live:* would not believing *free will* instantly bow to the dust, and thankfully acknowledge the *undeserved mercy?* Why then should Zelotes think, that *free will* will infallibly forget its place, if it be raised to the honour of an evangelical, conjugal union with *free grace?*—If a prince raised a filthy, condemned, dead shepherdess from the dunghill, the dungeon, and the grave; graciously advancing her to princely honours, and a seat at his feet, or by his side; does it follow, that *she* must *necessarily* forget her former baseness? Or that *his* condescension must *unavoidably*

rob him of his native superiority? For my part, when I hear St. John say, *Behold what manner of love the Father hath bestowed upon us, that we*, who submit our free will to free grace, *should be called the sons of God—the wife of the Lamb*, &c. far from being tempted to forget my wretchedness, I am excited to *fear the Lord and his goodness*, and encouraged to *perfect holiness in* that *fear*; for *every man who hath this* faith, and *hope, purifieth himself, even as God is pure*; so far is he from *necessarily* walking in pride, as a vain-glorious Pharisee; or from exalting himself, as a self-deified antichrist! Besides, to all eternity the glaring truth maintained by the apostle, will abase *free will*, and secure the transcendent dignity of *free grace: What hast thou which thou hast not*, more or less directly, *received* of FREE, creating, preserving, redeeming, sanctifying, or rewarding GRACE? *Who hath* FIRST *given to* it, *and it shall be recompensed to him again? For of him*, i. e. of God, the bottomless and shoreless ocean of *free grace, and through him and to him, are all* [good] *things: to whom be glory for ever. Amen!*

SECTION XII.

The Author sums up the opposite errors of ZELOTES *and* HONESTUS, *whom he invites to a speedy reconciliation. To bring them to it he urges strong and soft motives; and after giving them some directions and encouragements, he concludes by apologizing for his plainness of speech.*

IF *Honestus* be not averse to the rational and scriptural terms of peace proposed in the preceding pages; and if I have removed the objections which Zelotes makes against these terms, what remains for me to do but to press them both to be instantly reconciled. To this end I shall once more urge upon them two powerful motives, the one taken from the unspeakable mischief done by their unreasonable division, and the other from the advantage and comfort which their scriptural agreement will produce.

Permit me, Zelotes, to begin by the mischief which *you* do, through your opposition to the moral truths maintained by Honestus. If reason and Scripture breathe through the preceding pages, is it not evident that, under pretence of exalting *free grace*, which is the *first* weight of the sanctuary, you throw away the *second* weight, which is the *free-will-offering* of sincere obedience; constantly refusing it the place of a *weight* before God, when the children of men are weighed for eternal life or eternal death, in the awful, decisive balance of *election* and

reprobation? Does it necessarily follow from thence, that the *personal election* of some men to eternal salvation, is merely of *unscriptural free grace;* while the *personal reprobation* of others from grace and glory, is entirely of *tyrannical free wrath?* Is not this the language of your doctrine? "There is for the *elect* but *one* weight, bearing the stamp of heaven and everlasting love; namely, *The finished work of Christ*, which is absolutely and irresistibly thrown into the scale of all who are predestinated to eternal life: and this golden weight is so heavy, that, without any of their good works it will *unavoidably* turn the scale for their eternal salvation. And, on the other hand, there is for the reprobates but *one* weight, bearing the stamp of hell and everlasting wrath, namely, the *finished work of Adam*, which is absolutely and irresistibly thrown into the scale of all that are predestinated to eternal death: and this leaden weight is so heavy, that let them endeavour ever so much to rise to heavenly joys, it will *necessarily* sink them to eternal wo." Thus you turn the Gospel into a Calvinian farrago; whereas, if you divided the truth aright, you would do both Gospel axioms justice; asserting, that although the *initial* salvation of sinners is of free grace alone; yet the *eternal* salvation of *adult believers*, which is *judicially*, as well as *graciously* bestowed upon them by way of *reward*, is both of *free grace* and of rectified *free will;*—both of faith, and of its voluntary works:—both of Christ living, dying, and rising again for us; and of believers graciously assisted [not despotically necessitated] to persevere in the obedience of faith.

The mischief does not stop here: to make way for your error, you frequently represent the second Scripture Scale, with the passages which it contains, as Pharisaical or Mosaical *legality;* distressing the minds of the simple by your unscriptural refinements, and hardening the *Nicolaitans*—the practical *Antinomians*, in their contempt of morality and sincere obedience. I do you justice, Zelotes: I confess, that like Christ, you *hate their deeds:* but alas! like Antichrist, you love, you dearly love their spurious doctrines of grace; and this inconsistency involves you in perpetual difficulties and glaring contradictions. One moment Solifidianism makes you extol their *immoral* principles; the next moment your exemplary piety makes you exclaim against their consistent—*immoral* practices. One hour you assure them, that our eternal justification entirely depends upon God's absolute predestination, and upon the salvation completely finished by Christ for us; you openly declare that, from first to last, our works have absolutely no hand in the business of salvation; and you insinuate, that a fallen believer is as much a child of God, when

he puts his bottle to his neighbour to make him drunk, or when he commits adultery and premeditates murder; as when he deeply repents and bears fruit meet for repentance. The next hour, indeed, you are ashamed of such barefaced Antinomianism. To mend the matter, you contradict yourself; you play the Arminian, and assert, that all drunkards, adulterers, and murderers are unbelievers, and that all such sinners are in the high road to hell. Thus you alternately *encourage* and *chide*, *flatter* and *correct*, your *Nicolaitan* converts; but one caress does them more harm than twenty stripes can do them good. Nor need they fear either stripes or wounds; for, instead of the precious balm of *Gilead*, you have substituted the cheap balm of *Geneva*:—a dangerous salve this, which slightly heals, and too often imperceptibly poisons a wounded conscience. With this application they soon cure themselves; one single dose of *unconditional* election to eternal life, of *inamissible complete* justification merely by the good works of another, or of "*salvation finished in the full extent of the word*," without any of our outward performances, makes them as hearty and cheerful as any *Laodiceans* ever were.

When they hear your *Arminian* pleas for undefiled religion, they wonder at your *legality*. If *you* will be *inconsistent*, THEY will not: they are determined to be all of a piece. You have inspired them with sovereign contempt for the *preceptive*, *remunerative*, and *vindictive* part of the Gospel: nay, you have taught them to abhor it, as the dreadful heresy of the *Arminians*, *Pelagians*, *Pharisees*, and *Free Willers*. And thus you have inadvertently paved and pointed out the way to the *Antinomian* city of refuge. Thither they have fled, by your direction, and having laid hold on the false hope which you have set before them, they now stand completely deceived in *self-imputed*, and *non-imparted* righteousness. It is true, that you attack them there from time to time; ashamed of the genuine consequence of your partial Gospel, you call St. *James* to your assistance, and erect a *Wesleyan* battery to demolish their Solifidian ramparts: but alas! you have long since taught them to nail up all the pieces of evangelical ordnance: and when you point them against their towers, they do but smile at your inconsistency. Looking upon you as one who is not less entangled in *the law* than risen Lazarus was in his *grave-clothes*, they heartily pray that you may be delivered from the remains of *Moses's* vail, and see into the privileges of believers as clearly as they do: and when they have briskly fired back your own shots, *Legality! —Legality!* they sit down behind the walls which you take so much pains to repair, I mean the walls of mystical *Geneva*; singing there a

Solifidian *Requiem* to themselves, and sometimes a triumphal *Te Deum* to one another.

Happy would it be for you, Zelotes, and for the church of God, if the mischief done by your modern Gospel were confined to the *immoral* fraternity of the *Nicolaitans*. But alas! it produces the worst effect upon the *moralists* also. Honestus and his admirers see you extol *free grace* in so unguarded a manner, as to demolish *free will*, and unfurl the banner of *free wrath*. They hear you talk in such a strain of a *day of God's power*, in which the elect are *irresistibly* converted, as to make sinners forget that NOW *is the day of salvation*, and the time to use *one* or *two talents*, till the Lord comes with more. Perhaps also Honestus meets with a soul frightened almost to distraction, by the doctrine of *absolute reprobation*, which always dogs your favourite doctrine of *Calvinian election*.—To complete the mischief, you drop some deadly hints about the *harmlessness* of sin; or, what is still worse, about its *profitableness* and sanctifying influence with respect to believers. Neither height nor depth of iniquity shall separate them from the love of God. Nay, the most grievous falls,—falls into adultery and murder, shall be so overruled, as infallibly to drive them nearer to Christ, and of consequence, to make them rise higher, and sing louder in heaven. This Solifidian Gospel shocks Honestus. His moral breast swells against it with just indignation; and supposing that the doctrine of *free grace* [of which you call yourself the defender] is necessarily connected with such loose principles, he is tempted to give it up, and begins perhaps to suspect that religious experiences are only the workings of a melancholy blood, or the conceits of enthusiastic brains. This, Zelotes, and more, is the mischief you inadvertently do by your warm opposition to the *doctrines of* JUSTICE, which support the *second* Gospel axiom, and are inseparable from the *Scripture doctrines of* GRACE.

And you, Honestus, if you lay aside the *first* weight of the sanctuary, are you less guilty than Zelotes? When you say little or nothing of the fall in Adam, of our recovery by Christ, and of our need of a living, victorious faith: and when, under the plausible pretence of asserting our *moral agency*, and pleading for *sincere obedience*, you keep out of sight the unsearchable riches of Christ, the wonderful efficacy of his atoning blood, and the encouraging doctrine of *free grace;* do you not inadvertently confirm deistical moralists in their destructive notions, that scraps of moral honesty will answer the end of exalted piety, and of renovating faith? And do you not increase the prejudices of Zelotes; making him believe, by your

sparing use of the *first* Gospel axiom, that all who represent *morality* and *good works* as an indispensable part of Christ's Gospel, are secret enemies to *free grace*, and stiff maintainers of Pharisaic errors?

O Zelotes, O Honestus, what have ye done? What are ye still doing? Alas! ye drive one another farther and farther from the complete *truth, as it is in Jesus*. In your unreasonable contention, ye break the harmony of the Gospel;—ye destroy the Scripture Scales; ye tear in two the book of life, and run away with a mangled part, which ye fondly take for the whole. Ye crucify *Christ* doctrinally: Honestus pierces his right hand, while Zelotes transfixes the left: both pleading, as the Scribes and Pharisees did, that ye only crucify a *deceiver of the people*.

A skilful physician, by prudently mixing two contrary drugs, may so temper their effect, as to compound an excellent medicine. Thus those ingredients, which, if they were given alone, would perhaps kill his patients, by being administered together, operate in corrective, qualifying conjunction, and prove highly conducive to health. Happy would it be for your spiritual patients, if ye imitated his skill, by evangelically combining the gracious promises, and the holy precepts, which support the two Gospel axioms. But alas! ye do just the reverse, when ye indiscriminately administer only the truths of the *first* or of the *second* axiom. Thus, instead of curing your patients, ye sour their minds; Honestus with the poisonous leaven of the *Pharisees;* and Zelotes with the killing leaven of the *Antinomians*.

The practice of thousands show what dangerous touches ye have by these means given to their principles: for your admirers, O Zelotes, are encouraged so to depend upon *free grace*, as not vigorously to exert the powers of *free will*. And it is well if some of them do not lie down in stupid dejection, *idly* waiting for an overbearing impetus of divine grace, which you insinuate, is to do all for us without us; while others cheerfully rise up to play in consequence of the Laodicean ease which naturally flows from the doctrine of *salvation Calvinistically finished*.—On the other hand, your hearers, O Honestus, are so taught to depend upon their *best endeavours*, and the faithful exertion of their free will, that many of them see no occasion ardently to implore the help of *free grace*, as depraved, impotent, blind, guilty, hell-deserving sinners ought to do. Trusting to what they WILL DO *to-morrow* they neglect and grieve the Holy Spirit, which is ready to help their infirmities *to-day*. And it is to be feared that many of them play the dangerous game of *procrastination* till the Sun of Righteousness set with respect to them;—till all their oil is burned, and their lamps

going out with a bad smell, leave them in the dreadful night when no man can work.

Who can tell the mischiefs which ye have already done by your mangled Gospels? It will be known in the great day. But suppose ye had only caused the miscarriage of *one soul;* would not this be matter of unspeakable grief? If ye would esteem it a misfortune to have occasioned the loss of your neighbour's *horse;* think, O think how sad a thing it must be, to have caused, though undesignedly, the destruction of his *soul.* The loss of the cattle upon a thousand hills can be repaired; but if a man should gain the whole world, and through your wrong directions lose his own soul, what will he, what will *you* give in exchange for his soul.

In the multitude of those, whose salvation is thus endangered, I see *Lorenzo*—sensible, thoughtful, learned *Lorenzo:* his case is truly deplorable, and a particular attention to it may convince you of the fatal tendency of a Gospel which wants almost one half of its proper weight. Although the dogmatical assertions of a preacher, if they be supported by the charms of a mellifluous eloquence, or the violence of a boisterous oratory, prevail with many; yet not with all. For while some greedily drink in the very dregs of error, through the weakness of their minds, the moveableness of their passions, and the credulity which accompanies superstitious ignorance; others are tempted to doubt of the plainest truths, through the nicety of a keen wit, the refinements of a polite education, and the scrupulousness of a sceptical understanding. *Lorenzo* is one of this number. He is determined not to pin his faith upon any man's sleeve. And he sets out in search of religious truth, with this just principle, that religion may *improve*, but can never *oppose* good sense and good morals. In this disposition Lorenzo hears Zelotes; and when Zelotes begins to play upon his numerous audience with his rhetorical artillery, Lorenzo examines if the cannon of his eloquence is loaded with a proper ball; if the solidity of his arguments answers to the positiveness, loudness, or pathos of his delivery. Zelotes, not satisfied to preach *only* the doctrine contained in the *first* Scripture scale, takes upon himself warmly to decry the doctrine contained in the *second:* and *at times* he even explodes morality; *unguardedly* representing it as the cleaner way to hell. If this be the Gospel, says Lorenzo, I must ever remain an unbeliever; for I cannot swallow down a cluster of inconsistencies, whence the poison of immorality visibly distils.

He hears you next, Honestus; and he admires the rational manner in which you prove man's free agency, and point out the delightful

path of virtue; but alas! you mention neither our natural impotence nor the help which *free*, redeeming *grace* has laid on Christ for helpless sinners. As this doctrine is not repugnant to the light of reason, Lorenzo prefers it to the Solifidian scheme of Zelotes. Thus Reason stands him instead of Christ; free will instead of free grace, and some external acts of benevolence, instead of the faith which renews the heart. And upon the same leg of this outward morality, he hops along in the ways of virtue, till a violent temptation pushes him into some gross immorality. His wounded conscience begins then to want ease and a cure; but he knows not where to seek it. Honestus seldom points him clearly to the Saviour's blood; and when Zelotes does it, he too often defiles the sacred fountain with unscriptural refinements and immoral absurdities artfully wrapped up in scripture phrases. Hence it is that Lorenzo does not see the remedy, or that he turns from it with contempt. Nor should I wonder if, while each of you thus keep from him one of the keys of Christian knowledge, he remained a stranger to the Gospel, and began to suspect that the Bible is a mere jumble of legends and inconsistencies,—an apple of discord thrown among men by crafty priests and artful politicians, to awe the vulgar and divert the thoughts of the inquisitive. In these critical circumstances he meets with *Hume* and *Voltaire*, whom he prefers to you both; and, renouncing equally *free grace* and *free will*, he flees for shelter to open *infidelity*, and avowed *fatalism*. Thither numbers follow him daily; and thither your refinements, O Zelotes, and your errors, O Honestus, will probably drive the next generation, if ye continue to sap the foundation of the Gospel axioms. For the Gospel can no more stand long upon one of its pillars, than you can stand long upon one of your legs. Christianity without *faith*, or without *works*, is like a sun without *light*, or without *heat*. Such Christianity is as different from primitive Christianity, as such a sun is different from the bright luminary, at whose approach darkness flies and winters retire.

Nor are Lorenzo and his deistical friends only hurt by your doctrinal mistakes. Ye, yourselves, probably feel the bad effects of your parting the Gospel axioms. It is hardly possible that ye should take off the fore-wheels, or the hind-wheels of the Gospel chariot, without retarding your own progress towards the new Jerusalem. To say nothing of your spiritual experiences, may I not inquire if Honestus, after all his discourses on morality and charity, might not in some instances, be a little more moral, or more extensively charitable, if not to the bodies, at least to the souls of his neighbours? And may I not ask Zelotes, if, after all his encomiums upon free grace,

he might not be a little more averse to narrowness of spirit, unscriptural positiveness, and self-electing partiality;—a little less inclined to rash judging, contempt of his opponents, and free wrath?

Should ye find, after close examination, that these are the mischievous consequences of your variance; and should ye desire to prevent them, ye need only go half way to meet and embrace each other. You, Zelotes, receive the important truth which Honestus defends, and in subordination to Christ and free grace, preach *free will*, without which there can be no acceptable obedience. And you, Honestus, espouse the delightful truth recommended by *Zelotes*. Preach *free grace*, without which *free will* can never be productive of sincere morality. So shall you vindicate morality and free will with less offence to *Zelotes*, and with more success among your own admirers. In a word, instead of parting the two Gospel axioms, and filling the church with Gnostics or formalists;—with Antinomian believers or faithless workers;—instead of tearing our Priest asunder from our King, and making Christianity a laughing-stock for infidels by your perpetual divisions, admit the use of the *Scripture scales*;—contend for the faith once delivered to the saints; and, dropping your unreasonable, unscriptural objections against each other, seek hand in hand "*Fulsome*," the gross Antinomian, and Lorenzo, the immoral moralist; earnestly seek these lost sheep, which ye have inadvertently driven from the good Shepherd, and which now wander upon the dark mountains of immorality and scepticism. They may be brought back: they are not yet devoured by the roaring lion. If you will reclaim them, you, *Honestus*, calm the agitated breast of *Lorenzo*, and strengthen his feeble knees, by all the reviving exhilarating truths of the *first* Gospel axiom. And you, *Zelotes*, instead of frightening him from these truths by adulterating the genuine doctrine of *free grace*, with loose, Solifidian tenets; or by slily dropping into the cup of salvation which you offer him, poisonous drops of *free wrath*, *Calvinian reprobation*, and *necessary damnation*; recommend yourself to his reason and conscience by all the moral truths which spring from the fitness of things, and the second Gospel axiom.—With regard to *Fulsome*, remember, O *Zelotes*, that you are commanded to *feed the fat with judgment*, and that Christ himself fed the ancient *Laodiceans* with that convenient food. Give therefore to this modern *Laodicean* CHIEFLY the Gospel truths which fill the second Gospel scale. But give them to him in *full* weight. Let him have a good measure, pressed down, and running over into his Antinomian bosom, till he *hold the truth in unrighteousness* no more. And that he may receive the WHOLE *truth as it is in Jesus*, be you persuaded, Honestus,

to second Zelotes. Enforce your moral persuasions upon *Fulsome*, by all the weighty evangelical arguments which the *first* axiom suggests. So shall you break the force of his prejudices. He will see that *sincere obedience* is inseparable from *true faith*; and being taught by happy experience, he will soon acknowledge, that the doctrine of *free will* is as consistent with the doctrine of *free grace*, as the *free returning* of our breath is consistent with the *free drawing* of it. Thus ye will both happily concur in converting those whom ye have inadvertently perverted.

While, like faithful dispensers of Gospel truths, ye weigh in this manner to every one his portion of physic or food in due season, and in proper scales; our Lord, by lifting upon you the light of his pleased countenance, will make you sensible, that in spirituals as well as in temporals, *a false balance is an abomination to him; but a just weight is his delight.* Your honesty may indeed offend many of your admirers, and make you lose your popularity: but prefer the testimony of a good conscience to popular applause; and the witness of God's Spirit to the praise of party men. Nor be afraid to share the fate of our great Prophet, and of his blunt forerunner, who, by firmly standing to the Gospel axioms, lost their immense congregations and their lives. *Christ* fell a sacrifice, not only to Divine Justice, but also to *Caiaphas's* Pharisaic rage against the truths contained in the first scale: and *John* the Baptist had the honour of being beheaded, for bearing his bold testimony to those contained in the second scale, and against the Antinomianism of a professing prince, who *observed him, heard him gladly, and did many things.* O *Honestus*, O *Zelotes*, think it an honour to tread in the steps of these two martyred champions of truth. Let them revive, and preach again in you. Shrink not at the thought of the Pharisaic contempt, and of the Antinomian abuse which await you, if you are determined to preach both the *anti-pharisaic* and the *anti-solifidian* part of the Gospel. On the contrary: be ambitious to suffer something for him who calls himself *the Truth*:—for him, who suffered so much for you, and who, for the joy of your salvation, which was set before him, despised the shame, endured the cross, and now sits at God's right hand, ready to reward your faithfulness with a crown of righteousness, life, and glory.

Ye should wade to that triple crown through floods of persecution, and rivers of blood, if it were necessary. But God may not call you to suffer for your faithfulness. And if he do, he will reward you, even in this life, with a double portion of peace and love. While the demon of discord sows the tares of division, and blows up the coals which bigotry has kindled, ye shall inherit the beatitude of peace-

makers. The *peace of God which passes all understanding*, shall rest upon you as it does upon all the sons of peace. And the delightful tranquillity restored to the church, shall flow back into your own souls, and be extended as a river to your families and neighbourhood, which your opposite extremes have perhaps distracted.

What a glorious prospect rises before my exulting imagination! A holy, catholic church! A church, where the communion of saints, the forgiveness of sins, and the foretastes of eternal life, are constantly enjoyed: where swords are beat into reaping-hooks; and where shouts for controversial engagements are turned into songs of brotherly love!—To whom, next to God, are we obliged for this wonderful change? It is to you, Zelotes, whose intemperate zeal is now rectified by the judicious solidity of Honestus; and to you, Honestus, whose phlegmatic religion is now corrected by the fervour of Zelotes. Henceforth, instead of contending with each other, ye amicably bear together the ark of the Lord. While ye triumphantly sustain the sacred load, and while Christian psalmists joyfully sing, "Behold how good and pleasant a thing it is for brethren to dwell together in unity; union is the refreshing dew which falls upon the hill of Sion, where the Lord has promised his blessing, and life for evermore:"—While they sing this, I see the thousands of Israel pass the *waters of strife*, and take possession of the land of Canaan—the spiritual kingdom of God. Their happiness is almost paradisiacal? *The multitude of them that believe are of one heart and of one soul:—They continue steadfastly in the apostles' doctrine and fellowship—in breaking of bread and in prayers. They eat their meat with gladness and singleness of heart: neither says any of them, that aught of the things which he possesses is his own;* for they *have all things common:* they are *perfected in one.* Truth has cast them into the mould of love. Their hearts and their language are no more divided. *They think and speak the same.* In a word, Babel is no more, and the new Jerusalem comes down from heaven.

O Zelotes, O Honestus, shall this pleasing prospect vanish away as the colours of the rainbow? Will ye still make *Lorenzo* think, that the *Acts of the Apostles* is a religious novel? And the Christian harmony, there described, a delusive dream? O God of peace, truth, and love, suffer it not. Bless the Scriptures, bless the arguments which fill these pages. Give, O give me favour in the sight of the two antagonists whom I address. Make me, unworthy as I am, the mean of their lasting reconciliation. Remove their prejudices: soften their hearts: humble their minds; and endue me with the strength of a spiritual *Sampson*, that, taking these two pillars of our divisions

in the arms of praying love, I may bend them towards each other, and press them, breast to breast, upon the line of moderation, till they become one with the truth, and one with each other.—When thou hadst prospered the endeavours of Abraham's servant, to the bringing about the marriage of Isaac and Rebecca, thou wroughtest new miracles. Thou didst melt angry Esau in the arms of trembling Jacob, and injured Joseph over the neck of his relenting brethren. Repeat, good Lord, these ancient wonders; show thyself still the God of all consolation. Let me not only succeed in asserting the evangelical marriage of condescending *free grace* and humble *free will;* but also in reconciling the contentious divines, who rashly put asunder what thou hast so strongly joined together.

O Zelotes! O Honestus! my heart is enlarged towards you. It ardently desires the peace of Jerusalem and your own. If to-day ye do not despise the *consistent* testimonies of the Fathers, and of our Reformers;—if to-day ye regard the whispers of reason, and the calls of conscience;—if to-day ye reverence the suffrages of the prophets, the assertions of the apostles, and the declarations of Jesus Christ;—if to-day *ye hear the voice of God* speaking to you by the Spirit of truth, and by the Prince of Peace; *harden not your hearts*——You, Zelotes, harden it not against *free will*, sincere obedience, and your brother Honestus. And you, Honestus, humbly bow to *free grace*, and kindly embrace your brother Zelotes. All things are now ready. Come together to the marriage of *free grace* and *free will*. Come to the feast of reconciliation. Jesus himself will be there to turn your bitter *waters of jealousy* into the generous wine of brotherly-kindness. Too long have you begged to be excused; saying, "*I have married a wife*—I have espoused a party, and therefore *I cannot come?*" *Party-spirit* has seduced you: put away that strumpet. Espouse *truth:* embrace love; and you will soon give each other the right hand of fellowship.

I have gently drawn you both with the bands of a man—with rational arguments. I have morally compelled you with the Spirit's sword—*the word of God*. By the numerous and heavy weights, which fill these *Scripture Scales*, I have endeavoured to turn the scale of the prejudices which each of you has entertained against one of the Gospel axioms. But alas! my labour will be lost, if you are determined still to rise against that part of the truth which each of you has hitherto defended. Come then, when reason invites, when revelation bids, when conscience urges, yield to my plea: Nay, yield to the solicitations of *thousands:* for although I seem to mediate alone between you both, thousands of well-wishers to *Sion's* peace, thou-

sands of moderate men, who mourn for the desolations of Jerusalem, wish success to my mediation. Their good wishes support my pen: their ardent prayers warm my soul: my love for peace grows importunate, and constrains me to redouble my entreaties. O Zelotes, O Honestus, by the names of *Christians* and *Protestants* which ye bear;—by your regard for the honour and peace of *Sion*;—by the blessings promised to them that love her prosperity;—by the curses denounced against those who widen the breaches of her walls;—by the scandalous joy which your injudicious contentions give to all the classes of infidels;—by the tears of undissembled sorrow, which God's dearest children shed in secret over the disputes which your mistaken zeal has raised, and which your opposition to a part of the truth continues to foment;—by your professed regard for the sacred Book, which your divisions lacerate, and render contemptible;—by the worth of the souls which you fill with prejudices against Christianity;—by the danger of those whom you have already driven into the destructive errors of the *Antinomians* and of the *Pharisees*;—by the Redeemer's seamless garment, which you rend from top to bottom;—by the insults, the blows, the *wounds* which *Christ* PERSONAL *received in the house of his* Jewish *friends*; and by those which *Christ* DOCTRINAL daily receives at your own hands;—by the fear of being found proud despisers of one half of God's revealed decrees, and rebellious opposers of some of the Redeemer's most solemn proclamations;—by all the woes pronounced against the enemies of his royal crown, or of his bloody cross;—by the dreadful destruction which awaits *Antichrist*; whether he transforms himself into an angel of light, artfully to set aside Christ's righteous *law*; or whether he appears as a man of God, slily to supersede Christ's gracious *promises*:—by the horrible curse which shall light on them, who, when they are properly informed, and lovingly warned, will nevertheless obstinately continue to weigh out, in *false balances*, the food of the poor to whom the Gospel is preached; and, above all, by the matchless love of him who *was in Christ reconciling the world unto himself*, I entreat you, *suffer the word of reconciliation: be ye reconciled* to reason and conscience—to each other and to me—to all the Bible and to primitive Christianity—to Christ our KING, and to Christ our PRIEST. So shall all unprejudiced Christians meet and embrace you both, upon the meridian of moderation and Protestantism, which stands at an equal distance from Antinomian dreams and Pharisaic delusions.

O Zelotes—O Honestus—mistaken servants of God; if there be any consolation in Christ; if any delight in truth; if any comfort in love; if any fellowship of the Spirit; if any bowels of mercies, fulfil

ye my joy, and the joy of all moderate men in the church militant; nay, fulfil ye the joy of saints and angels in the church triumphant. *Be ye like minded; having the same love; being of one accord; of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem the other better than himself. Look not each on his own things* [on the scriptures of his favourite scale;] *but look also on the things of the other*, on the passages which fill the scale defended by your brother. Remember, that if we *have all faith*, and all external works, without *charity* we are *nothing*. *Charity suffereth long*, and *is kind: charity envieth not: charity seeketh not her own: charity rejoiceth not in iniquity* and *discord*, *but rejoiceth in the truth*, even when the truth bruises the head of our favourite serpent—our darling prejudice. Let then *charity*, never-failing charity, perfect you both in one. Hang on this golden beam, and it will make you a couple of impartial, complete divines, holding together as closely, and balancing one another as evenly, as the concordant passages which form my *Scripture Scales*.

My message respecting the equipoise of the Gospel axioms, I have endeavoured to deliver with that plainness and earnestness which the importance of the subject calls for: if, in doing it, my aversion to unscriptural extremes, and my love of peaceful moderation, have betrayed me into any unbecoming severity of thought, or asperity of expression, forgive me this wrong, which I never designed, and for which I would make you all possible satisfaction, if I were conscious of guilt in this respect. Ye are sensible, that I could not act as a *reconciler*, without doing first the office of an *expostulator* and *reprover*; —an office this which is so much the more thankless, as our very friends are sometimes prone to suspect that we enter upon it, not so much to do them good, as to carry the mace of superiority, and indulge a restless, meddling, censorious, lordly disposition. If unfavourable appearances have represented me to you in these odious colours, give me leave to wipe them off, by cordial assurances of my esteem and respect for you. Yes, my dear, though mistaken brothers, I sincerely honour you both for the good which is in you; being persuaded that your mistakes spring from your religious prejudices, and not from a *conscious* enmity against any part of the truth. When I have been obliged to *expose* your *partiality*, I have comforted myself with the pleasing thought, that it is a *partiality* to an important *part* of the Gospel. The meek and lowly Saviour, in whose steps I desire to tread, teaches me to honour you for the *part* of the truth which you embrace, and forbids me to despise you for that which you cannot yet see it your duty to espouse. Nay, so far as ye have defended

free grace without annihilating *free will*, or contended for *free will* without undervaluing *free grace*, ye have done the duty of evangelists in the midst of this *Pharisaic* and *Antinomian* generation. For this ye both deserve the thanks of every Bible Christian, and I publicly return you mine. Yes, so far as Zelotes has built the *right* wing of Christ's palace without pulling down the *left;* and so far as Honestus has raised the *left* wing, without demolishing the *right;* I acknowledge that ye are both ingenious and laborious architects; and I shall think myself highly honoured, if, like an under labourer, I am permitted to wait upon you, and to bring you some rational and scriptural materials, that you may build the temple of Gospel truth with more solidity, more evangelical symmetry, and more brotherly love than you have yet done.

God only knows what contemptible thoughts I have of myself. It is better to spread them before him than to do it before you. This only I will venture to say; in a thousand respects I see myself vastly inferior to either of you. If I have presumed to uncover your theological sores, and to pour into them some tincture of myrrh and aloes, it is no proof that I prefer myself to you. A surgeon may open an imposthume in a royal breast, and believe that he understands the use of his scissors and probe better than the king, without entertaining the least idea of his being the king's superior. If I have made a PAIR of Scripture Scales, which weigh Gospel gold better than your SINGLE SCALES; it no more follows that I esteem myself your superior, than it follows that an artist who makes scales to weigh common gold, esteems himself superior to the ministers of state, because he understands scale-making better than they.

Horace will help me to illustrate the consistency of my reproofs to you, with my professions of respect for you. I consider you, Zelotes, as a one-edged sword, which cuts down the *Pharisaic* error: and you, Honestus, as a one-edged scimitar, which hews the *Antinomian* mistakes in pieces: but I want to see you both as the Lord's *two-edged sword;* and I have indulged my *Alpine* roughness, in hopes, that [through the concurrence of your candour with the divine blessing, which I implore on these pages] you will be ground to the other edge you want. This ye know cannot be done without some close rubbing: and therefore, while ye glitter in the field of action. let not your displeasure arise against a grinding-stone cut from the neighbourhood of the *Alps*, and providentially brought into a corner of your church, where it wears itself away in the thankless office of grinding you both, that each of you may be as dreadful to *Antinomianism* and to *Pharisaism*, as the cherub's *flaming sword which turned* and cut.

every way, was terrible to the two first offenders. So shall ye keep the way to the tree of life in an evangelical manner: and instead of triumphing over you as I go the dull round of my controversial labour, I shall adopt the poet's humble saying:

Fungor vice cotis, acutum
Reddere quæ ferrum valet, exsors ipsa secandi.

Not that I dare to flaming zeal pretend,
But only boast to be the Gospel's friend;
To whet you both to act, and, like the hone,
Give others edge, though I myself have none.

Or rather, considering what the prophet says of the impartial hand which weighed feasting Belshazzar, and wrote his awful doom upon the wall that faced him, I will pray; "O God, be merciful to me, a sinner; and when I turn my face to the wall on my dying bed, let not my knees smite one against the other at the sight of the killing word TEKEL: *Thou art weighed in the balances, and art found wanting.* Let me not be *found wanting* either the testimony of thy free grace through faith, or the testimony of a good conscience through the works of faith. So shall the Spirit of thy *free grace* bear witness with my *free-willing* spirit, that I am a child of thine, that I have kept the faith, and that in the great day, when I shall be weighed in the balances of the sanctuary, I shall be found a JUSTIFIED SINNER, according to the ANTI-PHARISAIC weights which fill the *first* Scripture Scale; and a JUSTIFIED BELIEVER, according to the ANTI-SOLIFIDIAN weights which fill the *second*."

THE

DOCTRINES

OF

GRACE AND JUSTICE

EQUALLY

ESSENTIAL TO THE PURE GOSPEL:

WITH

SOME REMARKS

ON THE

MISCHIEVOUS DIVISIONS CAUSED AMONG CHRISTIANS BY PARTING THOSE DOCTRINES.

BEING

An Introduction to a Plan of Reconciliation between the Defenders of the Doctrines of Partial Grace, commonly called CALVINISTS;

AND

The Defenders of the Doctrines of Impartial Justice, commonly called ARMINIANS.

THE

DOCTRINES

OF

GRACE AND JUSTICE.

SECTION I.

A plain account of the Gospel in general, and of the various dispensations into which it branches itself.—The Gospel holds forth the doctrines of JUSTICE, *as well as the doctrines of* GRACE. *An opposition to this capital truth gave rise to the controversy about the Minutes.—An answer to an objection of those, who suppose that the Gospel consists only of doctrines of* GRACE.

IF a judicious mariner, who has sailed round the world, sees with pleasure and improvement a *map*, which exhibits in one point of view the shape and proportion of the wide seas, in crossing of which he has spent some years; a judicious Protestant may profitably look upon a *doctrinal map* [if I may be allowed the expression] which places before him in diminutive proportion, the windings of a controversy, which, like a noisy impetuous torrent, has disturbed the churches of Christ for fourteen hundred years, and carried religious desolation through the four parts of the globe: but more especially if this map exhibits, with some degree of accuracy, the boundaries of truth, the crooked shores of the sea of error, the haven of peace, and the rocks rendered famous by the doctrinal wrecks of myriads of unwary evangelists. Without any apology, therefore, I shall lay before the reader a plain account of the *Primitive Catholic Gospel*, and its various dispensations.

THE GOSPEL, in general, is a divine system of Truth, which, with various degrees of evidence, points out to sinners the way of eternal salvation, agreeable to the *mercy* and *justice* of a *holy* God; and therefore the Gospel, in general, is an assemblage of *holy doctrines of* GRACE, and *gracious doctrines of* JUSTICE. This is the idea which our Lord himself gives us of it in Mark xvi. 16. For though he speaks there of the peculiar Gospel dispensation which he opened, his words may, in some sense, be applied to every Gospel dispensation. *Preach the* GOSPEL.—*He that believeth* [in the light of his dispensation, supposing he does it *with the heart unto righteousness*] *shall be saved*, according to the privileges of his dispensation: here you have a holy doctrine of GRACE: *but he that believeth not shall be damned:* here you have a gracious doctrine of JUSTICE. For, supposing man has a *gracious* capacity *to believe in the light* of his dispensation, there is no *Antinomian* grace in the promise, and no *free wrath* in the threatening, which compose what our Lord calls *the Gospel:* but the *conditional* promise exhibits a *righteous* doctrine of *grace*, and the *conditional* threatening displays a *gracious* doctrine of *justice*.

THE GOSPEL, *in general*, branches itself out into four capital dispensations, the last of which is most eminently called *The Gospel*, because it includes and perfects all the preceding displays of God's grace and justice towards mankind. Take we a view of these four dispensations, beginning at the lowest, viz. *Gentilism*.

I. GENTILISM, which is frequently called *natural religion*, and might with propriety be called *The Gospel of the Gentiles;*——*Gentilism*, I say, is a dispensation of grace and justice, which St. Peter preaches and describes in these words: *In every nation he that feareth God, and worketh righteousness* [according to his light] *is accepted of him;* these words contain a *holy* doctrine of GRACE, which is inseparably connected with this *holy* doctrine of JUSTICE, *In every nation he that feareth* NOT *God, and worketh* NOT *righteousness* [according to his light] *is* NOT *accepted of him*.

II. JUDAISM, which is frequently called the *Mosaic dispensation*, or *the law* [that is, according to the *first* meaning of the Hebrew word תורה, *the Doctrine*, or *the Instruction*] and which might with propriety be called *the Jewish Gospel;*—JUDAISM, I say, is that particular display of the doctrines of grace and justice, which was chiefly calculated for the meridian of Canaan, and is contained in the Old Testament; but especially in the five books of Moses. The prophet Samuel sums it all up in these words, *Only fear the Lord, and serve him in truth with all your heart*, [according to the *law*, i. e. *doctrine of* Moses] *for consider how great things he hath done for you* [his pecu-

liar people :] *but if ye shall still do wickedly ye shall be consumed*, 1 Sam. xii. 24. In this Gospel dispensation also, the doctrine of *grace* goes hand in hand with the doctrine of *justice*. Every book in the Old Testament confirms the truth of this assertion.

III. The Gospel of John the Baptist, which is commonly called the baptism of John, in connexion with the Gospel, or baptism which the apostles preached before Christ opened the glorious baptism of his own Spirit on the day of Pentecost;—this Gospel dispensation, I say, is the Jewish Gospel improved into infant Christianity. Or, if you please, it is Christianity falling short of that *indwelling power from on high*, which is called *The kingdom of God come with power*. This Gospel is chiefly found in the four Gospels. It clearly points out the person of Christ, gives us his history, holds forth his mediatorial law; and, leading on to the perfection of Christianity, displays with increasing light; 1. The doctrines of grace, which kindly call the chief of sinners to eternal salvation through the practicable means of repentance, faith, and obedience: and 2. The doctrines of justice, which awfully threaten sinners with destruction, if they finally neglect to repent, believe, and obey.

The capital difference between *this* Gospel dispensation, and the Jewish Gospel, consists in this: The *Jewish* Gospel holds forth *Christ about to come*, in types and prophecies; but *this* Gospel displays the fulfilment of the Jewish prophecies, and without a typical veil points out *Christ already come*. Again: the *political* part of the Jewish Gospel admits of some temporary indulgences, with respect to divorce, a plurality of wives, &c. which indulgences are repealed in the Christian institution, where morality is carried to the greatest height, and enforced by the strongest motives. But, on the other hand, the *ceremonial* part of the Gospel of Christ grants us many indulgences with respect to Sabbaths, festivals, washings, meats, places of worship, &c. For it binds upon us only the two unbloody, significant rites, which the Scriptures call *Baptism* and the *Lord's supper; freeing* us from shedding human blood in circumcision; and the blood of beasts in daily sacrifices: an important *freedom* this, which St. Paul calls *The* [ceremonial] *liberty wherewith Christ hath made us free*, and for which he so strenuously contends against the Judaizing preachers, who would have brought his Galatian converts under the bloody yoke of circumcision, and Jewish bondage.

IV. The [perfect] Gospel of Christ is frequently called The Gospel only, on account of its fulness, and because it contains whatever is excellent in the above-described Gospel dispensations. We may truly say therefore, that *Perfect Christianity*, or the *complete*

Gospel of Christ, is *Gentilism*, *Judaism*, and *the Baptism of John*, arrived at their *full* maturity. This *perfected Gospel* is found then, initially in the four books, which bear the name of *Gospels*, and perfectively in the *Acts of the Apostles* and the *Epistles*. The difference between this *perfected* Gospel, and the Gospel which was preached before the day of Pentecost, consists in this capital article: Before that day, our Lord and his forerunner, John the Baptist, foretold, that Christ *should baptize with the Holy Ghost;* and Christ *promised* the indwelling Spirit. He said, *He dwelleth with you, and shall* [then] *be in you.—Ye shall be baptized with the Holy Ghost not many days hence.* But the *full* Gospel of Christ takes in the *full* dispensation of Christ's Spirit, as well as the full history of Christ's life, death, and resurrection; comprehending the glad news of the *descent of the Holy Ghost*, as well as the joyful tidings of the *ascension of the Son;* and therefore its distinguishing character is thus laid down by St Peter, *Jesus, being by the right hand of God* EXALTED, *and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. The promise is unto you* [that repent and believe.] *We are his witnesses of these things, and so is also the Holy Ghost, whom God* [since the day of pentecost] *hath given to them that obey him:* for before Christ's ascension, the evangelists could say, *The Holy Ghost is not yet given* [in its Christian fulness,] *because Christ is not yet* GLORIFIED. Compare Acts ii. 33, &c. with Acts v. 32. and John vii. 39.

This Gospel is the richest display of divine *grace* and *justice*, which takes place among men in the present state of things. For Christ's sake *the Holy Ghost is given* as an indwelling, sanctifying Comforter. Here is the highest doctrine of *grace!* He is *thus* given *to them that obey:* and, of consequence, he is refused to the disobedient. Here is the highest doctrine of *justice*, so far as the purpose of God, according to the elections of grace and justice, actually takes place *in this life, before the second coming of Christ.* These two last clauses are of peculiar importance.

1. I say *in this life*, because, after death, two great dispensations of grace and justice will yet take place with respect to every man: the one in the day of DEATH, when Christ will say to each of us, *Thou shalt be with me in paradise*, or, *Thou shalt go to thy own place:* and the other, in the day of JUDGMENT, when our Lord will add, *Come, ye blessed*, or, *Go, ye cursed.* Then shall the Gospel *mystery of God*, which equally displays the doctrines of *grace* and of *justice*, be fully accomplished.

2. I have added the clause, *before the second coming of Christ*, because in the Psalms, Prophets, Acts, Epistles, and especially in the Revelation, we have a variety of promises, that, *in the day of his* displayed *power*, Christ will *come in his glory, to judge among the heathen, to wound even kings in the day of his wrath*, to *root up the wicked*, to *fill the places with their dead bodies*, to *smite in sunder* Antichrist, and *the heads over divers countries*, and to *lift up his* triumphant *head* on this very earth, where he once *bowed his* wounded *head, and gave up the ghost*. Compare Psalm cx. with Acts i. 11.—2 Thess. i. 10. —Rev. xix., &c. In that great day, another Gospel dispensation shall take place. We have it now in prophecy, as the Jews had the Gospel of Christ's first advent: but when Christ shall *come to destroy the wicked, to be* [actually] *glorified in his saints, and admired in all them that believe:—in that day*, ministers of the Gospel shall no more prophesy, but, speaking a plain, historical truth, they shall lift up their voices, as *the voice of many waters, and mighty thunderings, saying, Allelujah, for the Lord God omnipotent reigneth—the marriage of the Lamb is come,—his wife* [the church of the first-born] *has made herself ready:—Blessed and holy is he that has part in the first resurrection:—he* REIGNS *with Christ a thousand years.—Blessed are the meek, for they* DO *inherit the earth.—The times of refreshing* ARE *come, and he* HAS SENT *Jesus Christ, who before was preached unto us; whom the heaven* DID *receive* till this solemn season. But now are come *the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began*. Rev. xix. xx. Matt. v. 5. Acts iii. 19, &c. May the Lord hasten this Gospel dispensation! And, till it take place, may *the Spirit and the Bride say*, COME!

This being premised, it will not be difficult to give the reader a just idea of the grand controversy, which has torn the churches of Christ from the days of Augustin and Pelagius, and which has lately been revived among us, on the following occasion.

In the year 1770, Mr. Wesley [in the *Minutes* of a Conference, which he held with the preachers in his connexion] advanced some Propositions, the manifest tendency of which was to assert, that *the doctrines of* JUSTICE are an essential part of the Gospel; and that, when we have been afraid to preach them, as well as *the doctrines of* GRACE, we have been partial dispensers of the truth, and have leaned too much towards *Calvinism;* that is, towards a system of doctrine, which, in a great degree, explains away *the doctrines of* JUSTICE, to make more room for *the doctrines of* GRACE.

Some good people, who imagined that the *doctrines of* IMPARTIAL JUSTICE have little or nothing to do with *the Gospel*, were not only

highly displeased with Mr. Wesley's propositions, but very greatly alarmed at the word *merit*, which he warily used in one of them, to intimate that the *doctrines of justice* and *the day of judgment* must fall to the ground, if EVERY KIND of *merit* or *desert* is banished from the Gospel; *justice* being a virtue which, from an impartial tribunal, *renders to every man according to his* WORKS, that is, according to his *worthiness* or *unworthiness*, or, as some express it, according to his *merit* or *demerit*.

A regard for the doctrines of *justice*, and a fear lest *Antinomian* doctrines of grace, and dreadful doctrines of *free wrath*, should be still entertained by my friends, as the *genuine* doctrines of grace, engaged me to vindicate those obnoxious propositions, or rather, *the doctrines of* JUSTICE held forth therein. And this, I hope, I have done in a series of *Checks to Antinomianism*,—or of Tracts against an *unscriptural* doctrine of grace,—a *doctrine of* GRACE torn from the Scripture *doctrine of* JUSTICE. In order to rescue the doctrine of *justice*, I have endeavoured to prove that no man is born an absolute reprobate, in *Calvin's* sense of the word; that *God is loving to every man* for Christ's sake; and that, of consequence, there is a Gospel dispensation for every man, though it should be only that which is called *Gentilism*. I have shown the cruelty of those opinions, which directly or indirectly doom to eternal perdition all the Heathens, who never read the law of Moses, or heard the Gospel *of Christ*. I have evinced by a variety of arguments, that nothing can be more unscriptural than to represent the law of Moses [i. e. the *Jewish* Gospel] as a GRACELESS doctrine of *justice;* and the law of Christ [or the *Christian* Gospel] as a LAWLESS doctrine of *grace*. By these means I have defended, so far as lay in me, both the *Jewish* doctrines of *grace* and the *Christian* doctrines of *justice*. And by demonstrating, that the Scripture *doctrines of* GRACE are inseparably connected with the Scripture *doctrines of* JUSTICE, I flatter myself to have opened the way for the reunion of the two partial Gospels of the day; the capital error of which consists either in excluding the doctrines of *grace* from the doctrines of *justice*, which is the error of all rigid *free willers;*—or in excluding the doctrines of *justice* from the doctrines of *grace*, which is the mistake of all rigid *bound willers*.

"What," says one of these partial defenders of the doctrines of grace, "Will you still persist to legalize the Gospel? Do you not know that the word GOSPEL, in the original, means GOOD *news*, or a GOOD *message*, and therefore must denote *doctrines of* GRACE abstracted from all the severity of what you call *the doctrines of* JUSTICE?"—To this plausible objection, which has deluded thousands of simple souls, I answer:

1. A royal proclamation may be called a GOOD *proclamation*, though it does not turn the king's subjects into lawless favourites, and the laws of the realm into *rules of life*, as insignificant in judgment as rules of grammar. And the statutes of parliament may be GOOD *statutes*, though they may secure the righteous punishment of offenders, as well as the gracious privileges of loyal subjects.—2. If the hand of God is a GOOD *hand* when it *resists the proud*, as well as when it *gives grace to the humble*; and if his arm was a MERCIFUL arm when it *overthrew* [daring] *Pharaoh and his host in the Red Sea*, as well as when it *made* [obedient] *Israel to pass through the midst of it;* [See Ps. oxxxvi.] why may not a message from God, which requires practical obedience, and is enforced by promises of gracious rewards in case of compliance, and by threatenings of righteous punishments in case of non-compliance;—why may not, I say, such a message be called a GOOD MESSAGE, or GOSPEL?—3. Why should not a revelation from God be a GOOD *revelation*, or a *Gospel*, when it displays the severity of his *justice* towards those who reject his gracious offers; as well as the tenderness of his *compassion* towards those who accept them; especially if we consider, that the *first* intention of the denunciations of his vindictive justice, is to excite the godly *fear*, which endears offers of mercy to sinners, and is in them *the beginning of wisdom?*—4. If, in the Old Testament, the sweetest and most joyful messages of God's grace are called *Law;* and if, in the New Testament, the most terrible denunciations of indignation and wrath, tribulation and anguish, are called *Gospel;* nothing in the world can be more unscriptural and absurd, than the Antinomian Babel erected by some zealous evangelists, who teach that THE LAW *of God* is nothing but the doctrine of MERCILESS JUSTICE; and that THE GOSPEL *of Christ* is nothing but the doctrine of LAWLESS GRACE?

That the word LAW in the Old Testament frequently means the sweetest Gospel promises, I prove, first, from these sayings of David, THE LAW *of thy mouth is better to me than thousands of gold and silver*, Ps. cxix. 72.—*He hath remembered his* [Gospel] *covenant for ever,—which covenant he made with Abraham, and his oath to Isaac, and confirmed the same unto Jacob for* A LAW. Ps. cv. 8, &c. Here the Gospel covenants made with the three chosen patriarchs is called A LAW. Hence it is, that when Isaiah speaks of the brightest display of *Gospel grace* at the time that *the mountain of the Lord's house shall be established on the top of the mountains*, he says, *Out of Sion shall go forth* THE LAW. Isa. ii. 2, 3.—Agreeably to this view of things we read in *Nehemiah*, that *All the people gathered themselves together as one man, and spake to Ezra to bring the book of* THE LAW OF MOSES:

That *the ears of all the people were attentive to the book of* THE LAW :— That *the Levites did read in* THE LAW OF GOD *distinctly, and gave the sense ;*— and that *All the people went their way,* &c. *to make great mirth, because they had understood the words that were declared to them ;—And there was a very great gladness :—The joy of the Lord being* their *strength.* Neh. viii. 1, 3, 8, 10, 12, 17. Now, if THE LAW, which was read and explained to them, contained only the impracticable sanctions of a merciless, thundering justice ; were not *all the people* out of their senses when they *went their way with great gladness* after hearing THE LAW expounded ?

The New Testament confirms this account of the doctrines of *grace* and *justice*, and of the words *law* and *Gospel*. When our Lord [who undoubtedly knew the exact meaning of the word *Gospel*] sent his disciples to *preach* THE GOSPEL *to every creature*, he charged them to declare, that *He who believeth not shall be damned*, as well as that *He who believeth shall be saved.* Mark xvi. 16. Whence it evidently appears, that our Lord meant by THE GOSPEL the severe doctrines of *justice*, as well as the comfortable doctrine of *grace.*

St. Paul gives us exactly the same idea of *the Gospel.* In the Epistle to the Romans, where he contends most for the gratuitous election of distinguishing love, he expostulates with those who *despise the riches of God's goodness, and treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God ; who will render to every man according to his deeds—eternal life to them, who by patient continuance in well-doing seek for glory ;—but indignation and wrath to them that obey not the truth.* If you ask St. Paul when God will thus display his merciful *goodness*, and tremendous *justice ;* he directly answers, *When God shall judge the secrets of men* ACCORDING TO MY GOSPEL, that is, according to the promises and threatenings—the doctrines of grace and the doctrines of justice, which compose *the Gospel* I preach. Rom. ii. 4—16.

Hence it is, that the apostle calls the Mosaic dispensation sometimes *the law*, and sometimes *the Gospel*, while he styles the Christian dispensation, sometimes *the law of Christ*, and sometimes *the Gospel of Christ.*

That St. Paul indifferently calls the Mosaic dispensation *law* and *Gospel*, is evident from the following texts : *Every man that is circumcised is a debtor to the whole* LAW. Gal. v. 3. Here the word *law* undoubtedly means the *Mosaic dispensation.* Again, *To us was the* GOSPEL *preached, as well as to them* [the Israelites who perished in the wilderness for not believing Moses] Heb. iv. 2. Whence it follows, that *to* THEM [the Israelites, who perished] *the Gospel* [i. e. the

doctrine of grace and justice] *was preached as well as to* US, Christians, who are saved by obedient faith. Once more: That what Moses preached to them, was a doctrine of *grace* and of *justice*, is evident from this consideration. Had the Mosaic Gospel been a doctrine of mere *justice*, it could not have been a Gospel like our *gracious* Gospel: and had it been a mere doctrine of *grace*, the apostle could never have excited us not to neglect our *Christian* Gospel and *great* salvation, by pointing out to us the fearful destruction of the Israelites, who neglected their Jewish Gospel and salvation, *lest any* [Christian] *should fall after the same example of unbelief.* Heb. iv. 11.

With respect to the *Christian* dispensation, the apostle calls it sometimes THE LAW: *the doers of* THE LAW [i. e. of the *preceptive* part of the Gospel] *shall be justified—when God shall judge the secrets of men according to* MY GOSPEL. Rom. ii. 13, 16, compared with Matt. xii. 36, 37.—Sometimes he calls it THE LAW OF CHRIST: *Bear ye one another's burdens, and so fulfil* THE LAW OF CHRIST. Gal. vi. 2. Sometimes *the* LAWS *of God: I will write* MY LAWS [i. e. my evangelical precepts and promises] *in their hearts.* Heb. viii. 10.—x. 16. Sometimes *the* LAW *of the Spirit.* Rom. viii. 2. and sometimes *the Gospel* OF CHRIST. Rom. i. 16. Hence it is, that, to be a Christian believer in St. Paul's language, is *to be under* THE LAW *to Christ.* 1 Cor. ix. 21. ——As for St. James, he never calls the Christian dispensation *Gospel;* but he simply calls it, either THE LAW. James iv. 11, 12.—ii, 10—THE LAW OF LIBERTY. James ii. 12.—or, THE PERFECT LAW OF LIBERTY. James i. 25.—St. John uses the same language in his epistles, in which he never mentions the word *Gospel*, and in which, speaking of the sins of Christian believers, he says, that *sin is the transgression of* THE LAW; whence it follows, that the *sin of* CHRISTIANS is the TRANSGRESSION OF THE LAW OF CHRIST, or of the holy doctrines of justice preached by Jesus Christ. To deny it would be asserting we *cannot sin;* for St. Paul informs us, that the Mosaic law *is done away.* 2 Cor. iii. 11. Now, if no Christian is under the law of Moses, and if Christ never adopted the law of our nature, and never grafted the moral part of the Mosaic law into the Christian dispensation; or, in other terms, if Christ's Gospel is a *lawless* institution, it necessarily follows, that no Christian can sin: for *Sin is not imputed* or charged [that is, There is no sin] *where there is no law.* Rom. v. 13. Hence it is, that Antinomian doctrines of grace represent fallen, adulterous, bloody believers, as *spotless*, or sinless before God, in all their sins. Such is the necessary consequence of a lawless Gospel armed with pointless "rules of life!" Such the dreadful

tendency of *doctrines of* GRACE torn away from the *doctrines of* JUSTICE.

SECTION II.

Remarks on the two GOSPEL AXIOMS, *or capital truths, upon which the doctrines of* GRACE *and* JUSTICE *are founded. Augustin himself once granted both these truths. Rigid Arminians indirectly deny the one, and rigid Calvinists the other. How the partial defenders of the doctrines of justice and grace try to save appearances, with respect to the part of the truth which they indirectly oppose.*

So noble and solid a superstructure as the *Gospel*, i. e. the Scripture doctrines of *grace* and *justice*, undoubtedly stands upon a noble and sure foundation. Accordingly we find that the primitive Gospel rests on two principles, the one *Theological* and the other *Moral*. These two principles, or, if you please, these two pillars of Gospel truth, may, for distinction's sake, be called *Gospel axioms;* at least, I beg leave to call them so. Nor will the candid reader deny my request, if he consider the following definitions.

I. AN AXIOM is a self-evident truth, which at once recommends itself to the understanding or to the conscience of every unprejudiced man. Thus *two and two make four*, is an AXIOM in every counting-house. And that, *The absolute necessity of all human actions is incompatible with a moral law and a day of judgment*, is an axiom in every unprejudiced mind.

II. The TWO GOSPEL AXIOMS are the two principles, or capital self-evident truths, on which the primitive GOSPEL, that is, the Scripture doctrine of *grace* and *justice*, is founded.

III. The FIRST *Gospel axiom* bears up the holy *doctrines of* GRACE, and, when it is cordially received, is equally destructive of proud Pharisaism and the unholy doctrines of lawless grace. This Axiom is the following self-evident truth, which recommends itself to the mind and conscience of every candid Bible Christian; "*Our* first *talent* or *degree of salvation is* merely *of God's* free grace in Christ, *without any work or endeavour of our own: and our* eternal salvation *is* originally, capitally,* *and* finally † *of God's* free grace *in Christ;*

* A Solifidian would say *entirely*, and by this mean he would leave no room for the *second* Gospel axiom, for the rewardableness of the works of faith, and for the doctrine of remunerative justice. But by saying *capitally*, we avoid this threefold mistake, we secure the honour of *holy* free grace, and shut the door against its counterfeit.

† By adding FINALLY, we show that the *top-stone*, as well as the *foundation-stone* of our *eternal* salvation is to be brought with *shouting Grace! Grace! unto it:* because if

through our not neglecting *that first talent or degree of salvation.—I say, through our not neglecting*, &c. to secure the connexion of the two Gospel axioms, and to leave scripture room for the doctrines of remunerative *justice*.

IV. The *second Gospel axiom* bears up the *doctrines of justice*, and extirpates the doctrine of *free wrath*. It is the following proposition, which I believe no candid Bible Christian will deny. *Our eternal damnation* is originally * *and* principally *of our own personal* FREE WILL, *through an obstinate and final neglect of the first talent or degree of salvation.*

These two Gospel axioms may be thus expressed :—1. *Our salvation is of God:* or, *There is free grace in God*, which, through Christ, freely places all men in a state of temporary redemption, justification, or salvation, according to various Gospel dispensations, and crowns those who are faithful unto death with an eternal redemption, justification, or salvation.—2. *Our damnation is of Ourselves:* or, *There is free will in man*, by which he may, through the grace freely imparted to him in the day of *temporary* salvation, work out his own *eternal* salvation; or he may, through the natural power which angels had to sin in heaven, and our first parents in paradise, choose to sin away the day of temporary salvation. And by thus working out his damnation, he may provoke *just wrath*, which is the same as *despised free grace*, to punish him with eternal destruction.

God had honoured his obedient saints with a sight of his heavenly glory for half an hour, and then suffered them to fall gently asleep in the bosom of oblivion, or to slide into a state of personal non-existence, he would have demonstrated his remunerative justice, and amply rewarded their best services. Hence it appears, that God's giving *eternal* rewards of glory for a few temporary services, done by his own grace, is such an instance of *free grace*, as nothing but *eternal* shouts of *Grace! Grace!* can sufficiently acknowledge. We desire our mistaken brethren to consider this remark; otherwise they will wrong the Truth and us, by continuing to say, that *our* doctrines of grace allow indeed free grace to lay the *foundation*, but that they reserve to the works of our rectified free will the honour of bringing the top-stone of our *eternal* salvation with saying *Works! Works! unto it:* a Pharisaic doctrine this, which we abhor; loudly asserting that, although our free, unnecessitated obedience of faith intervenes, yet God in Christ is the *Omega*, as well as the *Alpha*—the *end* as well as the *beginning*—of our ETERNAL salvation.

* I add the word ORIGINALLY, to cut off the *self-excusing* opinion of those men, who charge their *eternal* damnation upon an absolute decree of reprobation, or upon Adam's first transgression.—As for the word PRINCIPALLY, it secures the part in the damnation of the *wicked*, which the Scriptures ascribe to the *righteous* God; it being certain, 1. That God judicially hardens his slothful and unprofitable servants, by taking from them, at the end of their day of grace, the talent of softening grace, which they have obstinately buried; and 2. That he judicially reprobates or damns them, by pronouncing this awful sentence, *Depart, ye cursed, &c.* A *flame* of vindictive justice belongs to the Gospel of Christ, Heb. xii. 29. but not a single *spark* of free wrath.

These two truths, or axioms, might be made still plainer, thus : 1. Our *gracious* and *just* God, in a day of salvation begun, sets life or death before us :—2. As free-willing assisted creatures, we may, during that day, choose which we please : we may *stretch out* our *hand to the water, or to the fire.*—Or thus : 1. There is holy, righteous, and partial *free grace*, in God : 2. There is *free will* in *redeemed, assisted* man, whereby he is capable of obeying or disobeying God's holy, righteous, and partial *free grace.*—For conveniency sake these axioms may be shortened thus; *The doctrine of holy free grace* and partial mercy in God *is true.* 2. *The doctrine of rectified, assisted free will* in man, and of *impartial justice* in God, *is true also.*

This lovely pair of evangelical propositions, appears to me so essential to the fulness and harmony of the Gospel, that I believe, if *Pelagius* and *Augustin* themselves were alive, neither of them would dare *directly* to rise against it. Time or envy has destroyed the works of *Pelagius*, the great asserter of *free will* and the doctrines of *justice ;* we cannot therefore support the doctrines of free grace by *his* concessions : but we have the writings of *Augustin*, the great defender of God's distinguishing love, and the doctrine of free grace ; and yet, partial as he was to *these* doctrines, in a happy moment he boldly stood up for free will and the doctrines of justice. This appears from the judicious and candid questions which he proposes in one of his epistles : Si non est *gratia* Dei, quomodo salvat mundum ? Si non est *liberum arbitrium*, quomodo judicat mundum ? *If there be not free grace in God, how does he* [graciously] *save the world ? If there be not free will* [in men] *how does he* [righteously] *judge the world ?*

To conclude : Whoever holds forth these two Bible axioms, *There is* free grace *in God, whence man's salvation* graciously *flows in various degrees ;* and, *There is* free will *in every man, whence the damnation of all that perish* justly *proceeds* :—Whoever, I say, consistently holds forth these two self-evident propositions, is, in my humble judgment, a Gospel minister who *rightly divides the word of truth.* He is a friend to both the doctrines of partial grace and impartial justice, of mercy and obedience, of faith and good works : in short, he preaches the primitive Gospel, reunites the two opposite Gospels of the day, and equally obviates the errors of *Honestus* and *Zelotes*, who stand up for these modern Gospels.

If you ask what those errors are, I answer as follows ; HONESTUS, the Pelagian, seldom preaches *free grace*, and never dwells upon the absolute sovereignty with which God at first distributes the various talents of his grace : And, when he preaches *free will*, he seldom preaches free will *initially rectified* and *continually assisted by free*

grace; rarely, if ever, deeply humbling his hearers by displaying the *total* helplessness of *unrectified* and *unassisted* free will: and thus he veils the delightful doctrine of God's *free grace*, clouds the *evangelical* doctrine of man's free will, and inadvertently opens the door to self-conceited Pharisaism.—On the other hand, ZELOTES the Solifidian, or rigid Calvinist, seldom or never preaches *rectified, assisted* FREE WILL; he harps only on the doctrine of *absolute necessity:* and when he preaches *free grace* he too often preaches, 1. A *cruel* free grace, which turning itself into *free wrath*, with respect to a majority of mankind, absolutely passes them by, and consigns them to everlasting, infallible damnation, by means of necessary foreordained sin: and 2. An *unscriptural* free grace, which turning itself into *lawless fondness*, with respect to a number of favourite souls, *absolutely* ensures to them eternal redemption, complete justification, and finished salvation, be they ever so unfaithful.

By these means *Zelotes* spoils the doctrine of free grace, undesignedly injures the doctrine of holiness, and utterly destroys the doctrine of justice. For when he denies that the greatest part of mankind have any interest in God's redeeming love;—when he intimates, that the doctrines of an absolute necessitating election to eternal life, and of an absolute necessitating objection from eternal life, are true; and that God's reprobates are not less necessitated to sin to the end and be damned, than God's elect are to obey to the end and be saved; does he not pour contempt upon the throne of divine *justice?* Does he not make the Supreme Judge, who fills that throne, appear as unwise when he distributes heavenly rewards, as cruel, when he inflicts infernal punishments?

Honestus and *Zelotes* will probably think, that I misrepresent them. *Honestus* will say, that he cordially believes God is full of *free grace* for all men, and that he only thinks it would be *unjust* in God to be *partial* in the distribution of his *free grace.* But when Honestus reasons thus, does he not confound grace and justice? Does he not sap the foundation of the throne of *grace*, under pretence of establishing the throne of *justice?* If God cannot do what he pleases with his *grace*, and if *justice* always binds him in the distribution of his favours, does not his grace deserve the name of *impartial justice*, far better than the appellation of *free grace?*

As *Honestus* tries to save appearances with regard to the doctrines of *grace*, so does *Zelotes*, with regard to the doctrines of *justice.* "The Gospel I preach," says he, "is highly consistent with the doctrines of *justice.* I indeed intimate, that the elect are *necessitated* to believe and be eternally saved; and the reprobates to continue in

sin and be lost: but both this salvation of the elect, and damnation of the reprobates, perfectly agree with the Divine equity. For *Christ*, by his obedience unto death, *merited* the eternal salvation of all that shall be saved: and *Adam*, by his first act of disobedience, *deserved* the absolute reprobation of all that shall be damned. Our doctrines of *grace* are therefore highly consistent with the doctrines of *justice*." This argument appears unanswerable to Zelotes: but I confess it does not satisfy me. For if the doctrine of an *absolute necessity* be thus foisted into the Gospel, and if *Christ* make his elect people absolutely and unavoidably willing to obey and go to heaven; whilst Adam makes his reprobate people absolutely and unavoidably willing to sin and go to hell; I should be glad to know, how the elect can be *wisely judged* according to, and rewarded for, *their* faith and good works; and how the reprobates can be *justly sentenced* according to, and punished for, *their* unbelief and bad works. I repeat it, the doctrine of *absolute predestination* to life or death eternal, which is one and the same with the doctrine of an *absolute necessity* to believe or disbelieve, to obey or disobey to the last,—such a doctrine, I say, is totally subversive of the doctrines of *justice*. For reason deposes, that it is *absurd* to give to *necessary agents* a law, or rule of life, armed with promises of reward, and threatenings of punishment. And conscience declares, that it is *unjust* and *cruel* to inflict fearful, eternal punishments upon beings, that have only moved or acted by *absolute necessity*; whether such beings are running streams, aspiring flames, falling stones, turning wheels, madmen, bound thinkers, BOUND WILLERS, or bound agents; supposing such bound thinkers, BOUND WILLERS, and bound agents did think, WILL, and act, as *unavoidably* as the wind raises a storm, and as *necessarily* as a fired cannon pours forth flames and destruction. *Absolute necessity* and a *righteous judgment* are absolutely incompatible. We must renounce the mistakes of *rigid* Calvinists, or give up the doctrines of *justice*.

SECTION III.

By whom chiefly the Gospel axioms were systematically parted: and under what pretences prejudiced good men tore asunder the doctrines of GRACE *and* JUSTICE; *and rent the one primitive, catholic Gospel, into the two partial Gospels of the day.*

FROM the preceding section it appears, that, to preach the Gospel in its primitive purity, is so to hold forth and balance the two Gospel

axioms, as to allow both *the doctrines of* GRACE, and *the doctrines of* JUSTICE, the place which is assigned them in the word of God: it is so to preach HOLY *free grace*, and RECTIFIED, ASSISTED *free will*, as equally to grind Pharisaism and Antinomianism [the *graceless* and the *lawless* Gospel] between these two evangelical millstones. And thus the Gospel was, in general, preached by good men for above three hundred years after Christ's ascension. If ever the tempter put successfully in practice his two capital maxims, *confound and destroy—divide and conquer*, it was in the fourth century, when he helped *Pelagius* and *Augustin*, two warm disputants, openly to *confound* what should have been properly distinguished, and systematically to *divide* what should have been religiously joined; by which means they broke the balance of the doctrines of *grace* and *justice*. Nor did they do it out of malice: but through an immoderate regard for ONE *part* of the Gospel: an injudicious regard this, which was naturally productive of a proportionable disregard for THE OTHER *part* of God's word.

PELAGIUS (we are told by *Augustin*) preached *free will;* but confounding *natural* free will with free will *rectified and assisted by grace*, he made too much of *natural free will*, and too little of God's free grace. The *left leg* of his Gospel system grew gigantic, whilst the *right leg* shrunk almost to nothing. And commencing a RIGID *free willer*, he insisted upon the sufficiency of our natural powers, and dwelt on the *second* Gospel axiom, and *the doctrines of* JUSTICE in so partial a manner, that he almost eclipsed the *first* Gospel axiom, and *the doctrines of* GRACE.

AUGUSTIN, his cotemporary, under pretence of mending the matter, was guilty of an error exactly contrary. He so puffed up the right leg of his Gospel system, as to make it monstrous; while the left grew as slender and insignificant as a rotten stick. To bring this unhappy change about, in his controversial heats he confounded lawful, righteous free grace, with lawless, unscriptural, overbearing free grace; and to make room for this latter *imaginary* sort of grace, he sometimes turned *free will* out of its place, to give that place to *necessity*. Thus he commenced a RIGID *bound willer*. The irresistible free grace which he preached, bound the elect by the chains of an unconditional election to life, absolutely *necessitating* them to repent, believe, and be eternally saved; whilst the irresistible free wrath, which secretly advanced behind that overbearing grace, bound the non-elect in chains of absolute reprobation, and *necessitated* them to continue in sin, and be unavoidably damned. By these means, new, unholy doctrines of *grace* and *wrath* jostled the holy, ancient doctrines of *grace* and *jus-*

tice out of their place. The two Gospel axioms did no longer agree: but the first axiom, becoming like Leviathan, swallowed up the second. For the moment irresistible, lawless free grace, and despotic cruel free wrath, mount the throne, what room is there for *holy righteous*, free grace? What room for free will? What room for the doctrines of *justice?* What room for the primitive Gospel? Absolutely none; unless it be a *narrow* room indeed, artfully contrived under a heap of Augustinian contradictions, and Calvinian inconsistencies.

From this short account of *Pelagianism* and *Augustinism*, it is evident that heated *Pelagius* (if the account given us be true) gave a desperate thrust to the *right* side of Primitive Christianity; and that heated *Augustin*, in his hurry to defend her, aimed a well-meant blow at *Pelagius*, but by overdoing it, and missing his mark, wounded the *left* side of the heavenly woman, who from that time has lain bleeding between these two rash antagonists. *The beginning of strife is as when one letteth out water*, says the wise man. These *waters of strife*, which Pelagius and Augustin let in upon the church, by breaking the floodgates of Gospel truth, soon overflowed the Christian world, and at times, like the waters of the overflowing Nile, have almost been turned into blood. When streams of self-justifying, rigid, Pelagian free will, have met with streams of self-electing, lawless, Augustinian free grace, the strife has been loud and terrible. They have foamed out their own shame, and frighted thousands of persons, travelling to Sion, out of the noisy ways of a *corrupted* Gospel, into the more quiet paths of infidelity.

For above a thousand of years, these *waters of strife* have spread devastation through the *Christian* world: I had almost said also, through the *Mahometan* world: for *Mahomet*, who collected the filth of corrupt Christianity, derived these errors into his system of religion: *Omar* and *Hali*, at least, two of his relations and successors, became the leaders of two sects, which divide the Mahometan world. *Omar*, whom the Turks follow, stood up for bound will, necessity, and a species of absolute Augustinian predestination. And *Hali*, whom the Persians revere, embraced rigid free will and Pelagian free agency. But the worst is, that these muddy waters have flowed through the dirty channel of the Romish church into all the Protestant churches, and have at times deluged them; turning, wherever they came, brotherly love into fierce contention. For, breaking the evangelical balance of the Gospel axioms is as naturally productive of polemical debates in the church, as breaking the parliamentary balance between the King and the People, is of contention and civil wars in the state. How this plague first infected Protestantism, will be seen in the next section.

SECTION IV.

Luther and Calvin did not restore the balance of the Gospel axioms. That honour was reserved for Cranmer, the English Reformer, who modelled the Church of England very nearly according to the primitive Gospel.—How soon the Augustinian doctrines of lawless grace preponderated.—How the Pelagian doctrine of unassisted free will now preponderates.

When the first Reformers shook off the yoke of Papistical trumperies, they fought gallantly for many glorious truths. But it is to be wished, that, whilst they warmly contended for the simple, scriptural dress of the primitive Gospel, they had not forgotten to fight for some of its very vitals, I mean the doctrines of *holy* free grace, and *rectified, assisted* free will. They did much good in many respects; so much indeed, that no grateful Protestant can find fault with them without reluctance. But, after all, they did not restore the balance of the doctrines of *grace* and *justice*. *Luther*, the German Reformer, being a monk of the order of *Augustin*, entered upon the Reformation full of prejudices in favour of *Augustin's* solifidian mistakes. And he was so busy in opposing the Pope of Rome, his indulgencies, Latin masses, and other monastic fooleries, that he did not find time to oppose the Augustinian fooleries of Fatalism, Manichean necessity, lawless grace, and free wrath. On the contrary, in one of his heats, he broke the left scale of the Gospel balances, denied there was any such thing as *free will*, and by that means gave a most destructive blow to the doctrines of *justice:* a rash deed, for which *Erasmus*, the Dutch Reformer, openly reproved him, but with too much of the Pelagian spirit.

Calvin, the French Reformer, who, after he had left his native country, taught divinity in the Academy of Geneva, far from getting light, and learning moderation, by the controversy of *Luther* and *Erasmus*, rushed with all the impetuosity of his ardent spirit into the error of heated *Augustin;* and so zealously maintained it, that from that time it has been called *Calvinism.*

If *Calvin* did not grow wiser by the dispute of *Luther* and *Erasmus: Melancthon*, another German Reformer, did; and our great English Reformer *Cranmer*, who in wisdom, candour, and moderation, far exceeded the generality of the reformers on the continent, closely imitated his excellent example. Nay, to the honour of this favoured Island, and of *perfect* Protestantism, in a happy moment he found the

exact balance of the Gospel axioms. Read, admire, and obey his anti-Augustinian, anti-Pelagian, and apostolic proclamation. "ALL MEN be also to be monished, and CHIEFLY PREACHERS, that, in this HIGH MATTER, they looking on both sides," [i. e. *looking both to the doctrines of* GRACE *and the doctrines of* JUSTICE] "so attemper and moderate themselves, that neither they so preach the GRACE OF GOD" [*with heated Augustin*] "that they take away thereby FREE WILL; nor on the other side, so extol FREE WILL" [*with heated Pelagius*] "that injury be done to the *grace of God*." *Erud. of a Christian Man, Sect. on Free Will*, which was added by Cranmer. Here you see the balance of the doctrines of grace and justice, which Augustin and Pelagius had broken, and which Luther and Calvin had ground to dust in *some* of their overdoing moments,—you see, I say, that important balance perfectly restored by the English Reformer. With this short valuable quotation, as with a shield of impenetrable brass, *all men*, and *chiefly preachers*, may quench all the fiery darts cast at the primitive Gospel by the preachers of the partial Gospels of the day; I mean the abettors of the *Augustinian* or of the *Pelagian* error.

Mankind are prone to run into extremes. The world is full of men who always overdo or undo. Few people ever find the line of moderation the golden mean; and of those who do, few stay long upon it. One blast or another of vain doctrine, soon drives them east or west from the meridian of pure truth. How happy would it have been for the Church of England, if her first members had steadily followed the light, which our great Reformers carried before them. But alas, not a few of them had more zeal than moderation. *Cranmer* could not make all his fellow-reformers to see with his eyes. In the time of their Popish superstition many of them had deeply imbibed the errors of St. Augustin, whom the Church of Rome reveres as the greatest of the Fathers, and the holiest of the ancient saints: these good men finding, that his doctrine was countenanced by Luther, Calvin, Peter Martyr, Bucer, and others, whom they looked upon as oracles, soon relapsed into the Augustinian doctrines of lawless grace, from which some of them had never been quite disentangled. Even during Cranmer's confinement, [but much more after his martyrdom] they began to renounce the doctrines of *justice*, which were only indirectly secured in the xviith article of our church; warmly contending for the doctrines of necessitating grace, which are always destructive of the doctrines of *justice*. Thus, while some of them erected the canopy of a lawless, Solifidian *free grace*, over some men, elected, according to Calvin's notion of an absolute election, to eternal life; others cast the sable net of *free wrath* over the rest of mankind:

imagining that from all eternity most men were absolutely predestinated to eternal death, according to the Calvinian doctrine of absolute, unconditional reprobation. Thus the balance of the Gospel axioms which Cranmer [considering the times] had maintained to admiration, was again broken. Rigid Calvinism got the ascendency: the doctrines of *justice* were publicly decried as Popery and heresy, almost all England over. All the reprobates were exculpated: by the doctrine of necessity, their unavoidable continuance in sin, and their damnation, were openly charged upon God and Adam. Decrees of absolute predestination to necessary holiness and eternal salvation, and statutes of absolute appointment to necessary sin and eternal damnation, began currently to pass for Gospel. And the *doctrines of justice* were swept away, as if they had been poisonous *cobwebs spun by* Popish *spiders*. Hence it is, that the Rev. Mr. Toplady, describing the triumphs of rigid Calvinism in the days of Queen Elizabeth, says in his letter to Dr. Nowell, p. 45. that, "Those who held this opinion of God's not being any cause of sin and damnation, were at that time mightily cried out against by the main body of our Reformed Church, as "*Fautors of false religion*"—and "That to be called a FREE-WILL MAN, was looked upon as a *shameful reproach*, and *opprobrious infamy;* yea, and that a person so termed was deemed HERETICAL."—A proof this that Dr. *Peter Heylin* speaks the truth when he says, "It was safer for any man in those times to have been looked upon as a *heathen* or *publican*, than an *anti-Calvinist*."

Should the judicious reader ask how it happened that the doctrines of unscriptural grace, free wrath, and necessity, were so soon substituted for the doctrines of genuine free grace and rectified, assisted free will, which Cranmer had so evangelically maintained; I answer, that although *Thomas Aquinas* and *Scotus*, the leading divines of the Church of Rome, through their great veneration for *Augustin*, leaned too much towards the lawless, wrathful doctrines of grace; yet *Luther*, *Calvin*, and *Zuinglius* leaned still more towards that extreme. This was soon observed by some of the Popish doctors: and as they knew not how to make a proper stand against the genuine doctrines of the Reformation, they were glad to find a good opportunity of opposing the Reformers, by opposing the Augustinian mistakes which Luther and Calvin carried to the height. Accordingly leaving the extreme of Angustin to which they had chiefly leaned before, many of the popish divines began to lean towards the extreme of Pelagius, and commenced rigid and partial defenders of the doctrines of *justice*; which the German, French, and Swiss Reformers had indirectly destroyed, by overthrowing the doctrine of *free will*, which is insepa-

rably connected with the doctrine of a day of *just* judgment. Hence it is, that, at the council of *Trent*, which the Pope had called to stop the progress of the Reformation, the Papists took openly the part of the *second* Gospel axiom; and in the spirit of contradiction began warmly to oppose Augustin's mistakes, which the first Jesuits had ardently embraced; *Bellarmine* himself not excepted. Party-spirit soon blew up the partial zeal of the contending divines. Protestant bigotry ran against Popish bigotry; and the effect of the shock was a driving each other still farther from the line of Scripture moderation. Thus many Papists, especially those who wrote against the Calvinian Protestants, became the partial supporters of the doctrines of *justice*, while their opponents showed themselves the partial vindicators of the doctrines of *grace*. Hence it is, that in the Popish countries, those who stood up for faith and distinguishing *free grace*, began to be called Heretics, Lutherans, and Solifidians; whilst in the Protestant countries, those who had the courage to maintain the doctrines of *justice*, good works, and unnecessitated obedience, were branded as Papists, Merit-mongers and Heretics.

Things continued in this unhappy state, till oppressed truth made new efforts to shake off the yokes put upon her. For the scales, which holds the weights of the sanctuary, [the two Gospel axioms] hover and shift till they have attained their equilibrium; just as the disturbed needle of a compass quivers and moves, till it has recovered its proper situation, and points again due north. This new shifting happened in the last century, when *Arminius*, a Protestant divine, endeavoured to rescue the doctrines of *justice*, which were openly trampled under foot by most Protestants; and when *Jansenius*, a Popish bishop, attempted to exalt the doctrines of *distinguishing grace*, which most divines of the Church of Rome had of late left to the Protestants. Thus *Jansenius*, overdoing after Augustin, brought the doctrines of unscriptural grace and free wrath with a full tide into the Church of Rome: while *Arminius*, (or at least some of his followers) drove them, with all his might, out of the Protestant churches.

Many countries were in a general ferment on this occasion. A great number of Protestant divines assembled at *Dort* in Holland, confirmed Calvin's indirect opposition to the doctrines of *justice*, and condemned Arminius after his death; for during his life, none dared to attack him: such was the reputation he had even through Holland, both for learning and exemplary piety! On the other hand, the Pope with his conclave, imitating the partiality of the synod of Dort, *injudiciously* condemned *Jansenius* and his Calvinism, and thus did an

injury to the doctrines of *grace*, which *Jansenius* warmly contended for. But truth shall stand, be it ever so much opposed by either partial Protestants, or partial Papists. Therefore, notwithstanding the decisions of the Popish conclave, *Jansenism* and the doctrines of *grace* continued to leaven the Church of Rome, whilst, notwithstanding the decisions of the Protestant synod, *Arminianism*, and the doctrines of *justice* continued to spread through the Protestant churches.

Archbishop *Laud*, in the days of Kings James and Charles the First, caused in the Gospel scales the turn, which then began to take place in our church in favour of the doctrines of *justice*. He was the chief instrument which, like *Moses's* rod, began to part the boisterous sea of *rigid* Calvinism; he received his light from *Arminius;* but it was corrupted by a mixture of *Pelagian* darkness. He aimed rather at putting down absolute *reprobation* and lawless grace, that at clearing up the Scripture doctrine of a partial *election*, doing justice to the doctrines of *grace*, and reconciling the contending parties by reconciling the two Gospel axioms. Hence, passing beyond the Scripture meridian, he led most of the English clergy from one extreme to the other. For now it is to be feared that the generality of them are gone as far West, as they were before East, in the reign of Queen Elizabeth. The *first* Gospel axiom formerly preponderated; and now the *second* goes swiftly down. *Free will* is, *in general*, cried up in opposition to *free grace*, as excessively and *Pelagianistically* [if I may use the expression] as in the beginning of the last century free grace was unreasonably and *Calvinistically* set up in opposition to *free will*. I say *in general*, because, although most of our pulpits are filled with preachers, who *Pelagianize* as well as *Honestus*, there are still a few divines, who, like *Zelotes*, strongly run into the *Calvinian* extreme.

But however, sooner or later, judicious, moderate men will convince the Christian world, that the Gospel equally comprises the doctrines of *grace* and of *justice;* and that it consists of *promises* to be *believed*, and *precepts* to be *observed: gracious* promises and *holy* precepts, which are armed with the sanction of proper rewards or punishments, and are as incompatible with *Pelagian* self-sufficiency, as with the *Calvinian* doctrines of lawless grace and free wrath. And as soon as this is clearly and practically understood by Christians, primitive unity and harmony will be restored to the partial Gospels of the day.

SECTION IV.

*What the two modern Gospels are.—Their dreadful consequences.—*ARMINIUS *tried to find the way of truth between these two Gospels, but perhaps missed it a little.—The rectifying of his mistakes lately attempted.*

BY the two modern Gospels, I mean Pelagianism or rigid Arminianism, and the doctrine of absolute necessity or rigid Calvinism. The former is a Gospel which so exalts the doctrines of *justice*, as to obscure the doctrines of *partial grace*:—A Gospel, which so holds forth the *second* Gospel axiom, as to hide the glory of the first, either in whole or in part. *Rigid Calvinism*, on the other hand, is a Gospel, which so extols the doctrines of distinguishing grace as to eclipse the doctrines of justice:—a Gospel, which so holds forth the *first* Gospel axiom as to hide the glory of the *second*, in whole or in part. The fault of these two systems of doctrine consists in parting, or in not properly balancing, the doctrines of grace and of justice.

The confusion which this error has occasioned in the churches of Christ for above a thousand years, should, one would think, have opened the eyes of all overdoing and underdoing Divines, and made them look out for a safe passage between the *Pelagian* and the *Calvinian* rocks. That any *good* men should continue unconcernedly to run the bark of their orthodoxy against those fatal rocks of error is really astonishing; especially if we consider, that nobody can look into ecclesiastical history without seeing the marks of the numerous wrecks of truth and love which they have caused. Wide, however, as the empire of prejudice is, candour is not yet turned out of the world. In all the churches of Christ there are men who will yet hear Scripture and reason. But many of them, through a variety of avocations, through an indolence of disposition, or through despair of finding the exact truth, tamely submit to what appears to them a remediless evil. They are sorry that Christians should be so divided: but not seeing any prospect of ending our deplorable divisions, they quietly walk in *Pelagian* or *Calvinian* ways, without seeking the unbeaten path of truth, which exactly lies between those two frequented roads. One of the reasons why they take up so readily with the *Pelagian* or *Calvinian* system is, their not considering the dreadful evils which flow from each, some of which I shall set before the reader. I have already observed, that the error of *Pelagius* [if St. Augustin and his votaries do not wrong him] consists in exalting *free will* and *human*

powers so as to leave little or no room for the exertion of *free grace* and *divine power;* and that, on the other hand, the error of *Augustin* and *Calvin* consists in so exalting irresistible *free grace openly*, and irresistible *free wrath secretly*, that there is no reasonable room left for the exertion of faithful or unfaithful *free will*, or indeed for any *free will* at all. Now in the very nature of things, these two opposite extremes lead to the most dangerous errors. I begin with enumerating those which belong to the *Pelagian* extreme.

Reason and experience show, that when the PELAGIAN error rises to its height, it leads men into *Arianism*, *Socinianism*, *Deism*, and, sometimes, into *avowed Fatalism* or *Popish Pharisaism*.

1. By ARIANISM I mean the doctrine of *Arius*, a Divine of Alexandria, who lived about the time of Pelagius, and not only insinuated that man was not so fallen as to need an omnipotent Redeemer, whose name is GOD *with us;* but openly taught, that Christ was *only* an exalted, super-angelical CREATURE.

2. SOCINIANISM is the error of *Socinus*, a learned, moral man, who lived since the Reformation, and had such high notions of man's free will and powers, that he thought man could save himself even without the help of a SUPER-ANGELICAL Redeemer. And accordingly he asserted, that Christ was a MERE MAN, like Moses and Elias, and that his blood had no more power to atone for sin, than that of Abel or St. Paul.

3. DEISM is the error of those, who carry matters still higher, and think that man is so perfectly able by the exertions of his own mere free will and natural powers, to recommend himself to the mercy of the Supreme Being, that he needs *no Redeemer at all*. Hence it is, that although the Deists still believe in *God*, and on that account assume the name of *Theists* or *Deists*, they make no more of *Christ* and the Bible, than of the Pope and his mass-book, and look upon the doctrines of the *Incarnation* and the *Trinity* as wild and idolatrous conceits.

4. AVOWED FATALISM is the error of those, who believe that *whatever is, is right;* and that all things happen [and, of consequence, that all sins are committed] of FATAL, *absolute necessity*. This is an error into which *immoral* Deists are very apt to run: for, when they feel guilt upon their consciences, as they have no idea of a mediator to take it away, they wish that their bad actions had been *necessary*, that is, absolutely brought on by the stars, or caused by God's decrees, which would fully exculpate them. And as this doctrine eases their guilty consciences, they first desire that it may be true, and by little and little, persuade themselves that it is so, and publicly

maintain their error. Hence it is that immoral Deists, such as Voltaire, and many of his followers, are avowed Fatalists.

5. Jewish Pharisaism is the error of those, who are such strangers to the doctrines of grace, as to think they have no need of the rich mercy which God extends to poor publicans. Fancying themselves righteous, they thank God for their supposed goodness, when they should smite upon their breasts on account of their real depravity. Popish Pharisaism is an error still more capital. Those who are deep in it not only take little notice of the doctrines of grace, but carry their ideas of the doctrines of justice to such unscriptural and absurd lengths, as to imagine that their penances can make a proper atonement for their sins; that God is, strictly speaking, their debtor on account of their good works; and that they can not only merit the reward of eternal life for themselves by their good deeds, but deserve it also for others by their *works of supererogation* and through their *superabundant obedience and goodness;* a conceit so detestable, that one would think it needs only be mentioned to be fully exploded, and perfectly abhorred.

Dreadful as are these consequences of *Pelagianism* carried to its height, the consequences of *Augustinism*, or *Calvinism*, carried also to its height, are not at all better. For, the demolition of *free will*, and the setting up of *irresistible*, *electing free grace*, and *absolute*, reprobating *free wrath*, lead to *Antinomianism*, *Manicheism*, *disguised Fatalism*, *widely-reprobating bigotry*, and *self-electing presumption*, or *self-reprobating despair*. The four first of these errors need explanation.

I. Antinomianism is the error of such *rigid* Calvinists as exalt *free grace* in so injudicious a manner, and make so little account of *free will*, and its startings aside out of the way of duty, as to represent sin, at times, like a mere bugbear, which can no more hurt the believer who now commits it, than scarecrows can hurt those who set them up. They assert, that if a sinner has once believed, he is not only safe, but eternally and completely justified from all *future* as well as past iniquities. The Pope's indulgences are nothing to those which these mistaken evangelists preach. I have heard of a bishop of Rome, who extended his Popish indulgences, pardons, and justifications, to any crime which the indulged man might commit within ten years after date: but these preach *finished salvation* in the full extent of the word, without any of our own works, and by that mean they extend their Protestant indulgences to all eternity—to all believers in general—and to every crime, which each of them might choose to commit In a word, they preach the inamissible, complete

justification of all fallen believers, who add murder to adultery, and a hypocritical show of godliness to incest. Antinomianism, after all, is nothing but *rigid Calvinism* dragged to open light by plain-spoken preachers, who think that truth can bear the light, and that no honest man should be ashamed of his religion.

II. MANICHEISM is the capital error of *Manes*, a Persian, who, attempting to mend the Gospel of Christ, demolished free will, made man a mere passive tool, and taught that there are two principles in the godhead, the one *good*, from which flows all the *good*, and the other *bad*, from which flows all the *evil* in the world. *Augustin* was once a *Manichee*, but afterward he left their sect, and refuted their errors. And yet, astonishing! when he began to lean to the doctrine of absolute predestination, he ran again unawares into the capital error of *Manes*. For if all the *good* and *bad* actions of angels, devils, and men, have their source in God's *absolute predestination*, and *necessitating decrees*; it follows, that *vice* absolutely springs from the *predestinating* God, as well as virtue; and, of consequence, that *rigid Calvinism* is a branch of *Manicheism*, artfully painted with fair colours borrowed from Christianity.

III. DISGUISED FATALISM is nothing but an *absolute necessity* of doing good or evil, according to the overbearing decrees, or forcible influences of *Manes's* God, who is made up of *free grace* and of *free wrath*, that is, of a *good* and a *bad* principle. I call this doctrine DISGUISED FATALISM: 1. Because it implies the *absolute necessity* of our actions; a necessity this, which the heathens called FATE: and 2. Because it is so horrible, that even those who are most in love with it, dare not look at it without some vail, or DISGUISE. As the words *Fatalism—Evil God—Good Devil*, or *Manichean Deity*, are not in the Bible: the Christian fatalists do what they can to cover their error with decent expressions. The *good principle* of their deity they accordingly call *free grace*, or *everlasting, unchangeable love*. From this good principle flow their *absolute election* and *finished salvation*. With respect to the *bad principle*, it is true they dare not openly call it *free wrath*, or *everlasting unchangeable hatred*, as the honest Manichees did; but they give you dreadful hints, that it is a *sovereign* something in the godhead, which *necessitates* reprobated angels and men to sin: something which *ordains* their fall, and absolutely *passes them by* when they are fallen;—something which marks out unformed, unbegotten victims for the slaughter, and says to them, according to unchangeable decrees productive of absolute *necessity*, "Depart, ye cursed, into everlasting fire; for I passed you by: my absolute reprobation eternally secured your sin, and your continu-

ance in sin: and now, my unchangeable, everlasting wrath, absolutely secures your eternal damnation. Go, ye absolutely reprobated wretches,—go, and glorify my free wrath, which flamed against you, before the foundation of the world. My curses and reprobation are without repentance."—There is not a grain of equity in all this speech: and yet it agrees as truly with *rigid* Calvinism as with the above-described branch of Manicheism; it falls in as exactly with the necessitating, good-bad principles of *Manes*, as with the necessitating, good-bad principle of lawless *free grace*, and absolute *sovereignty*—the softer name which some Gospel ministers decently give to *free wrath*.

IV. *Wide reprobating bigotry* is the peculiar sin of the men, who make so much of the doctrines of partial *grace*, as to pay little or no attention to the doctrines of impartial *justice*. This detestable sin was so deeply rooted in the breasts of the Jews, that our Lord found himself obliged to work a miracle, that he might not be destroyed by it before his hour was come. Because the Jews were the peculiar, and elected people of God, they uncharitably concluded, that all the heathens, i. e. all the rest of mankind were absolutely reprobated, or at least that God would show them no mercy, unless they became proselytes of the gate, and directly or indirectly embraced Judaism. And therefore, when Christ told them that many Gentiles would come from the east and west, and sit with Abraham in the kingdom of God, whilst many of the Jews would be cast out; and when he reproved their bigotry by reminding them, that in the days of Elijah God was more gracious to a heathen widow than to all the widows that dwelt in Judea; they flew into a rage, and attempted to throw him down from the top of the craggy hill on which the town of Nazareth was built. It is the same wide reprobating bigotry, which makes the *rigid* Romanists think, that there is no salvation out of their church. Hence also the *rigid* Calvinists imagine that there is no saving grace, but for those who share in their election of grace. It is impossible to conceive what bad tempers, fierce zeal, and bloody persecutions, this reprobating bigotry has caused in all the churches and nations, where the privileges of electing love have been carried beyond the Scripture mark. Let us with candour read the history of the churches and people who have engrossed to themselves all the saving grace of God, and we shall cry out, From such a fierce election, and such reprobating bigotry, Good Lord, deliver us!

I make no doubt but this sketch of the dangerous errors, to which RIGID *Pelagianism* and RIGID *Calvinism* lead unwary Christians, will make the judicious reader afraid of these partial Gospels, and will

increase his thankfulness to God for the primitive Gospel, which by its doctrine of *grace*, guards us against *rigid Pelagianism* and its mischievous effects; and, by its doctrines of *justice*, arms us against *rigid Calvinism* and its dangerous consequences.

Among the divines abroad, who have endeavoured to steer their doctrinal course between the *Pelagian* shelves and the *Augustinian* rocks, and who have tried to follow the reconciling plan of our great Reformer *Cranmer*, none is more famous, and none came nearer the truth, than *Arminius*. He was a pious and judicious Dutch minister, who, in the beginning of the last century, taught divinity in the university of Leyden in Holland. He made some noble efforts to drive *Manicheism* and *disguised Fatalism* out of the Protestant Church, of which he was a member: and, so far as his light and influence extended [by proving the evangelical union of redeeming grace and free will] he restored Scripture harmony to the Gospel, and carried on the plan of reconciliation which Cranmer had laid down. His sermons, lectures, and orations, made many ashamed of *Absolute Reprobation*, and the bad-principled God, who was before quietly worshipped all over Holland. Nevertheless his attempt was partly unsuccessful: for, attacking *free wrath* [or the *bad principle* of the Manichean God,] without setting *free grace* in its *full* Gospel light, and without *properly* granting the *election* of grace, which St. Paul contends for, he gave the Calvinists just room to complain. They availed themselves so skilfully of his embarrassment about the doctrine of election, and they pleaded so plausibly for the sovereignty of the *good*-principled God, as to keep their absolute reprobation, and the sovereignty of the bad-principled God, partly out of sight. In short, implacable *free wrath* escaped, by means of Antinomian *free grace*. The venomous scorpion concealed itself under the wing of the simple dove; and the double-principled deity, the sparingly electing and widely reprobating god, was still held forth to injudicious Protestants, as the *God of all grace*—the *God of love*—the *God in whom is no darkness at all*. For, as I have already observed, a number of divines, after the heart of *Calvin*, assembled at *Dort* in Holland, and openly condemned there the efforts that *Arminius* had made to reconcile the doctrines of *justice* and the doctrines of *grace*: the clergy who had espoused his sentiments were deprived of their livings; he himself was represented as the author of a *heresy* almost as dangerous as that of *Pelagius*: and, from that time, the rigid Calvinists have considered all those who stand up for the two Gospel axioms with any degree of consistency, as *semi-Pelagian*, or *Arminian* heretics.

And if Mr. *Baile* be not mistaken, the Calvinists did not complain of *Arminius's* doctrine altogether without reason: for although he went very far in his discovery of the passage between the *Pelagian* and the *Augustinian* rocks, yet he did not sail quite through. *Election* proved a rock, on which his doctrinal bark stuck fast; nor could he ever get entirely clear of that difficulty.

Among our English Divines, several have greatly distinguished themselves by their improvements upon Arminius's discoveries, Bishop Overall, Bishop Stillingfleet, Bishop Bull, Chillingworth, Baxter, Whitby, and others. But, if I am not mistaken, they have all stuck where *Arminius* did, or on the opposite rock. And thereabouts we stuck too, when Mr. Wesley got happily clear of a point of the Calvinian rock which had retarded our course; and [so far as he appeared by us to be governed by the Father of lights] we began to sail on with him through the straits of truth. When we left our moorings, the partial defenders of the doctrines of grace hung out a signal of distress, and cried out to us that our doctrinal ark was going to be lost against the same cliff where Pelagius's bark went to pieces. Their shouts have made us wary. The Lord has, we humbly hope, blessed us with an anchor of patient hope, a gale of cheerful love of truth, and a shield of resignation to quench the fiery darts which some warm men, who defend the barren rock of absolute reprobation, have thrown at us in our passage. We have sounded our way as we went on; and looking steadily to our theological compass, the Scriptures, to the Sun of righteousness, the Lord Jesus Christ, and to the Stars which he holds in his right hand, the Apostles and true Evangelists, after sailing slowly six years through straits, where strong currents of error and hard gales of prejudice have often retarded our progress; we flatter ourselves, that we have got quite out of those narrow and rocky seas, where most Divines have been stopped for a long succession of ages. If we are not mistaken, the ancient haven of Gospel truth is in sight; and, while we enter in, I take a sketch of it, which the reader will see in a plan of *Reconciliation* between the Calvinists and Arminians, which these sheets are designed to introduce.

THE

RECONCILIATION:

OR

AN EASY METHOD TO UNITE

THE

PROFESSING PEOPLE OF GOD,

BY PLACING THE DOCTRINES OF GRACE AND JUSTICE IN SUCH A LIGHT, AS TO MAKE THE CANDID ARMINIANS BIBLE CALVINISTS, AND THE CANDID CALVINISTS BIBLE ARMINIANS.

Vestra solum legistis; vestra amatis; cæteros, incognitâ causâ, condemnatis.
CIC.

"Follow peace with all men.—Look not every man on his own things [and favourite doctrines only;] but every man also on the things [and favourite doctrines] of others."—"The wisdom that is from above is peaceable, and without partiality." Heb. xii. 14.—Phil. ii. 4. James iii. 17.

THE

RECONCILIATION, &c.

SECTION I.

The sad consequences of the divisions of those, who make a peculiar profession of faith in Christ. It is unscriptural and absurd to object that believers can never be of one mind and heart.

UNSPEAKABLE is the mischief done to the interests of Religion by the divisions of Christians: and the greater their profession is, the greater is the offence given by their contests. When the men who seek occasion against the Gospel, see them contending for the truth, and never coming to an agreement, they ask, like Pilate, *What is Truth?* and then turn away from Christianity, as that precipitate judge did from Christ.

Of all the controversies which have given offence to the world, none has been kept up with more obstinacy than that which relates to divine grace and the nature of the Gospel. It was set on foot in the fourth century by Augustin and Pelagius, and has since been warmly carried on by Godeschalchus, Calvin, Arminius, and others. And it has lately been revived by Mr. Whitefield and Mr. Wesley, and by the Author of *Pietas Oxoniensis* and the Orator of the University of Oxford. This unhappy controversy has brought more contempt upon the Gospel for above twelve hundred years, than can well be conceived. Preachers entangled therein, instead of agreeing to build the temple of God, think themselves obliged to pull down the scaffolds on which their brethren work. Shepherds, who should join their forces to oppose the common enemy, militate against their fellow-shepherds: and their hungry followers are too frequently fed with

controversial chaff, when they should be nourished with the pure milk of the word. After the example of their leaders, the sheep learn to butt, and wounds or leanness are the consequences of the general debate. The weak are offended, and the lame turned out of the way. The godly mourn, and the wicked triumph: bad tempers are fomented; the hellish flame of party zeal is blown up, and the souls of the contenders are pierced through with many sorrows.

This is not all: The Spirit of God is grieved, and the conversion of sinners prevented. How universally would the work of reformation have spread, if it had not been hindered by this growing mischief! How many thousands of scoffers daily say, Can these devotees expect we should agree with them, when they cannot agree among themselves? And indeed how can we reasonably hope that they should give us the right hand of fellowship, if we cannot give it one another? *By this*, saith our Lord, *shall all men know that you are my disciples, if ye love one another.* Continual disputes are destructive of love; and the men of the world, seeing us cherish such disputes, naturally conclude, that we are not the disciples of Christ, that there are none in the world, that the Gospel is only a pious fraud or a fine legend, and that faith is nothing but fancy, superstition, or enthusiasm.

Nor will such men be prevailed upon cordially to believe in *Christ*, till they see the generality of professors *made perfect in one* by agreeing in doctrine, and *walking in love.* We may infer this from our Lord's prayer for his church. *Neither pray I for these alone, but for them also who shall believe on me through their word: That they all may* BE ONE, *as thou, Father, art in me, and I in thee, that they also may* BE ONE *in us: that* THE WORLD MAY BELIEVE. John xvii. 20, 21. Christ intimates in these words, that the men of the world will never generally embrace the Gospel, till the union he prayed for take place among believers. To keep up divisions, therefore, is one of the most effectual methods to hinder the conversion of sinners, and strengthen the unbelief which hardens their hearts.

The destructive nature of this sin, appears from the severity, with which St. Paul wrote to the Corinthians and Galatians, who were divided among themselves. The former he could not acknowledge as *spiritual men*, but called them *carnal*, and affirmed, that *to their shame, some of* them *had not the knowledge of God.* And the latter he considered as persons almost *fallen from Christ;* intimating, that if they continued to *bite each other* [an expression which is beautifully descriptive of the malignity with which most controvertists speak and write against their antagonists] they would *be consumed one of another.* Gal. v. 15.

In families and civil societies, divisions are truly deplorable: but in the churches of Christ they are peculiarly pernicious and scandalous. 1. *Pernicious:* To be persuaded of it, we need only consider these awful words of St. James: *If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom is devilish. For where envying and strife is, there is confusion and every evil work.* James iii. 14, &c.—2. *Scandalous:* If Christ be *the Prince of peace,* why should his subjects be sons of contention? If he came to reconcile Jews and Gentiles, *by breaking down the middle wall of partition between them;*—if he *made in himself, of twain* [of those two opposed bodies of men] *one new man* [i. e. one new body of men, *all of one heart and of one soul;*] if he has *slain the enmity, so making peace:*—if *it pleased the Father to reconcile all things unto himself by him;*—and if *in the dispensation of the fulness of times* [the Christian dispensation] *he gathers together all things in him;*—if this, I say, is the case, what can be more contrary to the Gospel plan, than the obstinacy, with which some Protestants refuse to be *gathered together* with their fellow-Protestants, under the shadow of their Redeemer's wings? And what can be more scandalous than for Christ's followers, yea, for the strictest of them, to spend their time in building *middle walls of partition* between themselves and their brethren, or in *daubing over with untempered mortar,* the walls which mistaken men have built in former ages?

Many Jews refused to be saved by Christ, because he came to save the Gentiles as well as themselves. And it is to be feared that some Christians, from a similar motive, refuse the divine favour, or the eminent degrees of it, to which they are called in the Gospel. Christ says to these bigots, *How often would I have gathered you together, as a hen gathers her* scattered *brood under her wings? But ye would not:* Ye were afraid of your Calvinian or Arminian brethren, and preferred the selfish heat of party spirit to the diffusive warmth of divine and brotherly love. I say *divine,* as well as *brotherly* love; for *he that loveth not his brother, whom he hath seen; how can he love God, whom he hath not seen?*

My regard for unity revives my drooping spirits, and adds new strength to my wasted body.* I stop at the brink of the grave, over which I bend; and, as the blood oozing from my decayed lungs, does not permit me vocally to address my contending brethren; by means of my pen I will ask them, if they can properly receive the holy *communion,* whilst they *wilfully* remain in *disunion* with their brethren, from whom controversy has needlessly parted them? For my part, if I felt myself unwilling to be reconciled on Scripture terms, either

* Mr. Fletcher was judged to be now in the last stage of a consumption.

with my Calvinian or Arminian neighbours, I would no more dare go to the Lord's table, than if I harboured murder in my heart; and this scripture would daily haunt my conscience, *Whosoever shall say to his brother, Thou fool* [Thou silly free willer, Thou foolish bound willer, Thou heretic!] *shall be in danger of hell fire. Therefore, if thou bring thy gift before the altar, and there rememberest that thy* [Calvinian or Arminian] *brother hath aught against thee; leave thy gift, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly*—thy religious as well as thy civil adversary—him, with whom thou differest about the gold of the word; as well as him with whom thou contendest about the gold of this world.

Not to be reconciled when we properly may, is to *keep up* divisions; and to *keep up* divisions is as bad as to *cause* them. And what a dreadful thing it is to *cause* divisions appears from St. Paul's charge to the Romans: *I beseech you, brethren, mark them who cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.* Rom. xvi. 17. *Avoid them*, for those who have the itch of contention, and the plague of party spirit, are not only in a dangerous case themselves; but they carry about a mortal infection, which they frequently communicate to others.

Should party men exclaim against my reconciling attempt, and say, that "There always were, and always will be divisions among the children of God, and that to aim at a general reconciliation, is to aim at an absolute impossibility;"—I reply,

1. This plea countenances the lusts of the flesh. *Walk in the Spirit*, says St. Paul, *and ye shall not fulfil the lusts of the flesh:* and among these lusts, he immediately numbers *debate, emulations, wrath, contentions, and such like*, observing at the same time, that *the fruit of the Spirit is love, peace, gentleness, meekness, &c.* Now when party men insinuate, that we can never live in *peace* and *harmony* with our Christian brethren, do they not indirectly teach, that *debate, emulations, contentions, and such like, must* still waste our time, disturb our minds, and impair our love? And is not this an underhand plea for a wretched obligation to neglect *the fruit of the Spirit*, and for an Antinomian necessity to bring forth the *fruit of the flesh?*

2. It militates against St. Paul's conflict for believers: *I would* [says he to the Colossians] *that ye knew what great conflict I have for you, for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted: being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God.* Col. ii. 1, 2.—It opposes

also the end of the apostle's prayer for the Romans.—*The God of patience and consolation grant you to be like-minded, &c. that you may with one mind and one mouth glorify God, &c. Wherefore receive you one another, as Christ also received us.* Rom. xv. 5, &c. But what is far worse, it directly contradicts Christ's capital prayer, which I have already quoted. *I pray*, says he, *that they* [believers] *may be one, as thou, Father, art in me, and I in thee: that they also may be one in us:—that they may be one even as we are one: I in them and thou in me, that they may be made perfect in one: that the* [unbelieving] *world may know thou hast sent me.* John xvii. 20, &c. Now if our Lord asked for an absolute impossibility, when he asked for the perfect union of believers in this life; where was his *wisdom?* And if he cannot make us *one* in heart and mind [supposing we are willing to abide by his reconciling word] where is his power?

3. It strikes at the authority of these evangelical entreaties, exhortations, and commands: *Be of the same mind*, Rom. xii. 16.—*I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.* 1 Cor. i. 10.—*Finally, brethren, be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you.* 2 Cor. xiii. 11.—*Let your conversation be as it becometh the Gospel of Christ; that—I may hear ye stand fast in one spirit, with one mind; striving together for the faith of the Gospel—Fulfil ye my joy, that ye be like-minded—being of one accord, of one mind.—I beseech Euodias and Syntyche, that they be of the same mind in the Lord.* Phil. i. 27.—ii. 2—iv. 2.—*Finally, be ye all of one mind, &c.—Love as brethren, be courteous.—For he that will see good days, &c. let him seek peace* [with his enemies, much more with his brethren;] *and let him pursue it.* 1 Pet. iii. 8, &c.—*Let us walk by the same rule, let us mind the same thing.* Phil. iii. 16.—*With all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the spirit in the bond of peace. For there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all.* Eph. iv. 2, &c.—The same apostle, writing to the divided Corinthians, tries to reconcile them by comparing again the body of believers to the human body, and drawing a suitable inference; *The body is one* [says he] *though it hath many members;—that there should be no schism* [no division] *in the body; but that the members should have the same care for another; all suffering when one member suffers, and all rejoicing when one member is honoured.* 1 Cor. xii. 12—26. Hence it follows, that to plead for the continuance

of *schisms* and *divisions* in Christ's mystical body is evidently to plead for a breach of *the bond of peace*, and for the neglect of all the above-mentioned apostolic injunctions.

4. It gives the lie to the following promises of the God of truth. *The hatred of Ephraim shall depart, &c. Ephraim shall not envy Judah, neither shall Judah vex Ephraim.* Isa. xi. 13.—*I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children.* Jer. xxxii. 39.—*I will give them one heart, and I will put a new spirit within them.* Ezek. xi. 19.—*I will turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent, &c.—Other sheep I have, which are not of this fold. Them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd.* John x. 16.

5. It contradicts the following account of God's faithfulness in the initial accomplishment of the preceding promises. *They were all with one accord in one place;—continuing daily with one accord in the temple.* Acts ii. 1, 46.—*The multitude of them that believed were of one heart and of one soul.* Acts iv. 32.—*If we walk in the light, &c. we have fellowship one with another.* For *he that loveth his brother abideth in the light, and there is in him no occasion of stumbling:* [nothing in his heart will either cause or keep up divisions.] 1 John i. 7.—ii. 10.—*We are bound to thank God always for you, brethren, because your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth.* 2 Thess. i. 3.—*By one Spirit all* complete Christians *are baptized into one body, whether* they *be Jews or Gentiles, whether* they *be bond or free; and have been all made to drink into one Spirit*—the Spirit of truth and love; and [unless they leave their first love, as the Corinthians did] they sweetly continue to *keep the unity of the Spirit in the bond of peace.* 1 Cor. xii. 13. Eph. iv. 3.—From these accounts of the unity of the primitive Christians before they *left their first love*, I infer, that unity is attainable, because it was attained. The arm of the Lord is not shortened; *The same Lord over all* is *rich unto all that call upon him;* and if we be not obstinately bent upon despising the *wisdom from above, which is peaceable, gentle, easy to be entreated, full of good fruits, and without partiality;* we shall find that *the fruit of righteousness is sown in peace of them that make peace;* and we shall evidence that all the sincere followers of Christ can yet *continue steadfastly in the apostles' doctrine and fellowship*, instead of perversely continuing in their own mistakes and in the spirit of discord.

Lastly: The objection I answer has a tendency to stop the growth of Christ's mystical body, and opposes God's grand design in sending

the Gospel; for *He gave apostles, evangelists, and pastors, for the perfecting of the saints, and the edifying of the body of Christ; till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we be no more carried about with every wind of doctrine, &c. but speaking the truth in love may grow up in all things into him, who is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love:* Eph. iv. 11—16. No believer can, I think, candidly read these words of the apostle, without being convinced that *union* and *growth* are inseparable in the church of *Christ, from whom all the body, by joints and bands having nourishment* [or help] *ministered, and being knit together, increaseth with the increase of God.* Col. ii. 19.

From these observations, I hope it appears, that whether we consider the earnest entreaties of the apostles—their conflicts and pious wishes for their converts—the wisdom of our Lord's address to his Father for the union of believers—the repeated commands of the Gospel to be of *one mind* and *one judgment*—the promises which God has made to help us to keep these commands—the divine power, by which the primitive believers were actually enabled to keep them, so long as they walked in the spirit;—or whether we consider the end of evangelical preaching, and the unity and growth of Christ's mystical body; nothing can be more *unscriptural* than to say, that believers can never be again *of one heart* and *of one mind.*

As this notion is unscriptural, so it is *irrational;* inasmuch as it supposes, that the children of God can never agree to serve him, as the children of the wicked one do to honour their master; for St. John informs us, that *These have one mind to give their power and strength unto the beast.* Rev. xvii. 13. And experience daily teaches, that when the men of the world are embarked in the same scheme, they can perfectly agree in the pursuit of wealth, pleasure, and fame, or in the performance of duty. If ships that sail under the command of the same admiral, do not give each other a broadside, because they have different captains, and are employed in different services:—If soldiers, who follow the same general, do not quarrel because they belong to different regiments, because their coats are not turned up alike, or because they do not defend the same fort, fight in the same wing of the army, hear the same drum, and follow the same pair of colours;—And if the king's faithful servants can unanimously promote his interests, and cheerfully lend each other a helping hand, though

their departments are as different as the fleet is different from the army, is it not absurd to suppose, that Christ's faithful soldiers and servants, who are the meekest, the humblest, the most disinterested, and most loving of all men, can never live in perfect union, and sweetly agree to promote the interests of their divine Master? I conclude therefore, that the objection which supposes the contrary, is not less contrary to reason than to the word of God.

SECTION II.

Pious moderate Calvinists, and pious moderate Arminians, in particular, may be easily reconciled to each other; because the doctrines of grace and justice, about which they divide, are equally scriptural, and each party contends for a capital part of Gospel truth; their grand mistake consisting in a groundless supposition, that the part of the truth they defend is incompatible with the part which is defended by their brethren.

Some persons will probably make a more plausible objection, than that which is answered in the preceding pages. They will urge, "That truth should never be sacrificed to love and peace; that the Calvinists and the Arminians, holding doctrines diametrically opposite, one party at least must be totally in the wrong; and as the other party ought not to be reconciled to error, the agreement I propose is impossible: it will never take place, unless the Calvinists can be prevailed upon to give up *unconditional election*, and their favourite doctrines of *partial grace*: or the Arminians can be persuaded to part with *conditional election*, and their favourite doctrines of *impartial justice*; and as this is too great a sacrifice to be expected from either party, it is in vain to attempt bringing about a reconciliation between them."

This objection is weighty: but far from discouraging me, it affords me an opportunity of laying before my readers the ground of the hope I entertain, to reconcile the Calvinists and the Arminians. I should indeed utterly despair of effecting it, were I obliged to prove that either party is entirely in the wrong. But I may without folly expect some success, because my grand design is to demonstrate that both parties have an important truth on their side; both holding opposite doctrines, which are as essential to the fulness of Christ's Gospel, as the two eyes, nostrils, and cheeks, which compose our faces, are essential to the completeness of human beauty.

"The language of Scripture seems to favour the one as well as the other" [*says Dr. Watts on a similar occasion:*] "but this is the mischief that ariseth between Christians who differ in their sentiments or expression of things; they imagine that while one is true, the other must needs be false:—and then they brand each other with error and heresy: whereas, if they would but attend to Scripture, that would show them to be both in the right, by its different explication of their own forms of speaking.—In this way of reconciliation I cannot but hope for some success, because it falls in with the universal fond esteem, that each man has of his own understanding: it proves that two warm disputers may both have truth on their side. Now if ten persons differ in their sentiments, it is much easier to persuade *all* of them that they may be all in the right, than it is to convince *one* that he is in the wrong?"

I shall illustrate this quotation by a remark, which occurs in the beginning of my *Scripture Scales;* only taking the liberty of applying to pious Calvinists and pious Arminians, what I said there of pious Solifidians and pious Moralists. "The cause of their misunderstanding is singular, they are good men upon the whole; therefore they never can oppose truth *as truth:* and, as they are not destitute of charity, they cannot quarrel merely for quarrelling sake. Whence then spring their continual disputes? Is it not from inattention and partiality? They will not look *Truth* full in the face; determined to stand on one side of her, they seldom see above one half of her beauty. The rigid Calvinists gaze upon her side-face on the right hand, and the rigid Arminians contemplate it on the left. But her unprejudiced lovers, humbly sitting at her feet, and beholding her in full, admire the exquisite proportion of *all* her features: a peculiar advantage this, which her *partial* admirers can never have in their present unfavourable position."

To be more explicit: a rigid Calvinist has no eyes but for *God's sovereignty, unconditional election,* and *the doctrines of partial grace;* whilst a rigid Arminian considers nothing but *God's equity, conditional election,* and *the doctrines of impartial justice.* And therefore, to unite these contending rivals, you need only prevail on the Arminians to bow to God's sovereignty, to acknowledge an *unconditional election,* and to receive the doctrines of *partial grace;* and as soon as they do this they will be reconciled to Bible Calvinism and to all moderate Calvinists. And on the other hand, if the Calvinists can be convinced that they should bow to *God's equity,* acknowledge a *conditional election,* and receive *the doctrines of impartial justice.* they will be reconciled to Bible Arminianism, and to all *moderate* Armini-

ans. Should it be said, that it is impossible to convince the Arminians of the truth of an *unconditional election*, &c. and that the Calvinists will never receive the doctrine of a *conditional election*, &c. I answer, that *bigots* of either party will not be convinced, because they all pretend to infallibility, though they do not pretend to wear a triple crown. But the *candid*, on both sides of the question, lie open to conviction, and will, I hope, yield to the force of plain Scripture and sound reason, the two weapons with which I design to attack their prejudices.

But before I open my friendly attack, I beg leave, candid reader, to show thee the ground on which I will erect my scriptural and rational batteries. It is made up of the following reasonable propositions.

1. When good men warmly contend about truth, you may in general be assured that, if truth can be compared to a staff, each party has one end of the staff, and that to have the whole you need only consistently hold together what they inconsiderately pull asunder.—2. The Gospel contains doctrines of *partial grace* and *unconditional election*, as well as doctrines of *impartial justice* and *conditional election*. Nor can we embrace the whole truth of the Gospel, unless we consistently hold those seemingly contrary doctrines. 3. Those opposite doctrines, which *rigid* Calvinists and Arminians suppose to be absolutely incompatible, agree as well together as the following pair of propositions: God has a *throne of grace* and a *throne of justice;* nor is the former throne inconsistent with the latter.—God, as the *Creator* and *Governor* of mankind, sustains the double character of *sovereign Benefactor* and *righteous Judge:* and the first of these characters is perfectly consistent with the second. This is the ground of my reconciling plan. And this ground is so solid, that I hardly think any unprejudiced person will ever enter his protest against it. Were divines to do it, they would render themselves as ridiculous as a pilot, who should suppose that the head and stern of the vessel he is called to conduct, can never be two essential parts of the same ship.

If Christianity were compared to a ship, the doctrines of *grace* might be likened to the fore part, and the doctrines of *justice* to the hinder part of it: this observation brings to my remembrance a quotation from Dr. Doddridge, which will help the reader to understand how it is possible that *an election of grace*, maintained by moderate Calvinists, and *an election of justice*, defended by moderate Arminians, may both be true. "I have long observed [says the judicious doctor] that Christians of different parties have eagerly been laying

hold on *particular parts* of the system of divine truths, and have been contending about them as if *each* had been *all;* or as if the separation of the members from each other, and from the head, were the preservation of the body instead of its destruction. They have been zealous to espouse the defence, and to maintain the honour and usefulness, of *each part;* whereas their honour as well as usefulness, seems to me to lie much in *their connexion:* and suspicions have often arisen betwixt the respective defenders of each, which have appeared as unreasonable and absurd, as if all the preparations for securing one part of a ship in a storm, were to be censured as a contrivance to sink the rest." In the name of God, the God of wisdom, truth, and peace, let then the defenders of the doctrines of *grace* cease to fall out with the defenders of the doctrines of *justice*, and let both parties seek the happy *connexion* which Dr. Doddridge speaks of, and rejoice in the part of the truth peculiarly held by their brethren, as well as in that part of the Gospel to which they have hitherto been peculiarly attached.

Many good men, on both sides of the question, have *at times* pointed out the connexion of the opposite doctrines which are maintained in these sheets. Mr. Henry, a judicious Calvinist, does it in his notes on the parable of the talents, where he contends for the doctrines of *partial grace* and *impartial justice*, and exalts God both as a *sovereign Benefactor* and a *righteous Judge*. Commenting upon these words, *Take therefore the talent from him*, [*the slothful servant*,] he says, "The talents were *first* disposed of by the master as *an absolute owner*," [i. e. *a sovereign Benefactor, who does what he pleases with his own*] "But this was *now* disposed of by him as *a Judge:* he takes it from the unfaithful servant to *punish* him, and gives it to him that was eminently faithful to *reward* him." This is *rightly dividing the word of truth*, and wisely distinguishing between the throne of *grace* and that of *justice!*

Dr. John Heylyn, a judicious *Arminian*, in his discourse on 1 Tim. iv. 10. is as candid as Mr. Henry in the above-quoted note; for he stands up for God's sovereignty and the doctrine of partial grace, as much as Mr. Henry does for God's equity and the doctrine of impartial justice. After pointing out in strong terms the error of those who, by setting aside the doctrines of justice, "sap * the foundation of all religion, which is the moral character of the Deity," he adds:

"Nor, on the other hand, do † they less offend against the *natural prerogative*, I mean, the *absolute sovereignty* of God, who deny him

* He means the rigid Calvinists. † He means the rigid Arminians.

the free exercise of his bounty, as they seem too much inclined to do, who are backward to believe the great disparity among mankind with regard to a future state, which revelation always supposes.—His mercy is over all his works, but that mercy abounds to some MUCH MORE than to others, according to the inscrutable *counsel of his own will.* Nor is there a shadow of injustice in such UNEQUAL distribution of his favours. The term *favours*, implies *freedom* in bestowing them; else they were not favours, but *debts.* The Almighty Maker is master of all his productions. Both *matter* and *form* are his: all is gift, all is bounty; nor may the lizard complain of his size, because there are crocodiles; nor is the worm injured by the creation of an eagle."

I shall conclude this section by producing the sentiments of two persons, whose authority is infinitely greater than that of Mr. Henry and Dr. Heylyn. Who exceeds St. Paul in orthodoxy? And yet, what Calvinist ever maintained the doctrines of grace more strongly than he does? *By the grace of God*, says he, *I am what I am*, 1 Cor. xv. 10.—*By grace you are saved* [i. e. admitted into the high state of Christian salvation] *through faith, and that not of yourselves, it is the gift of God*:—[a special gift, which God has kept back from far the greatest part of the world:] *not of works, lest any man should boast*, Eph. ii. 8.—*At this time also there is a remnant according to the election of grace. And if by grace, then it is no more of works, otherwise grace is no more grace.* Rom. xi. 5, 6.—*Not by works of righteousness, which we have done, but according to his mercy he saved us*, [or made us partakers of the glorious privileges of Christians, which he has denied to millions of the human race.] Tit. iii. 5.—*He is the Saviour of all men, especially of those that believe*: for he saves *Christians* with a special salvation, which is called *the great salvation.* 1 Tim. iv. 10. Heb. ii. 3. Christ indeed *is not the propitiation for* OUR *sins only, but also for the sins of the whole world.* 1 John ii. 2. Nevertheless he is especially OUR *Mediator*, OUR *Passover* or paschal lamb, and *the high-priest of* OUR [Christian] *profession, in whom God hath chosen* US [Christians] *before the foundation of the world, that we should be holy* above all people; *Having predestinated as unto the adoption of children by Jesus Christ, to the praise of the glory of his grace*: a high *adoption*, which is so superior to that, to which the Jews had been predestinated in Abraham, Isaac, Jacob, and Moses, that St. Paul spends part of his epistle to the Ephesians in asserting the honour of it, and in extolling the glory of the peculiar grace *given unto* US *in Christ.* And if you exclaim against this divine partiality, the apostle silences you by a just appeal to God's sovereignty. See Rom. ix. 20.

But was St. Paul Calvinistically partial? Did he so contend for the doctrines of *grace* as to cast a veil over the doctrines of *justice?* Stands he not up for the latter as boldly as he does for the former? What Arminian ever bowed before the throne of divine *justice* more deeply than he does in the following scriptures? *God is* NOT UNRIGHTEOUS *to forget you work and labour of love.* Heb. vi. 10.—*I have fought the good fight, &c. Henceforth there is laid up for me a crown of righteousness, which the Lord, the* RIGHTEOUS JUDGE, *shall give me at that day.* 2 Tim. iv. 7, 8. These passages strongly support the doctrines of *justice*, but those which follow may be considered as the very summit of Scripture Arminianism. *Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord.* Eph. vi. 8.—*Whatsoever ye do, do it heartily,* &c. *knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that does wrong, shall receive* [adequate punishment] *for the wrong which he hath done.* Col. iii. 23, &c.—*We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad.* 2 Cor. v. 10.—*In the day of wrath, and revelation of his righteous judgment, God will render to every man according to his deeds; eternal life to them, who by patient continuance in well-doing seek for glory, honour, and immortality: but indignation and wrath to them that are contentious, and do not obey the truth, but obey unrighteousness,* &c. *for* [before the throne of justice] *there is no respect of persons with God.* Rom. ii. 5, &c.

Should it be asked, how these seemingly contrary doctrines of *grace* and *justice* can be reconciled; I reply: they agree as perfectly together as the *first* and *second advent* of our Lord. At his first coming, he sustained the *gracious* character of a *Saviour;* and at his second coming, he will sustain the *righteous* character of a *Judge.* Hear him explaining the mystery which is hid from the rigid Calvinists and the rigid Arminians. Speaking of his *first* coming he says, *I came not to judge the world, but to* SAVE *the world,* by procuring for mankind different talents of initial salvation; a less number for the heathens, more for the Jews, and most for the Christians, who are his most peculiar people;—*For God sent not his Son into the world to condemn the world; but that the world through him might be saved.* John xii. 47.—iii. 17.—*The Son of man is come to seek and to save that which was lost.* Luke xix. 10.—*Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain.* John xv. 16. Here are

doctrines of *grace!* But did our Lord so preach these doctrines as to destroy those of justice? Did he so magnify his coming to save the world, as to make nothing of his coming to *judge* the world? No: Hear him speaking of this *second* advent. *When the Son of man shall come in his glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another*—[them that have done good from them that have done evil] *and these shall go away into everlasting punishment, but the righteous into life eternal.* Matt. xxv. 31, 32, 46.—*Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.* Rev. xxii. 12.—*For the hour is coming, in the which all that are in the graves shall hear his* [the Son of man's] *voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* John v. 28, 29. Here are doctrines of *justice!* And the man who says that *such* doctrines are not as scriptural as the above-mentioned doctrines of *grace*, may as well deny the succession of day and night.

Dr. Watts, in his excellent book entitled *Orthodoxy and Charity united*, gives us a direction which will suitably close the preceding appeal to the Scriptures. *Avoid* [says he] *the high flights and extremes of zealous party men, &c.* You will tell me, perhaps, that Scripture itself uses expressions as high upon particular occasions, and as much leaning to extremes as any men of party among us. But remember then, that the Scripture uses such strong and high expressions, not on one side *only*, but on *both sides;* and infinite wisdom hath done this more forcibly to impress some present truth or duty: but while it is evident the holy writers have used high expressions, strong figures of speech, and vehement turns *on both sides*, this sufficiently instructs us that we should be moderate in our censures of either side, and that the calm doctrinal truth, stript of all rhetoric and figures, lies *nearer to the middle*, or at least that some of these *appearing extremes* are more reconcileable than angry men will generally allow. If the apostle charges the Corinthians, *So run that ye may obtain*, 1 Cor. ix. 24.; and tells the Romans, *It is not of him that willeth, nor of him that runneth, but of God who showeth mercy*, Rom. ix. 16.; we may plainly infer that *our running* and *his mercy*,—*our diligence* and *divine grace*, are both necessary to salvation.

From all these scriptures it evidently follows; 1. That, as God is both a *Benefactor* and a *Governor*, a *Saviour* and a *Judge;* he has both a *throne of grace*, and a *throne of justice*:—2. That those believers are highly partial, who worship only before one of the divine thrones,

when the sacred Oracles so loudly bid us to pay our homage before both:—3. That the *doctrines of grace* are the statutes and decrees issuing from the *former* throne: and that the *doctrines of justice* are the statutes and decrees issuing from the *latter*:—4. That the principal of all the *doctrines of grace* is, that there is an *election of grace*: and that the principal of all the *doctrines of justice* is, that there is an *election of justice*:—5. That the *former* of those elections is *unconditional* and *partial*; as depending merely on the good pleasure of our gracious Benefactor and Saviour: and that the *latter* of those elections is *conditional* and *impartial*; as depending merely on the *justice* and *equity* of our righteous Governor and Judge: For justice admits of no partiality, and equity never permits a Ruler to judge any men but such as are free agents, or to sentence any free agent, otherwise than according to his own works:—6. That the confounding or not properly distinguishing those two elections, and the reprobations which they draw after them, has filled the church with confusion, and is the grand cause of the disputes which destroy our peace:—And (lastly) that to restore peace to the church, these two elections must be fixed upon their proper scriptural basis, which is attempted in the following section.

SECTION III.

Eight pair of opposite Propositions, on which the opposite Doctrines of GRACE *and* JUSTICE *are founded, and which may be considered as the basis of Bible Calvinism and Bible Arminianism, and as a double key to open the mysteries of Election and Reprobation.*

Scripture ground of CALVINISM, *and the doctrines of* GRACE.	*Scripture ground of* ARMINIANISM, *and the doctrines of* JUSTICE.
PROPOSITION I.	PROPOSITION I.
GOD is original, eternal, and unbounded life, light, love, and purity; and therefore wherever these blessings are found, in any degree, they originally come from him, the overflowing fountain of all that is excellent in the natural, moral and spiritual world.	THERE is no death, darkness, free wrath, nor sin in God: and therefore, these evils, wherever they are found, originally flow from inferior agents, whose free will may become the fountain of all evil: for when free agents choose first the *evil of sin*, God is

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II. God is an infinitely wise *Benefactor*, full of goodness and GRACE.

III. It seems highly inconsistent with the *wisdom* of a *Creator* and *Benefactor*, to make all his creatures of the same size and rank, and to deal out his bounties to them in the same measure. To say that he should do it, is as absurd as to affirm, that his goodness requires him to make every insect as big as an elephant, and every spire of grass as tall as an oak.

IV. For want of considering the preceding self-evident propositions, and their necessary consequences, the heated advocates for the doctrines of *justice* have erred, either by denying, or by not fully granting, these two undeniable truths: 1. All good comes originally from God's free grace, and overflowing fulness: 2. God, as a sovereign Benefactor, may do what he pleases with his own. Nor should our *eye be evil because he is good*, and displays his *superabounding* goodness towards *some* men more than he does towards others.

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obliged, in justice, to choose next the *evil of punishment*. Thus *moral evil* draws *natural evil* after it.

II. God is an infinitely wise *Governor*, full of equity and JUSTICE.

III. It seems highly inconsistent with the *equity* of a *Governor* and a *Judge*, to decree that millions of rational creatures shall be born in a graceless, sinful, and remediless state; that he may display his righteous sovereignty by passing a sentence of death and eternal torments upon them, for being found in the state of remediless corruption, in which his irresistible decree has placed them.

IV. For want of considering the preceding self-evident propositions, and their unavoidable consequences, the heated advocates for the doctrines of *grace* have erred, by directly or indirectly maintaining these two capital untruths: 1. Some real evil can originally flow from that part of God's predestination, which is generally called *absolute reprobation*, or *predestination to eternal death*. 2. God, as a Sovereign, may absolutely ordain some of his rational creatures to eternal death, before they have *personally* deserved it: or, which is all one, he may so pass by unborn children as to ensure their continuance in sin, and their everlasting damnation.

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V. The grand mistake of the *rigid* Arminians consists then in not frankly ascribing to God all the original goodness, and gracious sovereignty, which belong to him as the sovereign Author and first Parent of all good.

VI. Would you get clear of the error of rigid Arminians? not only assert God's *grace* and *goodness;* insisting that he is the first cause and *eternal parent* of ALL good, natural and spiritual, temporal and eternal: but boldly stand up also for his FREE GRACE and exuberant goodness; maintaining that he has the most unbounded right to dispense the peculiar bounties of his grace, without any respect to our works. *For the children* [Esau and Jacob] *not being yet born, neither having done any good or evil, that the purpose of God according to* [the] *election* [of superior grace] *might stand,* NOT OF WORKS, *but of him that* [arbitrarily chooseth and] *calleth; it was said,* [not the one is absolutely ordained to eternal death, and the other absolutely ordained to eternal life; but] *the elder shall serve the younger:* The younger shall have a superior blessing. And in this respect, *it is not* at all *of him that willeth nor of him that runneth; but of God, who* most freely and absolutely *showeth mercy,* or *favour.* Rom. ix. 11, 12, 16.—Hence it appears, that to deny a PARTIAL *election* of distinguishing

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V. The grand mistake of the *rigid* Calvinists consists then in directly ascribing to God some original evil, and a reprobating Sovereignty, which is irreconcileable with the *goodness* of a *Creator,* and the *equity* of a *Judge.*

VI. Would you, on the other hand, get clear of the error of rigid Calvinists? not only maintain in general that God is *just;* but confidently assert, that he utterly disclaims a sovereignty, which dispenses *rewards* and *punishments* from a throne of justice, otherwise than according to works: witness his own repeated declarations:—*I said indeed that thy house,* &c. *should walk before me for ever: But now be it far from me: for them that honour me I will honour: and they that despise me shall be lightly esteemed.* 1 Sam. ii. 30.—Again: *If the wicked man will turn from all his sins, he shall surely live,* &c. *But when the righteous man turneth away from his righteousness,* &c. *in his sin that he hath sinned shall he die. Yet ye say, The way of the Lord is not equal.—O house of Israel, are not my ways equal? Are not your ways unequal? Therefore I will judge you every one according to his ways, saith the Lord. Repent,* &c. *for I have no pleasure in the death of him that dieth.* Ezek. xviii. 21, &c. Hence it appears, that with respect to the election and reprobation of *jus-*

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grace, is equally to fly in the face of St. Paul and of reason.

VII. When we consider the election of *partial grace*, and the harmless reprobation that attends it, we may boldly ask with St. Paul: *Hath not the potter power over the clay, of the same lump to make one vessel unto* [superior] *honour, and* * *another unto* [comparative] *dishonour?* Cannot God ordain, that of two unborn children, the one [as Jacob] shall be appointed to superior blessings, and [in this sense] shall be *more loved;* whilst the other [as Esau] shall be deprived of those blessings, and [in this sense] shall be *less loved.* or comparatively *hated? As it is written, Jacob have I loved, and Esau have I hated.* Rom. ix. 13.—When we speak of the same

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tice, God's decrees, so far as they affect our *personal* salvation or damnation, are regulated according to our personal righteousness or sin, that is, according to our works.

VII. When we consider the election of *impartial justice*, and the fearful reprobation that answers to it, we may say with St. Peter, *If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear.* 1 Pet. i. 17. *God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted of him.* Acts x. 34. We may add with Christ, *In the day of judgment, men shall give account of their words. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.* Matt. xii. 36, 37. And we may humbly expostulate with

* To understand Rom. ix. we must remember, that the apostle occasionally speaks of the *election and reprobation of justice;* although his first design is to establish the *election of grace*, and the harmless *reprobation* which answers to it. When he speaks of *Jacob* and *Esau*, he contends for the *election of* GRACE: and when he brings in *Pharaoh* and *the vessels of wrath*, who, by their obstinate unbelief have provoked vindictive wrath to *harden* them, or to give them up to the hardness of their hearts, he speaks of the *election of* JUSTICE. The passage to which this note refers, is the apostle's transition from the one election to the other, and may be applied to both: I have applied it here to the election of grace. But if you apply it to *the election of* JUSTICE, the meaning is: Hath not the Governor and Judge of all the earth authority over all mankind, as being their Sovereign and Lawgiver? Can he not fix the terms, on which he will reward or punish his subjects?—the terms on which he will give them more grace, or take from them the talent of grace which they have buried, and leave them to the rigour of his law?—Can he not appoint, that *obedient believers* shall be saved, or *elected* to eternal salvation; and that his mark of judicial *reprobation* shall be fixed upon all obstinate unbelievers, as Pharaoh and his host certainly were?

Doctrines of Grace.	Doctrines of Justice.
election, we may say, as the master of the vineyard did to the envious labourer, *Is thine eye evil because* the Master of the universe *is good ?*—Matt. xx. 15.	God, as Abraham did : *That be far from thee to do after this manner, to slay the righteous with the wicked: And that the righteous should be as the wicked, that be far from thee : shall not the Judge of all the earth do right?* Gen. xviii. 25.
VIII. From the preceding propositions it evidently follows, that when God is considered as electing and reprobating the children of men from his throne of *grace*, his election and reprobation are *partial* and *unconditional.*	VIII. From the preceding propositions it evidently follows, that when God is considered as electing and reprobating the children of men from his throne of *justice*, his election and reprobation are *impartial* and *conditional.*

Having thus laid down the rational and scriptural ground of *Bible Calvinism*, which centres in the PARTIAL *election of Grace*,—and of *Bible Arminianism*, which centres in the IMPARTIAL *election of* JUSTICE ; I shall show the nature, excellence, and agreement of both systems in the following Essays, which, I trust, will convert judicious Arminians to Scripture Calvinism, and judicious Calvinists to Scripture Arminianism.

SECTION IV.

Bible Calvinism and Bible Arminianism are plainly stated and equally vindicated, in two Essays, the first on the doctrines of partial grace, and the second on those of impartial justice. Those opposite doctrines are shown to be highly agreeable to Reason and Scripture, and perfectly consistent with each other.

ON the eight pair of balanced propositions, which are produced in the preceding section, I rest the two essays which follow. I humbly recommend the FIRST to *rigid* Arminians ; because it contains a view of *Bible Calvinism*, of the *doctrines of grace*, and of the *absolute, unconditional*, and *partial election*, to which *they* perpetually object. And I earnestly recommend the SECOND essay to *rigid* Calvinists,

because it contains a view of *Bible Arminianism*, of the *doctrines of justice*, and of the *judicial*, *conditional*, and *impartial election*, against which *they* are unreasonably prejudiced.

BIBLE CALVINISM.

ESSAY THE FIRST.

Displaying the doctrines of PARTIAL GRACE,—*the capital error of the* PELAGIANS,—*and the excellence of* SCRIPTURE CALVINISM.

THE doctrines of *partial grace* rest on these Scriptures, *I will be* [peculiarly] *gracious to whom I will be* [peculiarly] *gracious; and I will show* [special] *mercy on whom I will show* [special] *mercy.* Exod. xxxiii. 19. *Is it not lawful for me to do what I will with mine own?* Matt. xx. 15.

These precious doctrines subdivide themselves into a PARTIAL *election*, and a PARTIAL *reprobation;* both flowing from a free, wise, and sovereign *grace*, which is notoriously *respective* of persons.

The partial election and reprobation of free grace is the gracious and wise *choice*, which God [as a Sovereign and arbitrary BENEFACTOR] *makes*, or *refuses to make*, of *some* persons, churches, cities, and nations, to bestow upon them, for his own mercy's sake, *more favours* than he does upon *others*.—It is the partiality with which he imparts his talents of nature, providence, and grace, to his creatures or servants; giving *five* talents to some, *two* talents to others, and *one* to others; not only without respect to their works, or acquired worthiness of any sort; but frequently in opposition to all personal demerit: witness the thieves between whom our Lord was crucified, who were the only dying men that Providence ever blessed with the invaluable talents or gracious opportunities of the company and audible prayers of their dying Saviour. From this doctrine of election it follows, that when God *freely elects* a man to the receiving of *one* talent *only*, he *freely reprobates* him with respect to the receiving of *two* or *five* talents.

According to *this* election, although God never leaves himself without the witness of some favour, by which the basest and vilest of men, who have not yet sinned out their day of salvation, and

graciously distinguished from beasts and devils; and although, therefore, he is really *gracious* to all, yet he is not *equally* gracious: for he gives to some persons, families, churches, and nations, more power and opportunity to do and receive good, more means of grace, yea, more excellent means, more time to use those means, and more energy of the Spirit in the use of them, than he gives to other persons, families, churches, and nations. With respect to the *election of grace*, therefore, there is great *partiality* in God, and so far is this partiality from being in any degree caused by any natural or evangelical worth, that it is itself the first cause of all natural excellencies, and evangelical worthiness. Hence it appears, that the doctrine of the Pelagians destroys the doctrines of partial grace: the capital error of those who inconsiderately oppose Calvinism, consisting in denying the gracious, electing, and reprobating *partiality* of God; and in supposing, that the reasons of God's election and reprobation are always taken from ourselves; that God never elected some men in Christ, *merely after the counsel of his own* [absolute] *will;* and that the doctrine of a *gratuitous* election and reprobation is both unscriptural and horrible.

Having thus stated *the doctrine of grace*, and the opposite error of Pelagius, I encounter that famous champion of the rigid free willers, not with a sling and a few stones, but with the Bible and some plain quotations from it, which will establish and illustrate the *gratuitous* election and reprobation into which the doctrine of *partial* grace is subdivided.

I have already observed in the Scripture Scales, that *the election of* [partial] *grace* is taught in that part of the parable of the talents, where it is said, that the master chose and *called his own servants, and delivered unto them* HIS [not THEIR] *goods;* [freely] *giving to one* FIVE *talents, to another* TWO, *and to another* ONE. Matt. XXV. 14, 15. In this free distribution of the master's goods to the servants, we see a striking emblem of God's partiality.

Should a Pelagian deny it, and say, that God does not deal out his talents of grace with Calvinian freeness, but *according to the several abilities of his servants*, I reply, by asking the following questions: 1. How came these servants to *be?* 2. How came they to be *his* servants? And 3. How came they to have *every one* HIS *several ability?* Was this several ability acquired merely by dint of unassisted, personal industry? If you reply in the *affirmative*, you absurdly hold that God casts all his rational creatures in the same mould, that they are all exactly alike both by nature and by grace, and that they alone *make themselves to differ*, as often as there is any

difference.—If you reply in the *negative*, you give up the ground of Pelagianism, and grant that God, of his rich, undeserved goodness, gives to *every one his several* [primary] *abilities* of nature and grace: and when he does this, what does he do, but display a *primary* election and reprobation of grace; seeing he distributes these natural and gracious abilities, in as distinguishing a manner as *five* are distinguished from *one;* arbitrarily reprobating from *four* talents the persons, families, churches, and nations, which he elects only to *one* talent.

This scripture, LEARN *not to think of men above what is written, that not one of you be puffed up:—For, who maketh thee to differ* [with respect to the first number of thy talents?] *Which* [of them] *is it that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?* 1 Cor. ix. 6, 7.—This one scripture, I say, like the stone which sunk into Goliah's forehead, is sufficient, one would think, to bring down the gigantic error of *Pelagius*. But if that stone be not heavy enough to do the wished-for execution, I will choose two or three more out of the book of truth, which flows from the throne of God. St. James points me to the first, *Every good gift is from above, and cometh down from the Father of lights.* James i. 17.—I am indebted for the others to our Lord's forerunner, and to our Lord himself. *John said, A man can receive nothing, except it be given him from heaven.—Jesus answered, Thou couldest have no power at all, except it were given thee from above.* John iii. 27.—xix. 11.

If the Pelagian error stands it out against these weighty declarations, I shall draw *the sword of the Spirit*, and aim the following strokes at that fashionable and dangerous doctrine.

Why was Adam elected to the enjoyment of human powers? Was it not God's free electing love, which raised him to the sphere of a *rational* animal;—that exalted sphere, from which all other animals are reprobated? Was it not distinguishing favour which *made him but a little lower than the angels?* Let the *Pelagians* tell us, what uncreated Adam did to merit the election which raised him above the first horse? Or, what the first horse had done, to deserve his being everlastingly shut out of heaven, and reprobated from all knowledge of his Creator?—Why was the *lark* elected to the blessing of a towering flight, and of sprightly songs, from which the *oyster* is so abundantly reprobated;—the poor oyster, which is shut up between two shells, without either legs or wings, and so far as we know, equally destitute of ears and eyes?

If a disciple of *Pelagius* think, that I demean my pen by proposing these questions, to prove the *gratuitous* and *absolute* election and reprobation, which are so conspicuous in the world of nature; I will rise to his sphere, and ask him what he did to deserve the honour of being elected to the superiority of *his* sex—an honour this, from which his mother was absolutely reprobated; and if he has a rich father, who gave him a liberal education, I should be glad to know what good works he had done, before he was providentially elected to this blessing, from which the bulk of mankind are so eminently reprobated?

Can we not trace the footsteps of an electing or reprobating Providence all the earth over, with respect to persons and places? Why is one man elected to sway a sceptre, when another is only elected to handle an axe, a spade, a file, or a brush? Why were Abraham, Job, and the rich man, mentioned Luke xvi. elected to a plentiful fortune, when poor Lazarus, a notorious reprobate of Providence, lay starving at the door of merciless plenty? Why does a noble sot idle away his life in a *palace*, whilst an industrious sober mechanic, with all his care, can hardly pay for a mean lodging in a garret? Why is one man elected to enjoy the blessings of the five senses, the advantage of a strong constitution, and the prerogative of beauty, whilst another is born blind or deaf, sickly or deformed? What have these poor creatures done to deserve this misfortune? And if God can dispense his *providential* blessings with such apparent partiality, why should it be thought strange, that he should be partial in the distribution of his *spiritual* favours? May not our heavenly Benefactor have daisies and crocuses, as well as tulips and roses, in the garden of his church? May he not, in the building of his temple, use plain free stone, as well as sapphires, amethysts, and pearls? And why should we think that it is unjust in God to have moral instruments of a different shape and sound in his grand, spiritual concert, when David could [without violation of any right] predestinate some of his musicians to praise God with *trumpets*, *shawms*, and *loud cymbals*, when others were appointed to do it only upon a *harp*, a *lute*, or a *pipe?*

St. Paul compares believers, who are the members of Christ's mystical body, to the various parts which compose the human frame; and wisely observes, that though our *uncomely parts* [the *feet* for example] are reprobated from the honour put upon the *head*, they are nevertheless all useful in their places. His illustration is striking, and would help Pelagian levellers to see their mistakes, if they

would consider it without prejudice. *There are diversities of gifts* [under all the inferior dispensations of God's grace, as well as under the Gospel of Christ, to which the apostle's simile immediately refers]—*The manifestation of the Spirit is given to every man to profit withal. For the Spirit divides* his gifts of partial grace *to every man severally as he will.—The body is not one member but many. If the foot shall say, because I am not the hand* [or the eye] *I am not of the body, is it therefore not of the body?* Is it absolutely reprobated from the bodily system? On the other hand, *if the whole body were an eye, where were the ear? And if the whole were ear, where were the nose? But now hath God set the members every one of them in the body, as it hath pleased him*, i. e. according to the good pleasure, counsel, and wisdom of his electing or reprobating will.

If the Pelagians will contend for their error on a *religious* ground, I meet them there, and ask, What good thing did Adam to deserve that God should plant for him the *tree of life in the midst of the garden?* and should lay upon him no other burden for his trial, than abstaining from eating of the fruit of one tree? Would not God have been *gracious*, if he had suspended the judicial reprobation of our first parents on their refusing to abstain from all food every other day for a thousand years? Who does not see free grace in the appointment of so easy a term, by submitting to which he might have made his gratuitous election sure, and secured the remunerative election of justice? Again: When judicial reprobation had overtaken the guilty pair, what did they to deserve that the execution of the sentence should not instantly take place in all the fierceness of the threatened curse? And how many good deeds did they muster up to merit the Gospel of redeeming grace?—the precious promise that *the Seed of the woman should bruise the serpent's head?—Verily*, says the apostle, *he* [the Redeemer] *took not on him the nature of angels: but he took on him the seed of* a man, viz. *Abraham*, and became *the Son of man*, though he is *the everlasting Father*. Is there no partiality of grace in the mystery of the incarnation? Was it *mere* equity which dictated that the Son of God should come *in the likeness of sinful flesh* to save sinful man; and not *in the likeness of sinful* spirit, to save fallen angels?

But supposing (not granting) that this partiality in favour of mankind sprang *merely* from the peculiar excusableness of their case; I ask, Why did the sons of *Cain* deserve to be begotten of a marked murderer, who brought them up as *sons of Belial;* whilst the children of *Seth* were providentially elected into the family of a pious man, who brought them up as *sons of God?*

But if we will see the election and reprobation of partial grace, together with the glory of distinguishing predestination, shining in their greatest lustre; we must take a view of the *covenants of promise*, which God made at different times with favoured men, families, churches, and nations;—peculiar covenants, which flowed every one from a peculiar election of grace.

Was it not of free, distinguishing grace, that God called *Abraham*, and raised himself a church in a branch of his numerous family? Could he not as well have called to this honour *Abimelech*, king of Gerar, *Melchisedec*, king of Salem, or *Job*, the perfect man in the land of Uz? Or could he not have said to the father of the faithful, Not in *Isaac*, but in *Ishmael*, or in the sons of Keturah, thy last wife, *shall thy* peculiarly covenanted *seed be called?*

Nay, what did Abraham do to be justified *as a sinner?* Was he not *fully* justified *in this sense*, merely by receiving God's *free gift* through faith? The point is important, for it respects not only Abraham's *gratuitous* justification *as a sinner*, but also the *free* justification of every other *sinner*, who does not spurn the heavenly gift? Dwell we then a moment upon St. Paul's question concerning Abraham's justification as a sinner. *What shall we say then? If Abraham were justified by works* [as a sinner] *he hath whereof to glory:* but not before*

* *With fear* of offending any of my brethren, *and with trembling* lest I should injure any doctrines of grace, I will venture to propose here a few questions, the decision of which I leave to the candour of those who are afraid of making one part of the Scripture contradict another. Granting that *a sinner*, as such, can never have any thing to *glory in*, unless it be his sin, his shame, and condemnation, I ask, Is there not a sense, in which *a believer* may *rejoice* or *glory* in his works of faith? And may not such a *rejoicing* or *glorying* be truly evangelical? What does St. Paul mean, when he says, *Let every* [believing] *man prove his own work, and then shall he have rejoicing* [or] *glorying in himself, and not in another?* Gal. vi. 4.—Did St. John preach self-righteousness, when he wrote, *Hereby* [*by loving* our neighbour *in deed and in truth*] *we shall assure our hearts before* HIM, i. e. *before* GOD. *For if our heart condemn us*, GOD *is greater than our heart, and knoweth all things* [that make for our condemnation better than we do.] *Beloved, if our heart* [or conscience] *condemn us not*, THEN *have we confidence towards* GOD, [i. e. *before* GOD.] *And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in* HIS *sight.* 1 John iii. 19, &c.—If all such glorying is Pharisaical, who was to the last a greater Pharisee than the great apostle, who said, *Our rejoicing* [or *glorying*] *is this, the testimony of our conscience, that in godly sincerity*, &c. *we have had our conversation in the world.* 2 Cor. i. 12.—If St. Paul was guilty for *living*, how much more for *dying*, full of *this* glorying? And is it not evident he did, from his own dying speech, *I am now ready to be offered, and the time of my departure is at hand. I have fought—I have finished—I have kept—Henceforth there is laid up for me a crown of righteousness, which* THE LORD, *the* RIGHTEOUS JUDGE, *shall give me at that day.* 2 Tim. iv. 7, 8.—Does not St. John exhort us to attain the height of the confidence in which St. Paul died, when he says, *Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward?* 2 John 8. Does not St. Paul represent spi-

God. For what says the Scripture? Abraham believed God [when God freely called him to receive grace, or more grace] *and it was counted to him for righteousness.* Rom. iv. 1, &c.

ritual men as persons, who have *God's Spirit bearing witness with their spirit* [and vice versa, who have *their spirit* or *conscience*, bearing witness together with God's Spirit] *that they are the children of God?* Rom. viii. 16. And is it right to abolish the office of conscience, by turning out of the world all comfortable consciousness of having done that which is right in the sight of God, and by discarding all tormenting consciousness of having done the contrary under the frivolous pretence that our Lord, in his parabolical account of the day of judgment, represents the generality of *good* and *wicked* men, as not being yet properly acquainted with this *Christian* truth, that whatever *good* or *wrong* we do to *the least* of our fellow-creatures, Christ will *reward* or *punish* as if it were done to himself? Alas! If the generality of *Christians* do not yet properly know this important truth, which is so clearly revealed to them; is it surprising to hear our Lord intimate, that the *Jewish*, *Mahometan*, and *Heathen* world will wonder, when they shall see themselves *rewarded* or *punished*, according to that deep saying of St. Paul, *The head of every man is Christ:* whence it follows, that whatever good or evil is done to *any man*, [but more especially to *any Christian*] is done, in some sense, to *a member of Christ*, and consequently to *Christ* himself?—How deplorable is it to see good men cover an Antinomian mistake by an appeal to a portion of Scripture which our Lord spoke to leave Antinomianism no shadow of covering!

Should it be said, that the evangelical glorying, for which I plead after St. Paul, is subversive of his own doctrine, because he says, *He that glorieth let him* GLORY IN THE LORD: I answer, that we keep this Gospel precept, when we *principally* glory *in the Lord* himself, and when we *subordinately* glory in nothing but what is *agreeable to the Lord's word*, and in the manner, and for the ends, which *the Lord* himself has appointed. When the apostle says, *He that glorieth, let him glory in* THE LORD, he no more supposes, that it is wrong to *glory*, as he did, *in the testimony of a good conscience*, when he supposes that it is wrong in a woman to be married to a *man* as well as to *Christ*, because he says, If she marrieth, let her *marry in the Lord.* Such a conclusion would be as absurd, as the following Antinomian inferences, "God *will have mercy* AND NOT *sacrifice*, and therefore we must offer him neither the *sacrifice* of our praises, nor that of our persons."—"Christ said to Satan, *The Lord thy God* ONLY *shalt thou serve;* and therefore it is a species of idolatry in domestics to *serve* their masters."—May God hasten the time when such sophistry shall no more pass for orthodoxy!

Should it be farther objected, that St. Paul says, *God forbid that I should glory,* SAVE IN THE CROSS *of Christ!* Gal. vi. 14. I reply, that it is unreasonable not to give evangelical latitude to that expression, because, if it be taken in a literal and narrow sense, it absolutely excludes all glorying in Christ's *resurrection*, *ascension*, and *intercession;* a glorying this, which the apostle himself indulges in, Rom. viii. 34. However, that he could, in a subordinate sense, *glory* in some thing besides the *cross* of Christ, appears from his own *glorying* in his labours, sufferings, infirmities, revelations, and converts; as well as in his preaching the Gospel in Achaia without being burthensome to the people. But all this subordinate glorying was *in the Lord*, *through whom* he did and bore all things, and *to whom* he referred all inferior honours. And therefore when he said, that *the righteous Judge* would give him *a crown of righteousness* for having *so run as to obtain it*, he no doubt designed to cast it at the feet of him, in whose cross he principally gloried, and whose person was his *all in all.*

"But *all* this glorying was before men, and not *before God.*" So it is said: but I prove the contrary by reason and Scripture; 1. BY REASON; Next to the cross of Christ, what St. Paul chiefly *gloried* or *rejoiced in*, was *the testimony of his conscience.* 2 Cor. i. 12.

Now, if *Abraham believed God*, it is evident that God offered himself *first* to Abraham that Abraham might believe in him. Therefore a *free* election, calling, and *gift* [for an offer from God is a *gift* ON HIS PART, whether we receive what he offers or not] a FREE GIFT, I say, preceded Abraham's faith. His very belief of any justifying and saving truth proves, that this truth, in which he believed, was *freely* offered and given him that he might believe in it; yea, before he possibly could believe in it. To deny this is as absurd as to deny that God freely gives us *eyes* and *light* BEFORE we can *see*. Abraham, therefore, who was so eminently justified by the works of faith, as an obedient believer was *initially* accepted or justified as *a sinner of the Gentiles* by mere grace, and *before* he could make his calling and acceptance sure by believing and obeying; for the power to believe and obey always flows from the *first* degree of our acceptance, a FREE GIFT this, which *is come upon* ALL MEN *to justification*, Rom. v. 18. though alas! most men refuse it through unbelief, or throw it away through an obstinate continuance in sin. Abraham, therefore, by receiving this *free gift* through faith, was FULLY *justified as a sinner*, and went on from faith to faith, till by receiving and embracing the *special* grace, which called him to a covenant of peculiarity, *he became the Father* of all those, who embrace the *special* callings and promises of God, under the Patriarchal, Mosaic, and Christian dispensations of divine grace.

I have said, that through faith Abraham was FULLY *justified as a sinner*, because our *full* justification as sinners implies *two* things:

Now I ask, Had the apostle this *joy* and *glorying* only when he was in company? Did he not enjoy it when he was alone? If you say that he had it *only* in company, you represent him as a vile hypocrite, who could change the testimony of his conscience as easily as he did his coat or company. And if you grant that he had this rejoicing when he was *alone*, you give up the point; for reason tells us, that all the rejoicing and glorying which an enlightened man has in his own conscience, when he is *alone*, must be *before God*; because an enlightened conscience is a court at which none is present but *God*, and where *God always* presides.

2. BY SCRIPTURE. Paul himself exhorts the Thessalonians so to *walk* as to *please God*, 1 Thess. iv. 1. Now the joyous testimony of our concience that we *walk* so as to *please God* must, in the nature of things, be a testimony BEFORE GOD.—St. Peter represents our present *salvation* as consisting in *the answer of a good conscience* TOWARDS *God*, that is, BEFORE GOD. 1 Pet. iii. 21.—And St. John cuts up the very root of the objection, where he declares, that by the consciousness of our love to our neighbour, *we assure our hearts* BEFORE GOD, that *if our hearts condemn us not, then we have* CONFIDENCE TOWARDS GOD; and that if we abide in Christ by walking as he also walked, *we shall have confidence, and not be ashamed* BEFORE HIM *at his coming*. 1 John ii. 6, 28.—iii. 18, &c. How surprising is it, that an objection which is so contrary to *reason*, *Scripture*, *and the experience* of the apostles, should be as confidently produced by Protestants, as if it contained the marrow of the Gospel.

1. God's freely justifying us, and 2. Our freely receiving his justifying grace: just as being fully *knighted* implies two things: 1. The king's condescending to confer the honour of knighthood upon a gentleman: and 2. That gentleman's submitting to accept of this honour.

To conclude this digression: the *free* and *full* justification of a sinner *by faith alone*, or by a *mere receiving* of the gratuitous, justifying mercy of God, is a most comfortable, reasonable, and scriptural doctrine, which St. Paul strongly maintains, where he says, *To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* Rom. iv. 5. When Luther therefore held forth this glorious truth, which the Church of Rome had so greatly obscured, he did the work of a reformer, and of an apostle. Happy would it have been for the Protestant world, if he had *always* done it as St. Paul and St. James; and if, adding the doctrines of *justice* to the doctrines of *grace*, he had as impartially enforced the *judicial* justification of a *believer* by the *works* of faith, as the apostle does in these words, *Not the hearers of the law* [of nature—of Moses—or of Christ] *are just before God, but the doers shall be justified—in the day when God shall judge the secrets of men according to my Gospel.* Rom. ii. 13, 16—yea, and *in the day* when God shall *try* the faith of believers, that he may *justly* praise or blame them, reward or punish them. And how can he do this *justly* without having respect to their own *works*, that is, to their *tempers*, *words*, and *actions*, which are the works of their own *hearts*, *lips*, and *hands?* This important doctrine Luther sometimes overlooked, although St. James strongly guards it by these antisolifidian words, *Was not Abraham our father justified by works, when he had offered Isaac, &c.? Ye see then how that by works a* [believing] *man is justified, and not by faith only.* James ii. 21, 24.

But *a sinner*, considered as such, can never be justified otherwise than by mere favour. Nor can St. Paul's doctrine be too strongly insisted upon to *the praise of the glory of* God's *grace*, and to the honour of *the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ.* Rom. iii. 21, &c. Here we see, that to the complete justification of a sinner there go three things: 1. *Mercy* or *free grace* on God's part, which mercy [together with his justice, satisfied by Christ, and his faithfulness in keeping his Gospel promises,] is sometimes called *the righteousness of God.* 2. *Redemption* on the Mediator's part. And 3. *Faith* on the sinner's part. And if an interest in the *redemption that is in Jesus Christ*, namely, in his meritorious incarnation,

birth, life, death, resurrection, ascension, and intercession, is what is commonly called *Christ's imputed righteousness*, I do not see why any Christian should be offended at that *comprehensive phrase*. In this scriptural sense of it nothing can be more agreeable to the tenor of the Gospel than to say: *All have sinned*, and all sinners who are received to divine favour, *are justified freely by God's grace* or mercy, *through Christ's merits and satisfaction;* or [if you please] *through his imputed righteousness;* or to speak in St. Paul's language, *through the redemption that is in Jesus Christ*. For my part, far from finding fault with this comfortable, evangelical doctrine, I solemnly declare, that to all eternity I shall have nothing to plead for my justification as a sinner—absolutely nothing, but 1. God's free grace in giving his only-begotten Son *to save sinners, of whom I am chief:* 2. Christ's meritorious life, death, and intercession, which abundantly avail for the chief of sinners; And 3. The Gospel charter, which graciously offers mercy through Christ to the chief of sinners, and according to which I am *graciously* endued with a power to forsake sin by *repentance*, and to receive Christ and his salvation by *faith*. And therefore to all eternity I must shout *free grace!* and make my boast of *imputed righteousness*.* And indeed,

* Some of my readers will possibly ask, why I plead here for *the good* sense of that much-controverted phrase, *The imputed righteousness of Christ*, when, in my Second Check to Antinomianism, I have represented our Lord as highly disapproving in the day of judgment, not only the plea of a *wicked* Arminian, who urges that "God is merciful, and that Christ died for all;" but also the plea of a *wicked* Solifidian, who begs to be justified merely by *the imputed righteousness of Christ*, without any good works. I answer: 1. I no more designed to ridicule the above stated doctrine of *imputed righteousness*, than to expose the doctrine of *God's mercy*, or that of *general redemption*. And I am truly sorry, if by not sufficiently explaining myself, I have given to my readers any just occasion to despise these precious doctrines of grace, or any one of them.—2. I only wanted to guard against the abuse of evangelical principles, and to point out the absurd consequences of the spreading opinion, that *God will justify us in the great day merely by Christ's imputed righteousness, without the works of faith, or without any regard to personal righteousness and inherent holiness*. This tenet, which is the very soul of speculative Antinomianism, leaves the doctrine of justice neither root nor branch. At this unscriptural notion *only*, I levelled the blow which has given so much groundless offence to so many persons, whom I honour for their piety, love for their resemblance they bear to the holy Jesus, and commend for their zeal in maintaining the doctrines of *grace*, so far as they do it without injuring the doctrines of *godliness* and *justice*. And I am glad to have this opportunity of explaining myself, and assuring my Calvinist brethren, that I would lose a thousand lives, if I had them, rather than asperse the blood and righteousness of my Saviour, or ridicule the Christian *covenant*, which *is ordered in all things and sure*, and on the gracious terms of which, [as well as on *the divine mercy* which fixed them, *the infinitely meritorious obedience*, which procured them, and *the atoning blood* which seals them,] I entirely rest all my hopes of salvation in time, in the day of judgment, and to all eternity. And that this is Mr. Wesley's sentiment, as well as mine, is evident from his reconciling sermon on *imputed righteousness*.

"Whilst Jesu's blood, through earth and skies,
"Mercy, free, boundless mercy cries,"

What thankful believer can help singing?

"Jesus, thy blood and righteousness,
"My beauty are, my glorious dress;
"Midst flaming worlds in these array'd,
"With joy shall I lift up my head."

To return: The same grace which called *Abraham*, rather than *Terah* his father, or *Lot* his nephew;—the same distinguishing grace, I say, chose and called *Isaac* to the covenant of peculiarity, from which *Ishmael*, his eldest brother, was reprobated; a *special calling*, which had been fixed upon *before* the birth of Isaac, and therefore could no-ways be procured by his obedience. In full opposition to Isaac's design, the same distinguishing grace called *Jacob* rather than *Esau*, to inherit the promises of the peculiar covenant made with *Abraham* and *Isaac*. *For the children not being yet born, neither having done any good or evil, that the purpose of God according to election* [to merely gratuitous favours,] *might stand, not of works, but of him that calleth* [of arbitrary and partial grace.] *it was said, The elder shall serve the younger.* Nor can it be said, that this partial preferring of *Jacob* had its rise in God's foreseeing that Esau would sell his birthright; for the above quoted passage is flatly contrary to this notion: besides, Jacob himself, by divine appointment, transferred to Joseph's youngest son the blessing which naturally belonged to the eldest. *Joseph said to his father, Not so, my father:* be not partial to my younger son. *This is the first-born, put thy right hand upon his head:* he hath not sold his birthright like Esau. *But his father refused, and said, I know it, my son. He* [Manasses] *shall be great; but truly his* [younger] *brother* [Ephraim] *shall be greater than he*, Gen. xlviii. 18, 19. A clear proof this, that the reprobation of grace is quite consistent with an election to inferior blessings.

Nor was the calling of *Moses* less *special* than that of Abraham, Isaac, and Jacob. Was it not God's free predestinating grace, which so wonderfully preserved him in his infancy, and so remarkably ordained him at mount Horeb to be the deliverer of the Israelites, and the visible mediator of the Jewish covenant? Can we help seeing some distinguishing grace in the following declaration? *I will do what thou hast spoken: for thou hast found grace in my sight, and I know thee by name;—I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.*

I cannot conceive with what eyes Pelagius could read the Scriptures. For my part, I see a continued vein of *distinguishing* favour running through the whole. Does the Lord want a man of peculiar endowments to finish the tabernacle? He says to Moses, *See, I have called by name Bezaleel the son of Uri, of the tribe of Judah, and I have filled him with the Spirit of God.* Exod. xxxi. 2, 3. Does he want a captain for his people, and a man to be Moses's successor? *Caleb* himself is reprobated from that honour, and the Lord says, *Take thee Joshua the son of Nun.* The same distinguishing grace manifests itself in the special calling of *Barak*, *Gideon*, *Sampson*, *Samuel*, *Saul*, *David*, *Solomon*, *Elisha*, *Jehu*, *Daniel*, *Cyrus*, *Nehemiah*, *Esther*, *Esdras*, *Judas Maccabeus*, and all the men whom the Lord, by his *special* grace and power, raised up to instruct, rule, punish, or deliver his people.

I have observed, that, in the very nature of things, a *gratuitous* and *personal reprobation* follows the gratuitous and personal election which I contend for. Is not this assertion incontestable? Whilst *Jacob*, and the Israelites, *were* peculiarly *loved; were* not *Esau* and the Edomites comparatively *hated?* When God will show a *special*, *distinguishing* favour, can he show it to *all?* Does not reason dictate, that if he showed it to *all*, it would cease to be *special* and *distinguishing?* If God had made his covenants of *peculiarity* with *all* mankind, would they not have ceased to be *peculiar?*

Once more: If God could, without impropriety, show *more* favour to the Jews than to the Gentiles, and to the Christians than to the Jews; I ask, Why cannot he also, without impropriety, show *more* favour to one Jew, or to one Christian, than he does to another? By what argument can you prove, that it is wrong in God to do *personally*, what it is granted on all sides he does *nationally?* If you can, without injustice, give a crown to an English beggar, while you give only sixpence to a poor Irishman, why may you not give ten shillings to another English beggar, supposing your generosity prompts you to show *him* that special favour? And may not God, by the rule of proportion, give *you* ten talents of grace to improve, whilst he gives your *Christian* brother only five: as well as he can bestow five talents upon your fellow-Christian, whilst he gives a poor *Mahometan* one talent only?

Can any thing be more glaring than the partiality which our Lord describes in these words, *Wo unto thee, Chorazin; wo unto thee, Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in thee, they had a great while ago repented, sitting in sackcloth and ashes?* Luke x. 13.—Who can read these words with

grain of candid attention, and refuse his assent to the following propositions? 1. God was notoriously partial to Chorazin and Bethsaida: for he granted them *more* means of repentance, and more *powerful* means, and for a longer season, than he did to Tyre and Sidon.—2. If God had been as gracious to the two heathenish cities, as he was to the two Jewish towns, Tyre and Sidon *would have repented—a great while ago*—in the deepest and most solemn manner, *sitting in sackcloth and ashes*.—And, 3. The doctrine of *necessity*, or *irresistible grace*, is unscriptural; and the doctrines of impartial justice are never overthrown by the doctrines of partial grace; for, notwithstanding God's distinguishing favour, which wrought wonders to bring Chorazin and Bethsaida to repentance, they repented not: and our Lord says in the next verse, *But it shall be more tolerable for Tyre and Sidon, at the day of judgment, than for you*, who have resisted such distinguishing grace.

For want of understanding the *partiality* of divine grace, and the nature of the harmless *reprobation* which flows from this harmless partiality; some of God's *faithful* servants, who have received but *one* or *two* talents, are tempted to think themselves absolute reprobates; as often, at least, as they compare their case with that of their fellow-servants, who have received more talents than they: whilst others, who have been indulged with peculiar favours, and have sinned, or idled them away, consider themselves as peculiar favourites of heaven, upon whom God will never pass a sentence of judicial reprobation.—Hence arise the despairing fears of some believers, the presumptuous hopes of others, and the spread of the mistaken doctrines of grace. By the same mistake, rash preachers frequently set up God's peculiar grants to some of his upper servants as a general standard for all the classes of them, and pass a reprobating sentence upon every one, who does not yet come up to this standard; to the great offence of the judicious, to the grief of many sincere souls, whom God would not have thus grieved, and to the countenancing of Calvinian reprobation.

A plain appeal to matter of fact will throw light upon all the preceding remarks. Are not many true Christians evidently reprobated, with respect to some of the *special* favours which our Lord conferred on the woman of Samaria, Zaccheus, Levi, [afterward St. Matthew] and St. Paul? How few have been called in so extraordinary, abrupt, and cogent a manner as they were? Nay, how many strumpets, extortioners, busy worldlings, and persecutors in all ages, have been hurried into eternity, without having received the special favours, from which we date the conversion of these four favourites of free grace?

Has not God in all ages shown the *partiality* of his grace, by giving MORE of it to one man than to another?—to persecuting *Saul*, for example, than to thousands of other sincere persecutors, who thought, as well as he, that they *did God service* in dragging his saints to prison and to death? Did not the Lord show LESS distinguishing mercy to *Zimri* and *Cosbi*, than to *David* and *Bathsheba?* LESS to *Onan*, than to the incestuous Corinthian, and the woman caught in adultery?—LESS to the forty-two children, who mocked the bald prophet, than to the more guilty sons of Jacob, who went about to kill their pious brother, sold him into Egypt, and covered their cruelty with hypocrisy and lies?—Did he not give LESS time to repent to drunken *Belshazzar*, than he did to proud *Nebuchadnezzar?*—Did he not hurry *Ananias* and *Sapphira* into eternity with a severity which he did not display towards *Cain*, *Solomon*, *Peter*, and *Judas?*—Did he show as much long-suffering to *Eli* and his sons, or to king *Saul* and his unfortunate family; as he did to *David* and his ungodly house?—Was he as gracious to the man who gathered sticks on the Sabbath, or to him who conveyed the Babylonish garment into his tent, as he was to *Gehazi*, and to king *Ahab*, whom he spared for years after the commission of more atrocious crimes? Did not Christ show LESS distinguishing love to *Zebedee*, than to his sons?—LESS to the woman of Canaan, than to *Mary Magdalene?*—LESS to *Jude*, *Bartholomew*, and *Lebbeus*, than to *Peter*, *James*, and *John?* How soon, how awfully did God destroy *Nadab* and *Abihu*, for offering strange fire? *Korah*, *Dathan*, and *Abiram*, for resisting *Moses?*—*Uzzah*, for touching the ark? And the prophet of Judah, for eating bread in Bethel; when nevertheless he bore for months or years with the wickedness of *Pharaoh*, the idolatry of *Solomon*, the witchcrafts of bloody *Manasses*, and the hypocrisy of envious *Caiaphas?* Is not this *unequal* dealing of divine patience too glaring to be denied by any unprejudiced person?

Does not this partiality extend itself even to places and cities? Why did God reprobate *Jericho*, and elect *Jerusalem?—Jerusalem, the city which the Lord did* CHOOSE *out of all the tribes of Israel to put his name there?* 1 Kings xiv. 21. Do we read less than nineteen times this partial sentence, *The place which the Lord shall choose*, even in the book of Deuteronomy? Could not God have chosen *Babylon*, *Bethlehem*, or *Bethel*, as well as the city of the Jebusites? Why did he make *mount Zion his holy hill?* Why did he *love the gates of Zion, more than all the dwellings of Jacob?* Is there neither election nor reprobation in these words of the Psalmist? *Moreover he refused* [reprobated] *the tabernacle of Joseph, and* CHOSE NOT [passed by] *the tribe of Ephraim: But chose the tribe of Judah, the mount Sion, which he loved?* Ps.

lxxviii. 67, 68. Again: Why did the angel, who troubled the pool of *Bethesda* pass by all the other pools of Jerusalem? Why did our Lord send the lepers to the pool of Siloam rather than to any other? And why were *Abana* and *Pharphar*, the rivers of Damascus, reprobated with respect to the power of healing Naaman's leprosy, when *Jordan* was elected to it? Was it not because God would convince the Syrians of his *partiality* to his peculiar people, and to their country?

But is this partiality confined to *Judea* and *Syria?* Or to *Egypt* and *Goshen?* May we not see the footsteps of an electing, partial providence in this favoured Island? Why is it a temperate country? Could not God have placed it under the heaps of snow which cover *Iceland*; or in the hot climates, where the vertical sun darts his insufferable beams upon barren sands? Could he not have suffered it to be enslaved by the Turks, as the once famous isle of *Crete* now is? And to lie in Popish darkness as *Sicily* does; or in heathenish * superstition, as the large islands of *Madagascar* and *Borneo* do?

Who does not see the partiality of sovereign grace in the sparing of some nations, cities, and churches? Did not God reprobate the disobedient *Amalekites* sooner than the disobedient *Jews?* Why are the former utterly destroyed, when the latter are yet so wonderfully preserved? Did not God bear less with *Ai*, *Nineveh*, and *Carthage*, than he does with *London*, *Paris*, and *Rome?*—Less with the ten tribes, which formed the kingdom of *Israel*, than with the two tribes, which formed the kingdom of *Judah?*—Why does the Lord bear longer with the church of *Rome*, than he did with the churches of *Laodicea* and *Constantinople?* Is it merely because the church of *Rome* is *less* corrupted?—Nay, why does he bear so long with *this present evil world*, when, comparatively speaking, he destroyed the antediluvian world so soon? And why are the Europeans, in general, elected to the blessings of Christianity, from which the rest of the world is generally reprobated; most nations in Asia, Africa, and America, being

* Mr. Addison gives us this just view of our gratuitous election in one of the Spectators, I shall transcribe the words of that judicious and pious writer. "The sublimest truths, which among the heathens only here and there one of brighter parts, and more leisure than ordinary, could attain to, are now grown familiar to the meanest inhabitants of these nations. Whence came this surprising change, that regions formerly inhabited by ignorant and savage people, should now outshine ancient Greece in the most elevated notions of theology and morality? Is it the effect of our own parts and industry? Have our common mechanics more refined understandings than the ancient philosophers? It is owing to the God of truth, who came down from heaven, and condescended to be himself our teacher. It is as we are Christians, that we possess more excellent and divine truths than the rest of mankind."

indulged with no higher religious advantages than those which belong to the religions of Confucius, Mahomet, or uncultivated nature?

If God's partiality in our favour is so glaring, why do not all our Gospel ministers try to affect us with a due sense of it? May I venture to offer a reason of this neglect? As the sins forbidden in the seventh commandment, by their odious nature, frequently reflect a kind of unjust shame upon a pure marriage bed, which, according to God's own declaration, is truly honourable; so the wanton election and horrid reprobation, that form the modern doctrines of grace, have, I fear, poured an undeserved disgrace upon the *pure election*, and the *wise reprobation*, which the Scriptures maintain. Hence it is, that even judicious divines avoid touching upon these capital doctrines in public, lest minds defiled with Antinomianism should substitute their own unholy notions of election, for the holy notions which the Scriptures convey. This evil shame is a remain of Pelagianism, or of false wisdom. The abuse of God's favours ought not to make us renounce the right use of them. Far then from being wise above what is written, let us with the prophets of old make a peculiar use of the doctrine of *partial* grace, to stir up ourselves and others to suitable gratitude. How powerful is the following argument of Moses? *The Lord thy God hath chosen thee to be a special people to himself, above all people that are upon the face of the earth. The Lord thy God did not set his love upon thee, nor choose thee, because ye were more in number than any people,* [*for ye were the fewest of all people*] *but because the Lord loved you, &c.—He had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day,* &c. *He is thy praise, and he is thy God, who hath done for thee these great and wonderful things.* Deut. vii. 6, &c. x. 15. 21. *—For what nation is there so great, who have God so nigh unto them, as the Lord our God is in all things, which we call upon him for? Ask now of the days that are past:—ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is. Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard? Or hath God assayed to take him a nation from the midst of another nation, by signs and wonders,* &c.? *Unto thee it was showed, that thou mightest know* [with peculiar certainty] *that the Lord he is God.* Deut. iv. 7, 32, &c.

Does not the Psalmist stir up the Lord's chosen nation to gratitude and praise, by the same motive of which the anti-Calvinists are ashamed? *He showeth his word to Jacob, his statutes to Israel. He hath not dealt so with any nation: as for his judgments, they* [the

heathen] *have not known them. Praise ye the Lord,—O ye seed of Abraham—ye children of Jacob his chosen.* Psalm cxlvii. 19, 20.—cv. 6.

Nay, does not God himself stir up Jerusalem [the holy city become an harlot] to repentance and faithfulness, by dwelling upon the greatness of his *distinguishing* love towards her? How strong is this expostulation! How richly descriptive of God's partiality towards that faithless city! *Thus says the Lord God to Jerusalem, Thy birth and thy nativity is of the land of Canaan. Thy father was an Amorite, and thy mother a Hittite.—Thou wast cast out in the open field to the loathing of thy person in the day that thou wast born; and when I passed by thee, and saw thee polluted in thy blood, I said to thee, Live.—I entered into a covenant with thee:—I put a beautiful crown upon thy head:—thou didst prosper into a kingdom, and thy renown went forth among the heathen for thy beauty, for it was perfect through my comeliness, which I had put upon thee, saith the Lord.* Ezek. xvi. 3, &c. If this could be said to *Jewish* Jerusalem, how much more to *Protestant* London?

Should rigid Arminians still assert, that there is absolutely no respect of places and persons with God; I desire the opposers of God's gracious partiality to answer the following questions: When the apostle says, *The time of* [heathenish] *ignorance God winked at, but now* [explicitly] *commandeth* [by his evangelists] *all men, every where, to repent,* Acts xvii. 30; does he not represent God as being *partial* to all those men, to whom he sends apostles, or messengers, on purpose to bid them repent? And does not the Lord show *us* more *distinguishing love,* than he did to *all the nations* which he *suffered to walk in their own ways,—without* the Gospel of *Christ, aliens from the commonwealth of Israel,* and *strangers to the covenants of promise, having no hope* [founded upon a special Gospel message,] *and* being *without God in the world?* Acts xiv. 16. Eph. ii. 12.

Again: When St. Paul observes, that *God spake in time past to the fathers by the prophets; but hath, in these last days spoken to us by his Son.* Heb. i. 1, 2; is it not evident, that he pleads for the partiality of distinguishing grace; intimating, that God has favoured *us* more than he did *the fathers?* And has not our Lord strongly asserted the same thing, where he says, *Blessed are your eyes, for they see; and your ears, for they hear: for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them?* Matt. xiii. 16, 17.

Once more: What is the Gospel *of Christ,* from first to last, but a glorious blessing flowing from distinguishing grace;—a blessing from

which all mankind were reprobated for 4000 years, and from which the generality of men are to this day cut off by awful providential decrees? When the Pelagians, and rigid Arminians, therefore, are ashamed to shout the partiality of God's free, distinguishing grace towards us [Christians] are they not *ashamed of the Gospel of Christ*, and of the election of peculiar grace, by which we are raised so far above the dispensations of the Jews and Heathens:—a precious and exalted election, or predestination, in which St. Paul, and the primitive Christians could never sufficiently glory, [as appears by Eph. i. ii. iii.] and of which it is almost as wicked to be ashamed, as it is to be ashamed of Christ himself. Nay, to slight our *election of grace*—our *election in Christ*, is to be ashamed of our evangelical *crown*, which is more inexcusable than to blush at our evangelical *cross*.

Hence it appears, that the genuine tendency of Pelagius's error, towards which *rigid* Arminians lean too much, is to make us [Christians] fight against God's distinguishing love to *us:* or, at least, to hide from us *the riches of the* [peculiar] *grace, wherein God hath abounded towards* us *in all wisdom and prudence, having made known to* us *the mystery of his will according to his good pleasure, which he purposed in himself, when he predestinated* us, *according to the counsel of his grace, and the good pleasure of his will, to the praise of the glory of his* [peculiar] *grace, wherein he made* us *accepted in the beloved*, [and his dispensation] *that* WE *should be to the praise of his glory;* i. e. that *we* [Christians] should *show forth the praises* of his distinguishing mercy, and glorify him for bestowing upon *us* those evangelical favours, from which he still reprobates so many myriads of our fellow-creatures.

O *Pelagianism*, thou wretched, levelling system, how can we, *Christians*, sufficiently detest thee, for thus robbing *us* of the peculiar comforts arising from the election of grace, which so eminently distinguishes us from *Jews*, *Turks*, and *Heathens!* And how can we sufficiently decry thee, for robbing, by this means, our sovereign Benefactor of *the praise of the glory of his grace!* Were it not for *Pelagian* unbelief, which makes us regardless of the comforts of our gratuitous *election in Christ*, and for whims of *Calvinian* reprobation, which damp or destroy these comforts; many *Christians* would *triumph in Christ;* and, *rejoicing with joy unspeakable and full of glory, in the vocation where with* they *are called*, they would *thank God for his unspeakable gift*. They would shout electing love as loudly as Zelotes, but not in the unnatural, unscriptural, barbarous, damnatory sense, in which he does it. They would not say, "*Why me*, Lord? *Why me?* Why am I absolutely appointed to *eternal justification* and *finished salvation;* whilst most of my neighbours [poor creatures!] are abso-

lutely appointed to eternal wickedness, and finished damnation." But with charitable and wondering gratitude, they would cry out, "Why *us*, Lord? Why *us?* Why are *we* [Christians] predestinated and elected to the blessings of the *full* Gospel of Christ, from which *Enoch*, the man who walked with thee,—*Abraham*, the man whom thou calledst *thy friend*,—*Moses*, the man who talked with thee face to face,—*David*, the man after thy own heart,—*Daniel*, the man greatly beloved,—and *John the Baptist*, the man who excelled all the Jewish prophets, were every one reprobated.

In such evangelical strains as these should Christians express before God their peculiar gratitude for their peculiar election and calling; and then, running to each other, with hearts and mouths full of evangelical congratulations, they should say, as the apostle did to Timothy, *God hath saved* us [Christians] *and called* us *with a holy* [Christian] *calling; not according to our works, but according to his own purpose and grace, which was given* us [Christians] *in Christ Jesus, before the world began,* [when God planned the various dispensations of his grace] *but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel* of Christ—a precious, perfect Gospel, with which God has blessed *us*, as well as our neighbours, who are ungrateful enough to *put it from them*, 2 Tim. i. 9, 10.—In a word, they should all say to their brethren in *the election of* [Christian] *grace: Blessed be the Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten* us *again to a lively hope by the resurrection of Christ, in whom, though now ye see him not, yet believing, ye rejoice; receiving the end of your* [Christian] *faith, even the* [Christian] *salvation of your souls: of which salvation the prophets inquired, and searched diligently, who prophesied of the* [Christian] *grace that should come unto you:—unto whom it was revealed, that not unto themselves, but unto us* [Christians] *they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.* 1 Pet. i. 3, &c. *Unto him* therefore, *that* so peculiarly *loved us*, as to elect and call us into his Christian, reformed *church, which he hath purchased with his own blood;* [peculiarly redeeming it from Heathenish ignorance, Jewish bondage, and Popish superstition]—*Unto him*, I say, *that* thus *loved* us [Reformed Christians] *and washed us from our sins* [not by the blood of lambs and heifers, as Aaron washed the Jews] *but by his own blood, and hath made us* [who believe] *kings and priests to God and his Father, to him be glory and dominion for ever and ever!* Rev. i. 5, 6. Acts xx. 28.

But while reformed Christians express thus their joy and gratitude, for their *election* to this peculiar salvation; they should not forget to guard this comfortable doctrine in as anti-solifidian manner as St. Paul and St. Peter did, when they said to their fellows-elect, *If every transgression and disobedience* [against the Gospel of Jewish salvation] *received a just recompense of reward; How shall* WE *escape if* WE NEGLECT *so* GREAT SALVATION [as that] *which at the first began to be spoken by the Lord* Jesus, and his apostles!—*Wherefore the rather, brethren,* —*partakers of the heavenly calling* in Christ, who is the *Apostle and High Priest of our profession*, or dispensation, *give diligence to make your* [high] *calling and* [distinguishing] *election sure: for, if ye do these things, ye shall never fall* into the aggravated ruin, which awaits the *neglecters of so great salvation*. Heb. ii. 2, 3. iii. 1. 2 Pet. i. 10.

Should a rigid Arminian say, "I cannot reconcile your doctrine of partial grace with divine goodness and equity, and therefore I cannot receive it. Why should not God bear with *all men* as long as he did with *Manasses?* With *all nations* as long as he did with the *Jews?* And with *all churches*, as long as he does with the Church of *Rome?* I answer:

Mercy may lengthen out her cords on *particular* occasions to display her boundless extent. But if she did so on *all* occasions, she would countenance sin, and pour oil on the fire of wickedness. If God displayed the same goodness and long-suffering towards *all* sinners, churches, and nations; then *all* sinners would be spared till they had committed as many atrocious crimes as *Manasses*, who filled Jerusalem with blood and witchcraft. *All* fallen churches would be tolerated till they had poisoned the Gospel truth with as many errors as the Church of *Rome* imposes upon her votaries. And *all* corrupted nations would not only be preserved, till they had actually *sacrificed their sons and daughters to devils;* but also till they had an opportunity to *kill the Prince of life*, coming in person to *gather them as a hen gathers her brood under her wings*. So universal a mercy as this would be the greatest cruelty to myriads of men, and instead of setting off divine justice, would for a time lay it under a total eclipse.

Besides, according to this *impartial*, this *levelling* scheme, God would have been obliged to make all men *kings*, as Manasses;—all churches *Christian*, as the Church of Rome—and all people his *peculiar people*, as the Jewish nation. But even then, *distinguishing grace* would not have been abolished: unless God had made all men *archangels*, all churches like the *triumphant* church, and all nations like the *glorified* nation which inhabits the heavenly Canaan. So monstrous

are the absurdities which result from the levelling scheme of the men who laugh at the doctrine of the Gospel dispensations; and of those who will not allow divine sovereignty and supreme wisdom, to dispense unmerited favours as they please; and to deal out their talents with a variety which, upon the whole, answers the most excellent ends; as displaying best the excellency of a government, where sovereignty, mercy, and justice wisely agree to sway their common sceptre!

Should a Pelagian leveller refuse to yield to these arguments, under pretence that "They lead to the *Calvinian* doctrines of *lawless* grace, *free* wrath, and *absolute* reprobation," I answer this capital objection five different ways.

1. The objector is greatly mistaken: For, holding forth the *gratuitous reprobation of partial grace*, as the Scriptures do, is the only way to open the eyes of candid Calvinists, to keep the simple from drinking into their plausible error, and to rescue the multitude of passages, on which they found their absolute, gratuitous predestination to eternal life and eternal death. I say it again, rigid Calvinism is the child of *confusion*, and lives merely by sucking its mother's corrupted milk. Would you destroy the brat, only kill its mother: destroy *confusion*, *divide the word of God aright;* and thus lead the rigid predestinarians to the truth—the delightful truth, whence their error has been derived *by the* mistakes or *sleight of men, and by the cunning craftiness whereby* the spirit of error *lies in wait to deceive*, and you will destroy the *Antinomian* election, and the *cruel* reprobation which pass for Gospel. In order to this, you strike at those serpents with the swords of your mouths, and cry out, "Absurd!—unscriptural!—horrible!—diabolical!" But by this means, you will never kill one of them: There is but one method to extirpate them:—Hold out the PARTIAL *election and reprobation* maintained by the sacred writers. Throw your rod, like Moses, amidst the rods of the magicians. Let it first become a serpent which you can take up with pleasure and safety: display the *true partiality* of divine grace: openly preach the Scripture *election* of grace; and boldly assert the gratuitous *reprobation* of inferior grace. So shall your harmless serpent swallow up the venomous serpent of your adversaries. The true *reprobation* shall devour the false. Bigoted Calvinists will be confounded, hide themselves for fear of the truth: and candid Calvinists will see *the finger of God*, and acknowledge, that your rod is superior to theirs, and that the *harmless reprobation of inferior grace* which we preach, has fairly swallowed up the *horrible reprobation of free wrath*, which they contend for.

Be neither ashamed nor afraid of our serpent—our *reprobation*. Like Christ, it has not only the *wisdom of the serpent*, but also the *innocency of the dove*. You may handle it without danger: nay, you may put it into your bosom: and instead of stinging you with despair, and filling you with chilling horror, it will warm your soul with admiration for the *manifold wisdom* and *variegated goodness* of God: it will make you sharp sighted in the truth of the Gospel, and in the errors of overdoing evangelists. In the light of this truth you will, every where, see a glorious rainbow, where before you saw nothing but a dark cloud.

When our serpent has had this blessed effect, you may take it out of your bosom for external use, and it will become a rod fit to chastise the errors of *Pelagius* and *Augustin*—of *Calvin* and *Socinus*. But use it with such gentleness and candour, that all the spectators may see, you do not deal in free wrath, and that there is as much difference between the gratuitous reprobation, which *Calvin* and *Zanchius* hold forth, and the gratuitous reprobation, which our blessed Lord and St. Paul maintain, as there is between the blasted dry rod of *Korah*, and the blossoming, fragrant rod of *Aaron:* between a fire, which gently warms your apartment, and one which rapidly consumes your house; between the bright morning star, *inferior* in light to the sun, and a horribly glaring comet, which draws its fiery tail over the earth to smite it with an eternal curse, and to drag with *merciless necessity*, a majority of its frightened inhabitants into everlasting burnings.

2. Our *gratuitous* reprobation is not a reprobation from *all* saving grace, as that of the Calvinists; but only from the *superior* blessings of saving grace. It is therefore as contrary to Calvinian reprobation, as *initial salvation* is contrary to *ensured damnation*. It is perfectly consistent with the *free gift which is come*, in various degrees, *upon all men to justification*. We steadily assert with Christ and St. Paul, that *the saving grace of God hath appeared to all men*, and that all the reprobates of superior grace, that is, all who are refused *three*, *four*, or *five* talents of grace, receive *two*, or at least *one* talent of *true* and *saving* grace. There never was a spark of Calvinian free wrath in God against them. They are all redeemed with a temporal redemption. They have all an accepted time, and a day of initial salvation, with sufficient means and helps to *work out their own* eternal *salvation*, according to their Gospel dispensation. We grant that God does not bestow upon them so many of his gratuitous favours, as he does on his peculiar people. But if he give them less, he requires the less of

them: for he is too just to insist upon the improvement of *five* talents from the servants on whom he has bestowed but *one* talent.

To understand this perfectly, distinguish between the two Gospel axioms; or, if you please, between the doctrines of *grace* and the doctrines of *justice*. According to the *former*, God, with a *partial* hand, bestows upon us PRIMARY and *merely gratuitous* favours. And, according to the *latter*, he, with an *impartial* hand, imparts to us SECONDARY and *remuneratire* favours. God's *primary* and merely gratuitous favours depend entirely on his *partial* grace: so far all Christians should agree with *Calvin*, and hold with him the doctrine of *grace*. But God's *secondary*, *remunerative* favours, depending on his rewarding grace, conditional promise, and distributive justice, depend of consequence in some degree on *our* free agency: for our *free will*, by making a bad or good use of God's PRIMARY *favours*, secures to us his righteous punishments, or *gracious rewards*, that is, his SECONDARY *favours*. And herein all Christians should agree with *Arminius*. By thus joining the peculiar excellencies of Calvinism and Arminianism, we embrace the whole Gospel, and keep together the doctrines of *grace* and *justice*, which the partial ministers of the two modern Gospels rashly tear asunder.

3. Many of the persons who have been reprobated from superior favours by partial grace, have been eternally saved by improving their ONE *talent* of inferior favour: whilst some of those, who had a large share in the election of distinguishing grace, are condemned for the non-improvement or abuse of the FIVE *talents*, which that grace had richly bestowed upon them. Who, for example, will dare say, that *Melchisedec*, *Esau*, *Jonathan*, and *Mephibosheth*, are damned, because they were reprobated with respect to the peculiar favours which God bestowed upon *Abraham*, *Jacob*, *David*, and *Solomon?* Or that *Judas*, *Ananias*, and *Sapphira* are saved, because they were all three *chosen and called* to the highest blessings which *distinguishing* grace ever bestowed upon mortals—the blessings of the *new* covenant, which is the *best* covenant of peculiarity; and because *Judas* was even *chosen* and *called* to the high dignity of the apostleship in this excellent covenant?

4. We all know how fatal Calvinian reprobation must prove to those who are its miserable subjects. A man may be seized by the plague and live. But if that fatal decree, as drawn by some mistaken Theologists, seize on ten thousand souls, not one of them can escape: their hopes of salvation are sacrificed for ever. But the gratuitous election and reprobation, which the Scripture maintains, are attended

with as favourable circumstances, as the elections and reprobations mentioned in the following illustrations.

Whilst the sun is alone elected to gild the day, the moon, though reprobated from that honour, is nevertheless elected to silver the night, in conjunction with stars of different brightness.—The *Holy place* of the temple was reprobated with respect to the glory of the *Holy of holies;* it contained neither the cherubim, nor the mercy-seat, nor the ark of the covenant; but yet, it was elected to the honour of containing the golden altar, on which the incense was burned.—The *Court of the Priests* was reprobated from the honour of containing the *golden* altar, but yet it was freely elected to the honour of containing the *brazen* altar, on which the sacrifices were offered.—As for the *Court of the Gentiles,* though it was reprobated from all these honourable peculiarities, yet it was elected to the advantage of leading to the brazen altar: and the Gentiles, who worshipped in this court, not only heard at a distance the music of the priests, and discovered the smoke which ascended from the burnt-offerings; but, when they looked through the open gates, they had a *distant* view of the brazen altar, of the fire which descended from heaven upon it, and of the lamb which was daily consumed in that fire. And therefore they were no more absolutely reprobated from all interest in the daily sacrifice, than Caiaphas was absolutely elected to an inamissible interest in the daily oblation, in which his near attendance at the altar gave him the first right.—Once more; the tribe of *Levi* was elected to the honour of doing the service of the sanctuary; an honour, from which eleven tribes were reprobated. And, in that chosen tribe, the family of Aaron was elected to the priesthood and high priesthood: peculiar dignities, from which the sons of Moses himself were all reprobated. Now if it would be absurd to deduce Calvinian reprobation, and unavoidable damnation, from *these* elections; is it reasonable to deduce them, as the Calvinists do, from a gratuitous election to the distinguishing blessings of the *Jewish* and *Christian* covenant?

5. The difference between the partial reprobation, which the Holy Ghost asserts, and that which Calvin maintains, is so important, that I beg leave to make the reader sensible of it by one more illustration. God's partial reprobation, which flows from his *inferior favour*, and not from *free wrath*, may be compared, 1. To the king's *refusing* a regiment of foot the advantage of riding on horseback—a free prerogative, which he grants to a regiment of dragoons: and 2. To his *denying* to common soldiers the rank of captains: and to

captains the rank of colonels. But Calvin's partial reprobation, which flows from free wrath, and has nothing to do with any degree of saving grace, may be compared to the king's placing a whole regiment of marines in such dreadful circumstances by sea and land, that all the soldiers and officers shall be sooner or later *necessitated* to desert, and to have their brains blown out for desertion; a distinguishing severity this, which will set off the distinguishing favour, which his majesty bears to a company of favourite grenadiers, on whom he has absolutely set his everlasting love, and who cannot be shot for desertion, because they are tied to their colours by *necessity*—an adamantine chain, which either keeps them from running away, or irresistibly pulls them back to their colours as often as they desert. Thus all the marines wear the badge of *absolute free wrath*: not one of them can possibly escape being shot: and the grenadiers wear the badge of *absolute free grace*: not one of them can possibly be shot, let them behave in ever so treacherous a manner for ever so long a time. But alas! my illustration fails in the main point. When a soldier, who has been *necessitated* to desert, is shot, his punishment is over in a moment; but when a reprobate, who has been *necessitated* to continue in sin, is damned, he must go into a fire unquenchable, where *the smoke of his torment shall ascend for ever and ever*.

By these various answers candid Arminians will, I hope, be convinced, that although Calvinian reprobation is unscriptural, irrational, and cruel, the *gratuitous* election and reprobation maintained in the preceding pages is truly evangelical, and, of consequence, perfectly consistent with the dictates of sound reason and pure morality.

BIBLE ARMINIANISM.

ESSAY THE SECOND.

Displaying the doctrines of IMPARTIAL JUSTICE,—*the capital error of the* CALVINISTS,—*and the excellence of* SCRIPTURE ARMINIANISM.

THE doctrines of *impartial justice* rest on these scriptures, *I say unto you, that to every one who hath* [to a good purpose,] *more shall be given: and from him* [the slothful servant] *who hath not* [to a good purpose,] *even that he hath shall be taken away from him.* Luke xix. 26.—*Cursed is he that perverteth judgment.* Deut. xxvii. 19.

These awful doctrines subdivide themselves into an *impartial election*, and an *impartial reprobation;* both flowing from divine *justice*, which is always *irrespective* of persons.

The impartial election and reprobation of *justice* is the righteous and wise choice, which God, as an equitable and unbribed JUDGE, makes, or refuses to make of some persons, churches, cities, and nations, judicially to bestow upon them, for Christ's sake, gracious *rewards* according to his evangelical promises: or judicially to inflict upon them for righteousness' sake, condign punishments, according to his reasonable threatenings: solemn promises and threatenings these, which St. Paul sums up in these words, *God, in the revelation of his righteous judgment, will render to every man according to his deeds: To them who, by patient continuance in well-doing, seek for glory, &c. eternal life. But to them that do not obey the truth, but obey unrighteousness,* he will render *indignation and wrath: Tribulation and anguish, upon every soul of man that doth evil, of the Jew* [and Christian] *first,* as having received more talents than others; *and also of the Gentile* [or Heathen:] *But glory, honour, and peace, to every man that worketh good, to the Jew* [and Christian] *first,* as being God's peculiar people, *and also to the Heathens. For,* with regard to the doctrines of justice, *there is no respect of persons with God. For as many as have sinned without the law* of a peculiar covenant, *shall also*

perish without the law of a peculiar covenant: *And as many as have sinned under the law* of a peculiar covenant, *shall be judged by the law* of the peculiar covenant they were under, whether it were *the law of Moses.* or *the law of Christ. For not the hearers—but the doers of the law shall be justified in the day when God shall judge the secrets of men according to my Gospel.* And lest some should object, that the Heathens, having neither the law of Moses nor that of Christ, cannot be judged according to their works, the apostle intimates, that they are under the law of the human nature, which law is written upon every man's conscience by a beam of *the true light, that enlightens every man that comes into the world. For when the heathens,* says he, *which have not the law, do by nature,* assisted by the general light above-mentioned, *the things contained in the* written *law* of Moses or of Christ, *these having not the* written *law, are a law unto themselves; and show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another,* as a pledge and earnest of the condemnation or justification, which awaits them before the throne of justice. Rom. ii. 5—16.

And let none say, that this is St. James's legal doctrine, into which St. Paul had slided unawares, through "the *legality* which cleaves to our nature:" for the evangelical prophet is as deep in it as the herald of free grace. Hear Isaiah; *Say ye to the righteous, that it shall be well with them: for they shall eat the fruit of their doings. Wo to the wicked; it shall be ill with him: for the reward of his hands shall be given him.* Isa. iii. 10, 11. If Isaiah be accused of having imbibed this anti-Solifidian doctrine, like legal Ezekiel, I reply, that our Lord himself was as deep in it as Ezekiel and St. James, witness his last charge: *Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Blessed are they that do his commandments that they may have right to the tree of life, and may enter into the* heavenly *city* of God: *for without are dogs,* &c. all manner of evil workers, *and whosoever loveth or maketh a lie.* Rev. xxii. 12—15. The *few names in Sardis, which have not defiled their garments, shall walk with me in white, for they are worthy.* Rev. iii. 4.—*Watch ye,* &c. *that you may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man.* Luke xxi. 37.

The *election* of justice is then nothing but the *impartiality,* with which God makes *choice* of his *good* and *faithful* servants, rather than of his wicked and slothful servants, to bestow upon them the temporal and eternal *rewards* of *goodness* and *faithfulness,* according to their works; when he *cometh and reckoneth with them,* about the talents, which

his free grace hath bestowed upon them. Matt. xxv. 19. Nor is the *reprobation* of justice any thing but the impartiality with which God, as a righteous dispenser of his punishments, reprobates from his rewards of grace and glory his wicked and unfaithful servants, who do not use, or who vilely abuse the talents, which his free grace hath entrusted them with.

When God *commands the servants, to whom he hath given his pounds, to be called to him, that he may know how much every man has gained by trading*, in order to bestow his evangelical rewards with equity; according to the election of justice, he makes choice of the servants who have gained something with their pounds, rather than of the servant, who has slothfully *laid up his pound in a napkin*. And according to the reprobation of justice, he reprobates from all rewards, and appoints to a deserved punishment, the unprofitable and slothful servant, rather than the faithful and diligent servants, who have improved their Lord's gifts. Once more: according to the *election* of justice, God elects and calls to a *double* reward his servants who have given *double* diligence to make their gratuitous election sure. Thus he elects to the honour of *being ruler over* TEN *cities* the man whose pound *had gained* TEN *pounds*, rather than the man whose pound had only gained *five* pounds, and who, by the rule of equitable proportion, is only placed over *five* cities. Luke xix. 14, &c.—And, according to the *reprobation* of justice, in the day of judgment it shall be more intolerable for unbelieving *Chorazin and Bethsaida*, than for *Sodom and Gomorrha;* and for unbelieving *London* and *Edinburgh*, than for Chorazin and Bethsaida; because they bury *more* talents, resist *brighter* light, and sin against *richer* dispensations of divine grace. Matt. x. 15.

With regard to the election and reprobation of justice, *there is* [absolutely] *no respect of persons with God:* and evangelical worthiness, which dares not show its head before the throne of God's partial grace, may lift it up with humble confidence before the throne of Christ's remunerative justice. Hence it is, that St. Paul, who so strongly asserts in Rom. ix. that, before the throne of partial grace, *It is not of him that willeth, nor of him that runneth, but of God who showeth mercy*, or favour, when, and in what degree he pleases; does not scruple to say, when he is going to appear before the mediatorial throne of divine justice, *The time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the* RIGHTEOUS JUDGE, *shall give me at that day:*—when *he shall render eternal life to them, who seek for glory, by patient continuance in well doing.* 2 Tim. iv. 6, &c. Rom. ii. 7.

The doctrine of PROPER *merit*, or *merit of* CONDIGNITY, is unscriptural, irrational, and wild. The bare thought of it might make an *innocent* angel blush before his Creator, and should fill a *reprieved* sinner with the greatest detestation. And yet, the doctrine of IMPROPER, or EVANGELICAL *worthiness* is of so great importance, that if you take it away, you eclipse God's distributive justice; you destroy the law of Christ, and all the conditional promises and threatenings in the Bible; you demolish all the doctrines of personal rewards and punishments, together with the judgment-seat of Christ; and upon their ruins you raise an Antinomian babel, whose dreadful foundation is *finished*, or *necessary damnation* for the millions of Calvin's absolute reprobates; while its airy top is *finished* or *necessary salvation* for all his absolute elect.

Hence it appears, that the mistake of heated *Calvin* is exactly contrary to that of heated *Pelagius*. Pelagianism throws down the throne of God's *partial grace*, and rigid Calvinism leaves no foundation for the throne of his *impartial justice*. The former of these modern Gospels shackles God *our Benefactor:* and the latter pours infamy upon God *our Judge*. It fixes upon him the astonishing inconsistency of *finally judging* men according to their works, and yet of *finally justifying* them without any regard to their works; and by this mean it indirectly gives the lie to our Lord himself, who says, *In the day of judgment by thy words thou shalt be justified or condemned.*

Having thus described the *impartial* election and reprobation of *justice*, for which the Calvinists substitute a *partial* election of *lawless grace* in Christ, and a *partial* reprobation of *free wrath* in Adam: I support the doctrines of *justice* by the following appeals to Scripture and Matter of Fact.

Search the Scriptures, for they bear testimony to the equity of God our Rewarder and Punisher. If he praises, and rewards one man rather than another, this difference flows from the holiness of his nature, which makes *his* judicial *ways equal*. He *loves righteousness and hates iniquity;* and therefore he judicially *chooses the man that is godly* whilst he judicially reprobates the man that is ungodly. If a vail, as thick as that which is upon the Jews, were not upon us when we read the Scriptures, would we not confess, that God's *judicial* reprobation impartially turns upon our not receiving the truth, and not living up to it, that is, upon our *voluntary* unbelief, and the *unnecessitated* disobedience which flows from it?

Does not the experience of all ages confirm this assertion? When *creating* grace had gratuitously elected and called Adam to the enjoyment of a paradisiacal kingdom, did not *impartial*, and remunerative

justice put the stamp of divine approbation upon his faith and obedience, by equitably continuing him in that kingdom, till he sinned? And did not impartial justice seal him with the seal of *reprobation*, when he had sinned? Hear the reprobating decree: BECAUSE *thou hast hearkened to the voice of thy wife, &c. cursed is the ground for thy sake.*—THEREFORE *the Lord God sent him forth from the garden.* Gen. iii. 17, 23.

When *redeeming* grace had reprieved him and his posterity, did divine approbation and reprobation Calvinistically fasten upon their children? Did not the judicial difference, which God made between Cain and Abel spring merely from the personal faith of *Abel*, and the excellence of his sacrifice? Hear Moses and St. Paul: *The Lord had respect to Abel and his offering: but to Cain and his offering he had not respect. For by* FAITH *Abel offered a more excellent sacrifice than Cain.* —Thus the Lord had *respect* to Cornelius and his charity. *His prayers and alms came up for a memorial before God:* but to the Pharisees, their prayers and alms, *he had not respect:* for, *by faith* in his light, Cornelius *offered more excellent* prayers and alms than the Pharisees, *By which he*, like Abel, *obtained witness that he was righteous and accepted; God*, by the angel, *testifying of* HIS GIFTS: *and, by it, he, being dead, yet speaketh* to all Solifidians, who would banish the election and reprobation of *justice* out of the world.

Righteous *Seth* succeeds righteous *Abel:* his children do the works of God, and are of consequence the elect of his justice, as well as of his grace. But as soon as these pious sons of God begin to draw back, and to follow the worldly ways of the daughters of men, they begin to rank among the reprobates of justice, and are involved in their dreadful punishment. Through the apostacy of these sons of God, *the earth was soon corrupt before* GOD; and yet *Noah was a just man, perfect in his generation, and Noah* WALKED *with God.* Therefore when a decree of judicial reprobation went forth against *the world of the ungodly*, a decree of judicial election was made in his favour: *and the Lord said to Noah, Come thou, and all thy house into the ark; for thee have I seen righteous before me in this generation.* Gen. vii. 1. *Ham*, the father of *Canaan*, shared in the election, which saved Noah; but, by his flagrant violation of the fifth commandment, he soon brought upon himself a judicial reprobation.

A decree of vindictive reprobation passes against Sodom, but the sacred historian, who informs us of it, sets his pen, like a bar of brass, against the Calvinian doctrine of free wrath: nay, God himself condescends to speak in our language on that awful occasion. *The Lord said, Because the cry of Sodom is great, I will go down now,*

and, before I judicially reprobate it, *I will see whether they have* DONE *altogether according to the cry of it, and if not I will know.* Gen. xviii. 20. So far is the Lord from judicially reprobating his creatures otherwise than according to works, i. e. according to evangelical worthiness or unworthiness!

Agreeably to the same doctrine of justice, God showed favour to *righteous* Lot, rather than to the wicked inhabitants of Sodom. For *it came to pass, when God destroyed the cities of the plain, that God remembered Abraham*, and his cogent plea, [" *Wilt thou* reprobate and *destroy the righteous with the wicked? That be far from thee, to do after this manner! Shall not the* JUDGE *of all the earth do right?*"] *And* accordingly *God sent Lot out of the midst of the overthrow.*

His wife shared in this election of justice, for the angels *laid hold upon her hand*, and extended to her the same favour which they did to her husband: but as soon as she looked back, and broke the commandment, *Look not behind thee; she* forfeited her election: reprobation laid hold on her, and she became a monument of God's judicial impartiality.

Although God's distinguishing *grace* shines in his calling Abraham to be a father of his peculiar people; yet the election of *justice* soon goes hand in hand with the election of grace. How striking are these anti-solifidian passages! *I will perform the oath which I sware to Abraham thy father*, &c. BECAUSE *that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.* Gen. xxvi. 3, 5. Did not God *judicially elect* that faithful patriarch to the rewards of grace, when he said, *By myself have I sworn;* BECAUSE *thou hast done this thing, and hast not withheld thine only son, that in blessing I will bless thee,* BECAUSE *thou hast obeyed my voice?* Gen. xxii. 16, 18. Do not these scriptures prove, that if Abraham had not made his election of peculiar favour sure, by *obeying God's voice*, he would have forfeited that election, as well as Saul and Judas?

But, to return to the election of *justice;* does not this election extend in some degree, even to the children of the godly? When God had said to Abraham, according to the reprobation of inferior grace, *Cast out the bond-woman and her son* Ishmael, did he not say also, according to the election of justice, *For Ishmael I have heard thee: behold, I have blessed him—Because he is thy seed?* Gen. xvii. 20. xxi. 13. And is not the decree of this remunerative election openly written by David, where he says, *Blessed is the man that feareth the Lord. His seed shall be mighty upon earth: the generation of the upright shall be blessed?*

A striking instance of the impartial reprobation of *justice* we have in the Amorites, and Israelites, the two nations to which God, according to the election of special favour, successively gave the good land of Canaan. God's justice would not absolutely reprobate the Amorites from it, till they had sinned out their day of national salvation, or squandered away all the time, which he had allotted them for national repentance. *I brought thee out of Ur to give thee this land*, said God to Abraham, but thy posterity shall not immediately inherit it, *for the iniquity of the Amorites is not yet full.* Gen. xv. 16.—And God was exactly as equitable to the corrupted Israelites as he had been to the corrupted Canaanites ; for he would not drive the Jews out of the land of Canaan, till they were quite ripe for that national reprobation. Hence it is, that our Lord, by nationally *sparing* them, suffered them also to *fill up the measure of their iniquities.* Matt. xxiii. 32.

To return : God says to Abraham, *I will judge the oppressive nation, whom the Israelites shall serve ;* and accordingly he judicially reprobates *Rahab and the dragon*—Egypt and Pharaoh. But is *Rahab* struck with any plague? Is the river turned into blood, before its waters have been mixed with the briny tears, and tinged with the innocent blood of the children of God's people ? Is Pharaoh drowned in the red sea, or hardened, before he has hardened his own heart, by setting his seal to the most cruel decrees, and by drowning the helpless posterity of Joseph, who had been the deliverer of his kingdom ?

Proceed to the book of *Numbers*, and you see at large the awful account, which St. Jude and St. Paul sum up in these words : *I will put you in remembrance that the Lord having saved the people out of the land of Egypt*, through obedient faith, *afterward destroyed them that believed not.* Jude 5.—For *our fathers did all drink of the spiritual rock which followed them, and that rock was Christ. But*, because they did not all secure the gracious rewards of justice, notwithstanding their election of grace, *with many of them God was not well pleased, for they were overthrown in the wilderness* by the plague—by serpents —by the destroyer. *Now all these things happened to them*, the elect of distinguishing grace, *and they are written for our admonition*, lest we should not make our election of justice sure by the works of faith : *Wherefore let him that thinketh he* sufficiently *standeth* by the election of partial grace, *take heed lest he fall* into sin, which draws after it the reprobation of impartial justice. 1 Cor. x. 1, &c.

As a proof that, with respect to the election of *justice*, God is no respecter of persons, I produce *Moses* and *Aaron*, the great prophet

and the high priest of the Jewish dispensation. They are both elected and called to inherit the land of Canaan; but not making this calling and election sure, they are both reprobated with respect to that inheritance. The adult Israelites share their reprobation. Of several hundred thousand, none but *Caleb* and *Joshua* make their election to that favour sure.

Joshua and a new generation of Israelites obey; Jordan is parted: Jericho and her wicked inhabitants are destroyed. But *Rahab* and her friends, although they were Canaanites, are elected to partake of a peculiar deliverance, because *she had received the messengers* with hospitable kindness. James ii. 25. On the other hand *Achan*, one of those who were interested in the covenant of peculiarity, hides the wedge of gold, and the reprobation which *Rahab's* hospitality had averted, lights on him for his covetousness. She is blessed as a daughter of Abraham, and he is destroyed as a cursed Canaanite.

After Joshua's death, God's chosen people corrupted themselves: And *the angel of the Lord came and said, I made you to go up out of Egypt, and have brought you into the land which I sware to your fathers: and I said, I will never break my covenant with you.* Here is the election of grace! *But ye have not obeyed my voice. Wherefore I also said, I will not drive out the inhabitants of the land before you.—They forsook the Lord and served Baal. And the anger of the Lord was hot against them:—Whithersoever thy went out, the hand of the Lord was against them for evil, as the Lord had sworn unto them.* Judg. ii. 1, 15. Here is the reprobation of justice!

I have already mentioned how *Phinehas's* zeal procured his election to the highest dignity in the church militant, and how *Eli's* remissness caused his reprobation from that dignity, and entailed degradation and wretchedness upon his family.—As for Saul, *when* he *was little in his own sight*, *God* gratuitously *made him the head of the tribes of Israel.* But when he grew proud and disobedient, *God* judicially *rejected* or reprobated *him from being king.* In his days the *Kenites* were predestinated to be delivered from death, *because they showed kindness to all the children of Israel, when they came up out of Egypt:* whilst the *Amalekites*, their neighbours, were appointed for utter destruction, because *they laid wait for Israel in the way, when he came up from Egypt.* 1 Sam. xv. 2, 6.

Although the Lord called *David*, rather than Jonathan, to the crown of Israel according to the election of *grace;* he nevertheless preferred *David* to his brother *Eliab* according to the election of *justice! Samuel* [says the historian] *looked on Eliab, and said, Surely the Lord's anointed is before him: but the Lord said, Look not on his*

countenance or on the height of his stature, because I have refused [reprobated] *him: for the Lord seeth not as man seeth, for the Lord looketh on the heart;—To this man will I look, who is poor and of a contrite spirit, and trembleth at my word.* 1 Sam. xvi. 6, 7. And Isa. lxvi. 2. And therefore when Saul was rejected, Samuel said to him "God hath chosen a man after his *own heart*;—a neighbour that is better than thou." 1 Sam. xv. 28.

Solomon loved the Lord—and said to him, Thou hast showed unto my father great mercy, according as he walked before thee in uprightness of heart, &c. *and now, O Lord, I am but a little child,* &c. *give therefore thy servant an understanding heart.—And the speech pleased the Lord: And God said to him,* BECAUSE *thou hast asked this thing, and not riches,* &c. *lo, I have* GIVEN *thee a wise and understanding heart, and I have also given thee* [or elected thee to receive] *that which thou hast not asked, both riches and honour.* 1 Kings iii. 3, &c.—Here we see young Solomon, by the power of assisted free will, trading so wisely with his one talent of initial wisdom, as to increase in wisdom above all his cotemporaries. And yet when he was old, and had got ten talents of wisdom, he *hid them*, not indeed *in a napkin*, but in the lap of the strange, idolatrous women whom he had collected. A demonstration this, that man is endued with freedom of will, and that, as *free grace* did not *necessitate* Solomon to choose wisdom in his youth, neither did *free wrath* necessitate him to choose folly in his old age.

To return: Divine mercy gently holds out her sceptre to some men, whom the Calvinists generally consider as absolute reprobates, whilst divine justice awfully brandishes her sword against other men, whom the Calvinists consider as *absolute* elect. Take a proof or two of the former part of this proposition.

Cain's countenance falls; anger, the parent of murder, is conceived in his envious heart; but God addresses him with the gentleness of a father, and the mildness of a friend. The wretch, notwithstanding, imbrues his hands in his brother's blood: but the goodness and patience of God endure yet daily, and secure the frighted murderer a long day of grace, by threatening a seven-fold punishment to the man that should slay him.—Wicked *Ahab* repents in part, and God in part reverses the decree of his judicial reprobation. *The word of the Lord came to Elijah, saying, Seest thou how Ahab humbleth himself before me? I will not bring the evil in his days upon his house.* What is such a decree as this, but a judicial reprobation tempered by a judicial election?

Take one or two proofs of the latter part of the proposition. David numbers the people to indulge his vanity, and God gives him the choice of the decrees of reprobation from his *special* favour. He sins in the matter of Uriah: a decree of death goes forth against his child, and of slaughter against his family: Hezekiah's heart is lifted up: he looks at his wealth with self-complacence, and a decree of poverty and captivity is made against his house.

What were these severe judgments, but the marks and effects of a judicial reprobation from the *peculiar* favour, which God had for these pious kings.

I have observed in the former essay, how partial grace favoured bloody *Manasseh*, in lengthening out his day of grace: but his election of grace did not hinder the election and reprobation of *justice* from having their free course. Take first an account of *this* reprobation. *And the Lord spake*, &c. *saying*, *Because Manasseh hath done these abominations*, &c. *therefore behold I am bringing such evil upon Jerusalem, that whosoever heareth it, both his ears shall tingle*, &c. Take next an account of Manasseh's *judicial* election. *When he was in affliction, he besought the Lord his God, and* HUMBLED HIMSELF GREATLY *before the God of his fathers, and* PRAYED *to him, and he heard his supplication* [reversed in part the decree of his judicial reprobation] *and brought him again to Jerusalem into his kingdom.—His prayer also, and how God was entreated of* HIM, &c. *behold they are written*, &c. *—Amon did evil as did Manasseh his father—but humbled not himself as Manasseh* HAD HUMBLED HIMSELF. 2 Chron. xxxiii. 12.

The New Testament gives us the same views of God's righteous reprobation. Judas, one of those whom the *Father* had given *to Christ*, John xvii. 12.—Judas, whom Christ himself *had chosen* or *elected*. John vi. 70.—Judas, for whom he designed one of the *twelve* brightest *thrones* in glory, Matt. xix. 28.—Judas, *by transgression fell*, and *was lost*, or to speak according to the Hebrew idiom, became a *son of perdition*, Acts i. 25. John xvii. 12. *He loved cursing more than blessing*, and it judicially *entered like oil* into his bones. The decree of reprobation, which had *prophetically* gone forth, according to God's foresight of his crime, now goes forth *judicially*. He is his own executioner, and another fills his vacated throne.—Herod does not give glory to God. A decree of reprobation overtakes him, and worms eat him up.—Regardless of the starving poor, the rich farmer fills his barns, and the rich glutton his belly; and a decree similar to that which sealed drunken Belshazzar's doom is made against them.—*The* Jewish *builders reject the corner stone*,

and Christ says, *The kingdom of God shall be taken from you, and given to a nation* BRINGING FORTH THE FRUITS *thereof*.—The master of the vineyard comes three years to seek fruit on his fig-tree: but finding none, he judicially reprobates the barren nuisance at last. And patience, which suspends a year the execution of the sentence, offers to seal herself the decree of reprobation, if the tree continues barren to the end of the year of reprieve.—The wicked servant beats his fellow-servants: The foolish virgins provide no supply of oil: The uncharitable will not give drink to the thirsty, and therefore they all fall a righteous sacrifice to divine justice. The Gospel feast is provided, and *all things are now ready*. Multitudes of men are *chosen* and *called* to come to the feast, but their frivolous excuses engage the king to reprobate them. Hear the decree of their judicial reprobation taken down by three sacred writers. *I say unto you, that none of those men which were bidden* [and refused to come in time] *shall taste of my supper*. Luke xiv. 24.—*The wedding is ready, but they which were bidden were not worthy*. Matt. xxii. 8.—*I was grieved with that generation and said, They do always err in their heart*, &c. *So I sware in my wrath, They shall not enter into my rest*. Heb. iii. 10. These decrees breathe nothing but just wrath kindled by an obstinate contempt of free grace. From these, and the like Scripture examples, it is evident, that a personal reprobation of *justice*, is an awful and true doctrine: and that a personal, Calvinian reprobation of *free wrath* is as unscriptural, as it is cruel and absurd.

Who can read the Scriptures without prejudice, and not see that the election and reprobation of *partial favour*, yield to the election and reprobation of *impartial justice?* Although God chose and called Abraham out of distinguishing grace, did he not extend his mercy far beyond the little circle of that narrow calling and election? Did he set his love upon the Father of the faithful and his posterity in such a manner, that there was nothing but *blind* mercy for the favoured seed of Abraham, Isaac and Jacob, and nothing but *free* wrath, and *Calvinian* reprobation for all who were reprobated with respect to that election? What shall we say of conscientious *Abimelech*, venerable *Melchisedec*, patient *Job*, and his pious friends, for whom *God was entreated*.—What of *Bethuel*, Rebekah's father?—What of *Asenath*, an Egyptian woman, the wife of Joseph? What of prudent *Jethro*, and his daughter, the wife of Moses? What of the submissive *Gibeonites*, whose part God so eminently took against the children of Israel and the house of Saul? What of loving *Ruth*, a daughter of Moab? What of the inquisitive queen of *Sheba*, and the Sidonian widow who had charity

enough to share her last morsel with Elijah, a hungry and desolate stranger? What of grateful *Naaman* the Syrian, whom the prophet sent away in peace, when he entailed a curse upon *Gehazi*, the lying Israelite? What of humbled *Nebuchadnezzar*, who was restored to his former greatness, in as wonderful a manner as patient *Job*, and penitent *Manasseh?* What of the wise men, who came from the east; and the treasurer of queen Candace, who came from the south to worship in Judea? What of the importunate woman of *Canaan*, the zealous woman of Samaria, and the charitable *Samaritan*, who had compassion on the wounded man, the "poor creature," whom the elect priest had *reprobated*, and whom the chosen Levite had *passed by?*—Had God absolutely no respect to their repentance, faith, and charity? Was there never a *Well done, thou good and faithful servant*, for any of them?—Shall *a cup of cold water*, given in Christ's name, have its reward; and shall not *the oil and the wine* of the non-elect Samaritan, given in the name of *humanity*, *divinity*, *mercy*, *love*, *truth*, and *righteousness*, [six of Christ's sweetest names;] shall not, I say, that *wine and oil* have their reward? Hath God forgotten to be gracious? Hath he shut up his *remunerative* kindness in displeasure? Is there nothing but vindictive free wrath, for all that are not interested in the peculiar *covenants of promise* made with Abraham, Moses, and the *High Priest* of *our profession?* And nothing but flaming love for Nadab, Abihu, Korah, Dathan, Abiram, Demas, Hymeneus, Philetus, Alexander, and Diotrephes, who so eminently shared in the Jewish and Christian covenants of peculiarity?

If you say with St. Paul, *All are not* [true] *Israelites who are of Israel*, you grant what we contend for: you allow, that all are not the *elect* of God's *impartial justice*, who are the *elect* of his *partial favour;* and that finally the scale will turn for the retribution of eternal life or eternal death, according to the election or reprobation of *impartial justice;* and not according to the election of *partial grace*, and the reprobation of *free wrath.* Who had ever a larger share in the election of *partial* grace than David? And yet, who ever maintained the election and reprobation of *justice* more strongly than he? Does he not still cry to all the world, from the walls of Jerusalem, *Verily, there is a reward for the righteous* [of whatever family, tribe, or religion he be:] *doubtless there is a God that judgeth the earth?* Does not every body know, that to *judge the earth*, is to justify or condemn all its inhabitants according to their works? And when God finally justifies or condemns, what does he do but declare, that the godly are evangelically worthy of walking

with him in white, and of following him to fountains of living water; and that the ungodly are every way worthy to depart with the devil, and follow him into the lake of fire?

I have observed, that the election of partial grace extends to cities and nations; and so does the reprobation of *impartial justice*. Take one or two remarkable instances of it. According to the election of distinguishing favour, God *chose Jerusalem to put his name there*. But when Jerusalem showed herself absolutely unworthy of his judicial election, he reprobated her in righteousness. Hear the awful decree: *I will make Jerusalem heaps, and a den of dragons.—The houses of Jerusalem shall be defiled as Tophet.* Jer. ix. 11. xix. 13. The mild Jesus, after a last effort to *gather her children as a hen gathers her brood*, with a flood of tears pronounces the final sentence of her judicial reprobation: *O Jerusalem, Jerusalem, thou that killest the prophets, —there shall not be left in thee one stone upon another that shall not be thrown down.*

The gratuitous election and the judicial reprobation of Jerusalem, are typical of the gratuitous election of the Israelites, and of their judicial reprobation. An account of their *gratuitous* election is set before the reader in the essay on Scripture Calvinism. Here follows an account of their *righteous* reprobation. *And it shall come to pass, if thou shalt hearken diligently to the voice of the Lord thy God, to observe all his commandments, that the Lord will set thee on high:—all these blessings shall overtake thee;—The Lord shall establish thee a holy people to himself, as he hath sworn to thee.—But it shall come to pass,* IF THOU WILT NOT HEARKEN, &c. *that all these curses shall overtake thee,* &c. *The Lord shall send upon thee cursing—until thou be destroyed, and until thou perish quickly,* BECAUSE OF ALL THE WICKEDNESS OF THY DOINGS, *whereby thou hast* FORSAKEN ME. Deut. xxviii. 1—20. Again: *See, I have set before thee life and good, and death and evil, in that I command thee to love the Lord thy God, that thou mayest live.— But if thine heart turn away,* &c. *I denounce unto you this day, that ye shall surely perish,* Deut. xxx. 15, &c. Here are the decrees of God's *judicial* election and reprobation. According to *these* decrees, David says to his elect son, *Solomon, my son, serve the God of thy father with a willing mind.—If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever. Take heed now, for the Lord hath chosen thee to build an house,* &c. 1 Chron. xxviii. 9. According to *these* decrees, *Because of all the provocations,* &c. *the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and I will cast off this city Jerusalem, which I have chosen, and the house, of which I said, My name shall be there.* 2 Kings xxiii. 26, 27.

It is only to defend the election and reprobation of justice, that Paul says, *God hath not cast away his* [believing, obedient] *people whom he foreknew*, i. e. *fore-approved* [as believing and obedient] for, as there were *seven thousand* believing and obedient Jews upon whom impartial justice smiled in the days of Jezebel, under the *Jewish election* of partial *grace; even so at this present time* adds the apostle, *there is a remnant* of such Jews under *the Christian election of* partial *grace*. That is, a number of Jews make their Christian election sure, not by the works of the Mosaic law, but by obedient faith in Christ. And even these obedient believers, in conjunction with the converted Gentiles, the apostle keeps in their duty by threatening them with reprobation of impartial justice. *Because of unbelief*, says he, *they* [the unbelieving Jews] *were broken off*, i. e. judicially reprobated, *and thou* [Christian believer] *standest by faith. Be not high minded, but fear. For if God spared not the natural branches;* so inflexible is his justice!] *take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them that fell* [the Jews, elected through distinguishing grace] *severity; but towards thee* [a Christian, elected by distinguishing favour] *goodness, if thou continue in his goodness*, by continuing in the faith of Christ; *otherwise thou shalt also be cut off*, notwithstanding thy Christian election of distinguishing grace. *And they*, notwithstanding their present reprobation of justice, which is occasioned by their unbelief, *if they abide not still in unbelief, shall be grafted in:* that is, if they make their Christian calling and election of grace sure by the obedience of faith, they shall be numbered among the rewardable elect—the elect that do not perish—the elect of *justice* as well as of *grace*. Rom. xi. 1—23.

The apostle frequently speaks the same anti-Calvinian language: take one or two more instances of it. *The end of those things is death*, i. e. final reprobation from life. *But*, &c. *ye have your fruit unto holiness, and the end* [of this fruit is a judicial election to] *everlasting life: for the wages of sin is death*, i. e. a judicial reprobation from life, *but the gift of God is eternal life through Jesus Christ:* an invaluable gift, which the Redeemer has procured, and which shall be *judicially* bestowed upon obedient, persevering believers, as the king's purses and plates, which are the *mere gifts* of his majesty, are equitably bestowed upon them that so run as to obtain the prize. And therefore, *So run*, says the apostle, *that ye may obtain an incorruptible crown*. Be followers of me:—*I so run*, &c. *lest I myself should be cast away*, according to the reprobation of *justice*. 1 Cor. ix. 24, &c.

The election and reprobation of *partial grace* depend entirely upon the wisdom and sovereignty of God. The great *Potter hath power*

over the clay, to make of the same lump vessels to honour or to comparative *dishonour*, just as he pleases. As a supreme benefactor, he had a right to raise the *Jews* above all nations, by calling them at the third hour into his enclosed vineyard. He could, without injustice, call the *Corinthians* at the sixth hour, and the *English* at the ninth hour. And if he call the Hottentots at the eleventh hour, they shall be entitled to the blessings of the richest election of grace, which are represented by the *penny* of the parable, as much as if they had been called as early as Abraham was, and had borne the burden and heat of the day as long as Paul and Cranmer did. I repeat it, with respect to the privileges of *the covenants of promise* made with the Jews and the Christians, which privileges our Lord sometimes calls his *pence*, and sometimes his *talents*; they are ours as soon as we are called, if we do but answer the call by going into the Lord's vineyard or field. This is what Christ condescends to call *our hire* for going into his church militant—*our hire* bestowed according to the election of *prevenient grace*. But our eternal reward shall be given according to a very different rule, namely, according to the election of *impartial justice*. To secure *this* reward, we must not only go into the Lord's field when we are called; but we must *sow* as we are directed. *Be not deceived*, says the apostle, when he stands up for the doctrines of *justice*; as God does not *necessitate* man by Calvinian decrees of finished reprobation, and then mock him by Arminian offers of salvation: *so he is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh*, [naturally and judicially] *reap corruption* and *destruction:* [the word has this double meaning in the original.] *But he that soweth to the spirit, shall of the spirit reap life everlasting* both by natural and judicial consequence. *For the* [moral] *earth, which bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:* [*Come ye blessed, inherit the kingdom*, &c. *for I was hungry, and ye gave me meat.*] *But that which beareth thorns and briers, is rejected* [reprobated] *and is nigh unto cursing, whose end is to be burned*, according to the fearful sentence, *Depart, ye cursed, into everlasting fire, for I was hungry, and ye gave me no meat*, &c. Gal. vi. 6. Heb. vi. 7. Matt. xxv. 34, &c.

Well then might our Lord and St. Paul charge us to escape the reprobation, and secure the election of justice. How awful and anti-Calvinian are their directions! *Watch, and pray always, that ye may be accounted worthy to escape all these* [terrible] *things, and to stand* [rewardable] *before the Son of man.* Luke xxi. 36.—*Whatsoever ye do,*

do it heartily, as to the Lord: knowing that of the Lord ye shall receive the reward of the inheritance. Col. iii. 24.

From these, and a multitude of such scriptures, it appears, that when the *Calvinists* overlook the *impartial* election and reprobation of *distributive justice*, they betray as much prejudice as the rigid *Arminians* do, when they deny the *partial* election and reprobation of *distinguishing grace*. There is, however, some difference between the extensiveness of their errors. If rigid Arminianism rejects the *partial* election and reprobation of *distinguishing grace*, it strenuously maintains the *righteous* election and reprobation of *impartial justice;* and, by this means, it preserves one half of the doctrines of the Bible, in all their purity, namely, the doctrines of *justice*. But rigid, downright Calvinism, equally spoils the doctrines of *grace* and the doctrines of *justice;* for it turns the holy doctrines of *special grace*, into Solifidian doctrines of lawless grace: and, with respect to the doctrines of *impartial justice*, it totally demolishes them, by allowing but of *one* eternal, absolute, partial, and personal *election*, which necessarily binds Christ's righteousness and finished salvation upon some men;—and of *one* eternal, absolute, partial, and personal *reprobation*, which necessarily fasten's Adam's unrighteousness with finished damnation upon all the rest of mankind.—Now, according to these doctrines of partial grace and free wrath, it is evident, that *justice* can no more be concerned in justifying or condemning, rewarding or punishing men, under such circumstances, than you could be equitably concerned in *crowning* some men for swimming, and in *burning* others for sinking; supposing you had, first, bound the elected *swimmers* fast to an immense piece of cork, and tied a huge millstone about the neck of the *sinking reprobates*. Hence it appears, that, although a Bible Christian may hold Pelagius's election and reprobation of *justice*, he can neither hold Calvin's one election of *lawless grace*, nor his one reprobation of *free wrath*.

But, whilst I bear my plain testimony against rigid Calvinism, I beg the reader to make a difference between that system and the good men who have embraced it. With joy I acknowledge, that many Calvinist Ministers have done much good in their generation. But whatever good they have done, was not done by their errors, but by the Gospel truths, which they inconsistently mixed with their errors, and by God's overruling their mistakes. The doctrines of *distributive justice* belong no more to rigid Calvinism, than to Nero's private system of policy: but as good magistrates, even under Nero's authority, steadily punished vice and rewarded virtue; so good men, who have the mis-

fortune to be involved in rigid Calvinism, inconsistently deter men from sin, by preaching the terrors of a sin-revenging God, and by pointing out the rewards of grace and glory, which await the faithful..

Add to this, that by still holding out the law of God to the unawakened, though that kind of preaching is absurd upon their system, yet they do good, because, so far, they preach the doctrines of justice. And by preaching a "Rule of life" to believers, they now and then meet with professors ingenuous enough to follow that rule. For, as there are even in Billingsgate persons cleanly enough to wash their hands, although their neighbours should constantly assure them that they can never get one speck of dirt off;—that the king must do it all away himself in the day of his power;—that, in the mean time, his Majesty sees no dirt upon their hands, because he looks at them only through the hands of the Prince of Wales, which are as white as snow, and the cleanness of which his Majesty is pleased to impute to their dirty hands:—And besides, that dirt will work for their good,—will display the strength of their constitution,—will set off, by and by, the cleansing virtue of soap and water,—and will make dirty people sing louder at court, when the king's irresistible power and their own deadly sweats shall have cleansed their hands:—As there are cleanly persons, I say, who would wash their hands notwithstanding such dirty hints as these: so there are some sincere souls among every denomination of Christians, who hate sin, and depart from it, notwithstanding all that some mistaken Theologists may say, to make them continue in sin, in order that the graces of humility and of faith in the atoning blood may be abundantly exercised

Again: The rigid Arminians are greatly deficient in exalting God's *partial grace*, and the rich election which flows to Christian believers from *this* grace. Now when the Calvinists preach to Christians a *gratuitous* election of *distinguishing* grace, though they do not preach it aright, yet they say many things which border upon the truth and by which God *sometimes* raises the gratitude and comforts of some of his people; overruling Calvin's mistakes to their consolation, as he overruled to our comfort the high priest's dreadful sentence, *Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people.* Never did a prophet preach the atonement more clearly than *Caiaphas* does in these words. Just so do pious Calvinists preach the election of grace, and in the same manner is their preaching overruled to the comfort of some.

But alas! If this confused method of preaching election be indirectly helpful to a few, is it not directly pernicious to multitudes,

whom it tempts to rise to the presumption of "Mr. *Fulsome*," or to sink to the despair of *Francis Spira?* Besides, would not doubting Christians be sufficiently cheered by the Scriptural doctrine of our election, as it is held forth in the essay on Scripture Calvinism? Are those liquors best, which are made strong and heady by intoxicating and poisonous ingredients? Cannot the doctrine of our *gratuitous election in Christ* be comfortable, unless it be adulterated with Antinomianism, Fatalism, Manicheism, and a reprobation which *necessarily* drags most of our friends and neighbours into the bottomless pit? And might we not so preach our *judicial* election by Christ, and so point out the greatness of the helps, which the Gospel affords us to make their election sure, as to excite the careless to diligence without driving them upon the fatal rocks with which the Solifidian Babel is surrounded?

From the preceding remarks it follows, that the error of *rigid Calvinists* centres in the denial of that *evangelical liberty*, whereby all men, under various dispensations of grace, may, *without necessity*, choose life in the day of their initial salvation. And the error of *rigid Arminians* consists in not paying a cheerful homage to *redeeming grace*, for all the liberty and power which we have to choose life, and to work righteousness since the fall. Did the followers of *Calvin* see the necessary connexion there is between the *freedom of our will*, and the *distributive justice* of God our *Judge*, they would instantly renounce the errors of *Calvinian necessity*, and *rigid bound will*. And did the rigid followers of Arminius discover the inseparable union there is, since the fall, between our *free agency to good*, and the *free, redeeming grace* of God our *Saviour*, they would readily give up the errors of Pharisaical *self-sufficiency*, and *rigid free will*.

To avoid equally these two extremes, we need only follow the Scripture doctrine of *free will restored* and *assisted by free grace*. According to this doctrine, in order to repent, believe, or obey, we stand in need of a talent of power *to will and to do*. *God, of his good pleasure*, gives us this talent for Christ's sake; and our liberty consists in not being *necessitated* to make a good or bad use of this talent, to the end of our life. But we must remember, that, as this precious talent comes *entirely* from redeeming grace, so the *right* use of it is *first* of redeeming grace, and *next* of our own *unnecessitated*, though assisted, free will; whereas the *wrong* use of it is of our own choice *only*;—an *unnecessitated* choice, which constitutes us legally *punishable*, as our right, *unnecessitated* choice of offered life [through God's gracious appointment] constitutes us evangelically *rewardable*.

Hence it follows, that our *accepted time or day of salvation* begun, has but one cause, namely, the mercy of God in Christ: whereas our continued and eternal salvation has two causes. The *first* of which is a *primary* and *proper* cause, namely, *The mercy of God in Christ;* the *second* is a *secondary* or *improper* cause, or, if you please, a condition namely, *The works of faith.* Nor do some Calvinists scruple, any more than we, to call these works a *cause* improperly speaking. Only, like physicians, who write their prescriptions in Latin, to keep their ignorant patients in the dark, they call it CAUSA *sine quâ non;* that is, in plain English, *A cause*, which, if it be absent, absolutely hinders an effect from taking place. Thus a mother is not the primary cause of her child's conception, but causa sine quâ non; that is, such a cause as, if it had been wanting, would have absolutely prevented his being conceived.

If the Calvinists will speak the truth in Latin, I will speak it in plain English. And therefore, standing up still as a witness of the marriage between *prevenient free grace*, and *obedient free will* [an evangelical marriage this, which I have proved in the *Scripture Scales;*] I assert, upon the arguments contained in these two essays, that our eternal salvation depends, FIRST, on *God's free grace*, and SECONDLY, on *our practical submission* to the doctrines of *grace* and *justice;* or, if you please, on our making our election of *grace* and *justice* sure by faith and its works.

To be a little more explicit: Our *day of salvation* begun is MERELY of *free grace*, and prevents all faith and works; since all saving faith, and all good works flow from a beginning of free salvation. But this is not the case with our CONTINUED and ETERNAL *salvation:* for *this* salvation depends upon the concurrence of two causes; the *first* of which is *prevenient and assisting free grace*, which I beg leave to call *the father cause;* and the *second* is *submissive and obedient free will*, which I take the liberty to call *the mother cause.* And I dare say, that the *Pelagians* will as soon find on earth an adult man, who came into this world without a *father;* and that the Calvinists will as soon find one, who was born without a *mother*, as they will find an *adult* person in heaven, who came there without the concurrence of *free grace* and *free will*, which I beg leave to call the *paternal* and *maternal causes* of our ETERNAL salvation. And therefore, whilst the *rigid* Arminians and the *rigid* Calvinists make two partial, solitary, barren Gospels, by parting mercy and justice—free grace and free will: let Bible Christians stand up, in theory and practice, for the one entire Gospel of Christ. Let them marry preventing and assisting *free grace* with prevented and assisted *free will:*

so shall they consistently hold the two Gospel axioms, and evangelically maintain the doctrines of *grace* and *justice*, which are all suspended on the *partial* election and reprobation of *distinguishing grace*, and on the *impartial* election and reprobation of *remunerative justice*.

Till we do this, we shall spoil the Gospel by confounding the dispensations of divine grace; we shall grieve those whom God has not grieved, and comfort those, whom God would not have comforted; we shall involve the truth in clouds of darkness; and availing ourselves of that darkness, we shall separate what God has joined, and join what he has separated; causing the most unnatural divisions and monstrous mixtures, and doing in the *doctrinal* world what the fallen Corinthian did in the *moral*, when he tore his mother from his father's bosom, and made her his own incestuous wife. In a word, we shall tear the *impartial* election of justice from the *partial* election of grace; and, according to our *Pelagian*, or *Augustinian* taste, we shall espouse the one, and fight against the other. If we embrace *only* the election of *impartial justice*, we shall propagate proud, dull, and uncomfortable Pelagianism. And if we embrace *only* the election of *partial grace*, we shall propagate wanton Antinomianism, and wanton cruelty, or absolute election to, and absolute reprobation from, *eternal* life. We shall generate the conceits of *finished salvation* and *finished damnation*, which are the upper and lower parts of the doctrinal Siren, whom Dr. Crisp mistook for the Gospel;—the head and the tail of the evangelical *chimera*, which Calvin supposed to have sprung from *the Lion of the tribe of Judah*. But if we *equally* receive the election of *grace* and that of *justice*, we shall have the whole truth, as it is in Jesus—the chaste *woman*, who stands *in heaven clothed with the sun, and having the moon*, [Pelagian changes, and Calvinian innovations] *under her feet*. Nor will candid Christians be offended at her having *two breasts*, to give her children *the sincere milk of the word;* and *two arms*, to defend herself against *Pelagianism* and *Calvinism*, the obstinate errors, which attack her on the right hand and on the left. She has put forth her two arms in these two essays; and, if her adversaries do not resist her, as the Jews did Stephen by stopping their ears, it is to be hoped, that some of them will impartially renounce the errors of heated *Pelagius* and heated *Augustin*, and will honour Christ both as their *Saviour* and their *Judge*, by equally embracing the doctrines of *grace*, and the doctrines of *justice*.

SECTION V.

Inferences from the two Essays.

IF the preceding Essays on *Bible Calvinism* and *Bible Arminianism*, are agreeable to Scripture and reason, I may sum up their contents in some inferences, the justness of which will, I humbly hope, recommend itself to the reader's good understanding and candour.

I. The doctrine of a *gratuitous*, *partial*, and *personal* election and reprobation is truly scriptural. So far *Calvinism* is nothing but *the Gospel*. On the other hand, the doctrine of a *judicial*, *impartial*, and *conditional* election and reprobation, is perfectly scriptural also: and so far *Arminianism* is nothing but *the Gospel*. For, as light flows from the sun; so Bible Calvinism does from the *first* Gospel axiom [*Our salvation is of God:*] and as a river flows from its source; so Bible Arminianism does from the *second* Gospel axiom [*Our destruction is of ourselves.*] Confounding these two axioms and elections, or denying one of them, has greatly injured the doctrines of grace and justice, darkened all the Gospel dispensations, and bred the misunderstandings, which formerly subsisted between the followers of Augustin and those of Pelagius, and now subsist between the Calvinists and the Arminians.

II. It is absurd to ridicule the doctrine of a *two-fold election* under pretence that it flows from what some people are pleased to call "*the flights of* my *romantic pen;*" since the full tide of Scripture evidently flows in two channels; an *election* of *partial grace*, according to which God grants or denies his primary favours, as a SOVEREIGN BENEFACTOR: and an *election of impartial justice*, according to which he bestows rewards, or inflicts punishments, as a SUPREME JUDGE.

III. Nor does this doctrine deserve to be called *new*, since it is so manifestly found in the *oldest* book in the world. An objection drawn from the seeming *novelty* of these observations, would be peculiarly unreasonable in the mouth of a member of the Church of England; because she indirectly points out the distinction which I contend for. That our Reformers had some insight into the doctrine of a *partial election* of grace in Christ, and of an *impartial election* of justice through Christ, appears, I think, from the standard writings of our Church. The beginning of her seventeenth article evidently countenances our *unconditional election of grace in Christ*, whilst the latter part secures the doctrine of our *conditional election of justice* through

Christ. Few Calvinists will be so prejudiced as to deny, that our Church guards the doctrines, and consequently the election, of *justice* in this important paragraph: "Furthermore we must receive God's promises in such wise as they are generally set forth in holy Scripture."—Now the promises being *generally* set forth in a *conditional* manner in God's word, it is evident, that our Church, in giving us this caution and charge, intends to secure the *conditionality* of the *election of justice; the conditionality* of this election being inseparably connected with the *conditionality* of God's *promises;* just as the *conditionality* of the *reprobation of justice* is inseparably connected with the *conditionality* of God's threatenings.

In conformity to this doctrine our Church assures us, in her Homily on Good Works, that "If he [*the elected thief*] had lived, and not regarded faith and the works thereof, he would have *lost his salvation again;*" or, which comes to the same thing, he would have *forfeited his election* of partial grace by losing the election of impartial justice. Our Liturgy speaks the same language, witness that prayer in the office of baptism: "Grant that these children [or persons] now to be baptized, &c. *may ever remain* in the number of thy *faithful and elect* children, through Jesus Christ our Lord." That is, Grant that these persons, who are now admitted into thy *Christian* church, according to the election of grace in *Christ*, may so believe and obey, as never to forfeit the privileges of this election, but may ever share in the privileges of thy *faithful* children, who are *elect* in every sense of the word; the obedient being the only persons who keep their part in the election of grace, and secure a share in the election of justice. Such complete elect are the *sheep* which *hear Christ's voice and follow his* steps: *None shall pluck them out of his hands.* The talent of their election of grace shall never be taken from them: they shall all hear these cheering words, *Well done, thou good and faithful servant:* they shall all *enter into the joy of their Lord*, and eternally share in the double privileges of the election of grace and justice.

IV. The gratuitous, partial election and reprobation, which the Scriptures maintain, chiefly refer to the three grand covenants, which God has made with man, and to the greater or less blessings which belong to these covenants. The *first* of these covenants takes in *all mankind;* for it was made with spared *Adam* after the fall, and confirmed to preserved *Noah* after the flood; and every body knows that *Adam* and *Noah* are the two general parents of *all mankind.* The *second* of these covenants was made with *Abraham*, ratified to *Isaac* and *Jacob, ordained in the hands of Moses*, and *ordered in all*

things and peculiarly *assured* to *David*. This covenant takes in the first peculiar people of God, or the Jewish nation; and includes more particularly *David* and his family, of which the Messiah was to be born.—The *third* of these covenants was made with Christ, as *the Captain of our salvation*, and *the High-Priest of our profession* or dispensation; and takes in God's *most peculiar people*, or the *Christian Church*. The first of these three covenants is *general* The other two are covenants of *peculiarity*, the former of which is frequently called in Scripture *the Old Covenant*, or *the Old Testament*, whilst the latter is spoken of by the name of *New Covenant*, or *New Testament*. The two first of these covenants were sealed with the blood of sacrificed beasts or circumcised men, but the last was sealed with the blood of the Lamb of God. Hence our Lord termed it, *The New Covenant in my blood*, Luke xxii. 20. calling his blood, *My blood of the New Testament*, Matt. xxvi. 28. Hence also the apostle observes, that *Jesus was made a surety of a better Testament*, and that *he is the Mediator of the New Testament*, which is far superior to that which *was ordained by angels in the hand of* Moses, the *Mediator* of the Old Testament. See Heb. vii. 22.—ix. 15.—xii. 24. 2 Cor. iii. 6. Gal. iii. 19.

V. These three grand covenants give birth to *Gentilism*, *Judaism*, and *Christianity*:—three divine religions, or dispensations of grace, from the confounding of which partial divines have formed the schemes of religion, which I beg leave to call *rigid* Arminianism and *rigid* Calvinism.

VI. The error of *rigid* Arminians, with respect to those three grand covenants, consists in not *sufficiently* distinguishing them, and in not maintaining with *sufficient* plainness, that they are all covenants of redeeming *grace*; that *Judaism* is the *Old Covenant* of partial, redeeming *grace*; and that *Christianity* is the *New Covenant* of partial, redeeming *grace*.

VII. The error of *rigid* Calvinists consists in confounding the covenants of *creating* and *redeeming* grace, and in reducing them all to two: the one a covenant of *non-redemption*, which they call *The Law*; and the other a covenant of *particular redemption*, which they call *The Gospel*. To form the first of these unscriptural covenants, they jumble the *Creator's law* given to *innocent* man in Paradise, with the *Redeemer's law* given to the Israelites on mount Sinai. Nor do they see, that these two laws, or covenants, are as different from each other, as a covenant made with *sinless* man, without a priest, a sacrifice, and a mediator, is different from a covenant made with *sinful* man, and *ordained in the hand of a Mediator*, with an interceding

priest, and atoning sacrifices, Gal. iii. 19. Secondly, they suppose, that all men now born into the world are under this imaginary *law*, that is, under this unscriptural, confused mixture of the Adamic law of innocence, and of the Mosaic law of Sinai:—an error this, which is so much the more glaring, as no man except Christ was ever placed under the covenant of innocence, since the Lord entered into a *mediatorial* covenant with fallen Adam: and no man has been put under the law or covenant of Moses, from the time when that covenant was *abolished, and done away in Christ*, 2 Cor. iii. 7, 14. which happened when Christ said, *It is finished*, and when *the veil of the temple*, a type of the Jewish dispensation, *was rent from top to bottom.*

So capital an error as that of the rigid Calvinists about *the Law*, could not but be productive of a similar error about *the Gospel*. And therefore when they had formed the merciless covenant which they call *the Law*, by confounding the precept and curse of the law of innocence, with the precept and curse of the law of Moses abstracted from all mediatorial promises;—when they had done this, I say, it was natural enough for them to mistake and confound the promises of the three grand covenants which I have just mentioned: I mean the *one general* covenant of grace made with Adam and Noah; and the *two* particular covenants of grace, the former of which was *ordained in the hands of Moses the servant of God;* and the latter in the hands of *Christ*, the *only-begotten Son of God.* Hence it is, that overlooking the promises of the *general* covenant of grace, and considering only the promises of *Judaism* and *Christianity*, which are two grand covenants of *peculiar grace*, the rigid Calvinists fancy there is but *one* covenant of grace;*—that this covenant is *particular;* that it was made with Christ only;—that it was a covenant of *unchangeable* favour on the part of the Father, of *eternal* redemption on the part of the Son, and of *irresistible* sanctification on the part of the Holy Ghost; that some men, called *the elect*, are absolutely and eternally interested in this Covenant; that other men, called *the reprobates*, are absolutely and everlastingly excluded from it; that *finished salvation through Christ* is the unavoidable lot of the fortunate elect, who are supposed to be under the absolute blessing of a lawless Gospel;—and that *finished damnation through Adam* is the unavoidable portion

* Zelotes will possibly laugh at the insinuation, that there is more than *one* covenant of grace. If he does, I will ask him, if a *covenant of grace* is not the same thing as a *covenant of promise;* and if St. Paul does not expressly mention *The covenants of promise*, Eph. ii. 12. and a *better covenant*, which was *established upon better promises*, than *the first* [particular] covenant of promise, Heb. viii. 6, 7.?

of the unfortunate reprobates, who are supposed to be from their mother's womb under the absolute, irreversible, everlasting curse of a merciless law, and of an absolutely Christless covenant.

VII. We may say to *rigid* Calvinists and *rigid* Arminians, what God said once to the Jewish priests, *Ye have been partial in the law*, Mal. ii. 9. Nor is it possible to reduce their two *partial* systems to the genuine and full standard of the Gospel, otherwise than by consistently guarding the *Calvinian* doctrines of *grace*, by the *Arminian* doctrines of *justice;* and the Arminian doctrines of justice, by the Calvinian doctrines of grace: when these two *partial* Gospels are joined in a Scriptural manner, they do not destroy but balance and illustrate each other. Take away from them human additions, or supply their deficiences, and you will restore them to their original importance. They will again form the spiritual *weights of the sanctuary*, which are kept for public use in the sacred records, as I humbly hope I have made appear in the *Scripture Scales*.

VIII. To guard the Gospel against the errors of the *rigid* Calvinists, and the *rigid* Arminians, we need then only show that God, as *Creator*, *Redeemer*, and *Sanctifier*, has a right to be, and actually is, *partial* in the distribution of *grace;* but that as *Lawgiver*, *Governor*, and *Judge*, he is, and ever will be, *impartial* in the distribution of *justice*. Or, which comes to the same thing, we need only restore the doctrine of God's various laws, or covenants of grace to its Scripture lustre. *Rigid* Calvinism will be lost in Bible Arminianism, and *rigid* Arminianism will be lost in Bible Calvinism, as soon as Protestants will pay a due regard to the following truths. 1. God, for Christ's sake, dissolved with respect to *us*, the covenant of paradisiacal innocence, when he turned man out of a forfeited Paradise into this cursed world, for having broken that covenant. Then it was that man's Creator first became his *Redeemer;* then mankind were placed under the *first mediatorial* covenant of promise. Then our Maker gave to Adam, and to all the human species, which was in Adam's loins, a *Saviour*, who is called *the seed of the woman—the Lamb slain from the foundation of the world*, who was to make the *paradisiacal* covenant honourable by his *sinless* obedience.—2. Accordingly, *Christ by the grace of God, tasted death for every man;* purchasing for *all men* the privileges of the *general* covenant of grace which God made with *Adam*, and ratified to *Noah*, the second *general* parent of mankind.—3. Christ, according to the *peculiar* predestination and election of God, *peculiarly* tasted death for *the Jews*, his *first* chosen nation and *peculiar* people; purchasing for them all the privileges of the *peculiar* covenant of grace which the Scriptures

call *the old covenant* of peculiarity;—4. That Christ, according to the *most peculiar* predestination and election of God *most peculiarly* tasted death for *the Christians*, his *second* chosen nation and *most peculiar* people; procuring for them the invaluable privileges of his own most precious Gospel, *by which he has brought life and immortality to* meridian *light;* and has richly supplied the defects of the Noanic and Mosaic dispensations: the first of which is noted for its *darkness;* and the second for its *vail* and *shadows.*—And lastly, that with respect to these *peculiar* privileges, Christ is said to have peculiarly *given himself for the* Christian *church, that he might cleanse it with the* baptismal *washing of water by the word,* Eph. v. 26. peculiarly *purchasing it by his own blood:* Acts xx. 28. and *delivering* it *from* heathenish *darkness,* and Jewish shadows, that it might be *redeemed from all iniquity,* and that his Christian people might be a *peculiar people to himself, zealous of good works,* even above the Jews who *fear God,* and the Gentiles who *work righteousness.* Tit ii. 14.

IX. As soon as we understand the nature of *the covenants of promise,* and the doctrine of the dispensations of divine grace, we have a key to open the mystery of God's gratuitous election and reprobation. We can easily understand, that when a man is elected *only* to the *general* blessing of *Gentilism,* he is reprobated from the blessings *peculiar* to *Judaism* and *Christianity.* And that when he is elected to the blessings of *Christianity,* he is elected to inherit the substance of all the covenanted blessing of God; because the highest dispensation takes in the inferior ones, as the authority of a colonel includes that of a lieutenant and a captain; or as meridian light takes in the dawn of day and the morning light.

X. Our election from Gentilism or Judaism to the blessings of Christianity, is an *election of peculiar grace.* It is to be hoped, that few Arminians are so unreasonable as to think, that God might not have deprived us of *New Testament* blessings, as he did Moses; and of *Old Testament* blessings, as he did Noah; leaving us under the general covenant of *Gentilism,* as he did that patriarch.

XI. When God gratuitously elected and called *the Jews* to be his *peculiar people,* and *chosen nation,* he reprobated all the other nations, that is, all the Gentiles, from that honour;—an unspeakable honour this, which the Jews thought God had appropriated to them for ever. But when Christ formed his church, he elected to its privileges the Gentiles as well as the Jews; insomuch that, to enter into actual possession of all the blessings of Christianity, when a Jew or a Gentile is *called* by the preaching of the Gospel of Christ, nothing more is required of him, than to *make his* free *calling and election sure* by

the obedience of faith. That God had a right to extend his *election* of *peculiar* grace to the *believing* Gentiles, and to *reprobate* the *unbelieving* Jews, is the point which St. Paul chiefly labours in, Rom ix. And that the privileges of this election, which God has extended to the Gentiles, are immensely great, is what the apostle informs us of, in the three first chapters of his epistle to the Ephesians.

XII. Our election to Christianity and its peculiar blessings, being *entirely gratuitous*, and preceding every work of Christian obedience; nothing can be more absurd and unevangelical, than to rest it upon works of any sort. Hence it is, that when St. Paul maintains the partial *election of* richest *grace*, he says, speaking of the Jews, *There is* [among them] *a remnant according to the election of* GRACE: that is, "There is a considerable number of Jews, who, like myself, make their gratuitous calling and election to the blessings of Christianity sure through faith." For wherever there were Jews and Gentiles, the Jews had the honour of the *first* call: so far was God from absolutely reprobating them from his Christian *covenant of promise!* If you ask, why the apostle calls this election to the blessings of Christianity *the election of* GRACE, I answer, that it *peculiarly* deserves this name, because it is both *peculiarly gracious*, and *amazingly gratuitous*. *And* therefore, adds the apostle, *If* this election *is by* mere *grace, then it is no more of works; otherwise grace is no more* mere *grace. But if it be of works, then it is no more of* mere *grace: otherwise work is no more work.* Rom xi. 5, 6.*

XIII. If the *rigid* Arminians are culpable for being ashamed of God's evangelical partiality, for overlooking his distinguishing love, and for casting a veil over his election of grace; the *rigid* Calvinists are not less blameable for turning that holy election into an unscriptural and absolute election, which leaves no room for the propriety of making our *election sure*, and is attended with an unscriptural and absolute reprobation, as odious as *free wrath*, and as dreadful as *ensured damnation.*

* My light and theological accuracy have, I hope, increased since I wrote the sermon on these words. I did not then *clearly* see that the *election of grace*, of which the apostle speaks in this verse, is our *gratuitous* election to the blessings of *Christianity*, as it is opposed to *Judaism*, and not merely as it is opposed to the *Adamic covenant of works.* I had not then sufficiently considered these words of St John: *The law*, i. e. the Jewish dispensation, *came by Moses, but* GRACE *and Truth*, that is, a *more gracious* and *brighter dispensation*, came by *Jesus Christ.* Hence it follows, that this expression, *the election of grace*, when a sacred writer speaks of the *Jewish* and of the *Christian* dispensations, which St. Paul does throughout this part of his epistle to the Romans, means our *gratuitous election to Christianity*, or to the peculiar blessings of *the Gospel of Christ.*

This merciless and absolute reprobation is the fundamental error of the *rigid* Papists, as well as of the *rigid* Calvinists. Take away this Popish principle, "There is no salvation out of the church: a damning reprobation rests upon all who die out of her pale;" and down comes *persecuting* Popery. There is no pretext left to force Popish errors upon men by fire, fagot, or massacres; and the burning of heretics gives place to the charity, which hopeth all things.—Again: Take away this principle of the *rigid* Calvinists; "There is absolutely no redemption, no salvation, but for a remnant according to the *New* Covenant, and the election of God's partial grace: an absolute reprobation, and an unavoidable damnation, rest upon all mankind besides:" Take away, I say, this principle of the *rigid* Calvinists, and down comes *unscriptural* Calvinism, with all the contentions which it perpetually begets.

XIV. The rigid Papists, who set up themselves as defenders of the doctrines of *justice*, and yet hold *Popish reprobation*, are full as inconsistent as the rigid *Calvinists*, who come forward as defenders of the *doctrines of* GRACE, and yet hold *Calvinian reprobation*: for *Popish* and *Calvinian reprobation* equally confound the Gospel dispensations, and leave divine *justice* and *grace* neither root nor branch, with respect to all those, who die unacquainted with Christianity, that is, with respect to far the greatest part of mankind.

XV. To conclude: Milton says somewhere, "There is a certain scale of *duties*, a certain hierarchy of upper and lower *commands*, which for want of studying in right order, all the world is in confusion." What that great man said of the *scale of duties* and *commands*, may with equal propriety be affirmed of the *scale* of evangelical *truths*, and the hierarchy of upper and lower *Gospel dispensations*. For want of studying them in right order, all the church is in confusion. The most effectual, not to say the *only*, way of ending these theological disputes of Christians, and destroying the errors of *levelling* Pelagianism, *Antinomian* Calvinism, *confused* Arminianism, and *reprobating* Popery, is to restore primitive harmony and fulness to the partial Gospels of the day; which can be done with ease, among candid and judicious inquirers after truth, by placing the doctrine of *the dispensations* in its Scripture light; and by holding forth *the doctrines of grace* and *justice* in all their evangelical brightness. This has been attempted in the two essays from which these inferences are drawn. Whether the well-meant attempt shall be successful with respect to *one*, is a question which *thy* reason and candour, gentle reader, are called upon to decide.

SECTION VI.

The plan of a general reconciliation, and union between the moderate Calvinists and the candid Arminians.

By the junction of the doctrines of *grace* and *justice*, which, I hope, is effected in the two essays on *Bible Calvinism* and *Bible Arminianism*, the Gospel of Christ recovers its original fulness and glory, and the two Gospel axioms are equally secured. For, on the one hand, the *absolute sovereignty*, and *partial goodness* of our *Creator* and *Redeemer* shine as the meridian blaze of day, without casting the least shade upon his truth and equity: you have an election of *free grace* without a reprobation of *free wrath*. And, on the other hand, the *impartial justice* of our *Governor* and *Judge* appears like an unspotted sun, whose brightness is perfectly consistent with the transcendent splendour of free grace and distinguishing love. The elect receive *the reward of the inheritance* with feelings of pleasing wonder, and shouts of humble praise. Nor have the reprobates the least ground to say that the Judge of all the earth does not do right, and that they are lost *merely* because irresistible power *necessitated* them to sin by Adam without remedy, that they might be damned by Christ without possibility of escape. Thus the *gracious* and *righteous* ways of God with man are equally vindicated, and the whole controversy terminates in the following conclusion, which is the ground of the reconciliation to which moderate Calvinists and candid Arminians are invited.

Bible Calvinism and Bible Arminianism, are two essential opposite parts of the Gospel, which agree as perfectly together as two wings of a palace, the opposite ramparts of a regular fortress, and the different views of a fine face considered by persons who stand, some on the right, and some on the left hand of the beauty who draws their attention. *Rigid Calvinists** and *rigid Arminians** are both in the wrong; the former in obscuring the doctrines of *impartial justice*; and the latter, in clouding the doctrines of *partial grace*; but *moderate Calvinists*,* and *candid Arminians*,* are very near each other,

* *Rigid* Calvinists are persons who hold the Manichean doctrine of absolute necessity, and maintain both an unconditional election of free grace in Christ, and an unconditional reprobation of free wrath in Adam. *Moderate* Calvinists are men who renounce the doctrine of absolute necessity, stand up for the election of free grace, and are ashamed of the reprobation of free wrath.—*Rigid* Arminians are persons, who will not hear of an unconditional election, make more of *free will* than of *free grace*, oppose God's gracious sovereignty, deny his partiality, and condemn Calvinism in an unscriptural manner. *Can-*

and very near the truth: the difference there is between them being more owing to confusion, want of proper explanation, and misapprehension of each other's sentiments, than to any real, inimical opposition to the truth or to one another. And therefore they have no more reason to fall out with each other, than masons who build the opposite wings of the same building; soldiers who defend the opposite sides of the same fortification; painters who take different views of the same face; or loyal subjects, who vindicate different but equally just claims of their royal master.

Since there is so *immaterial* a difference between the moderate Calvinists and the candid Arminians, why do they keep at such a distance from each other? why do they not publicly give one another the right hand of fellowship, and let all the world know that they are *brethren*, and will henceforth own, love, help, and defend each other as such? That *no essential* difference keeps them asunder, I prove by the following argument.

did ARMINIANS are people who mildly contend for the doctrines of justice, and are willing to hear with candour what the judicious Calvinists have to say in defence of the doctrines of grace.

In my preparatory essay, I have expressed myself as one who *sometimes* doubts whether Arminius did see the doctrine of election in a clear light. It may be proper to account here for a degree of seeming inconsistency into which this transient doubt has betrayed me. Having been long ill, and at a distance from my books, I have not lately looked into Arminius's works: nor did I ever read them carefully through, as every one should have done, who *positively* condemns or clears him. And if I have somewhere *positively* said, that he was not clear in the doctrine of *election*, I did it, 1. Because I judged of Arminius's doctrine by that of the Arminians, who seem to me to be in general (as I had been for years) unacquainted with the distinction between the election of grace and that of justice —2. Because at the Synod of Dort, the Arminians absolutely refused to debate first the point of *election*, which the Calvinists wanted them to do. Whence I concluded that Arminius had not placed that point of doctrine in a light strong enough to expel the darkness which rigid Calvinism had spread over it:—And 3. Because it is generally supposed that Arminius leaned to the error of Pelagius, who did not do justice to the election of grace. Mr. Bayle, for example, in his life of Arminius says: "Arminius condemned the supralapsarian Beza, and afterward acknowledged no other election than that which was grounded on the obedience of sinners to the call of God by Jesus Christ." If this account of Mr. Bayle be just, it is evident, that Arminius, as well as Pelagius, admitted ONLY the election of *justice*. However, a candid clergyman, who has read Arminius, assures me, that in some parts of his writings, he does justice to the unconditional election of *grace*. And indeed this election is so conspicuous in the Scriptures, that it is hard to conceive it should *never* have been discovered by so judicious a divine as Arminius is said to have been. The difficulty in this matter is not to meet and salute the truth *now and then*, but to hold her fast, and walk steadily with her, across all the mazes of error. The light of evangelists should not break forth now and then, as a flash of lightning does out of a dark cloud; but it should shine constantly, and with increasing lustre, as the light of the eclipsed sun.

If candid Arminians will make no material objection to my Essay on Bible Calvinism; and if judicious Calvinists will not condemn my Essay on Bible Arminianism as unscriptural; it is evident that the difference between them is *not capital;* and that it arises rather from want of light to see the *whole* truth *clearly*, than from an obstinate enmity to any material part of the truth.

Nor is this a sentiment peculiar to myself: I hold it in common with some of the most public defenders of the doctrines of grace and justice. The Arminians will not think that Mr. J. Wesley is partial to the Calvinists: and the professing world is no stranger to Mr. Rowland Hill's zeal against the Arminians. Nothing can be more opposite than the religious principles of these two gentlemen: nevertheless they both agree to place the doctrines which distinguish pious Calvinists from pious Arminians, among the *opinions* which are *not essential* to genuine, vital, practical Christianity. Mr. Wesley, in his 13th Journal, page 115, says in a letter to a friend, "You have admirably well expressed what I mean by an *opinion*, contradistinguished from an *essential doctrine*. Whatever is compatible with love to Christ, and a work of grace, I term an *opinion*, and certainly the holding *particular election* and *final perseverance* is compatible with these."—What he adds in the next page, is perfectly agreeable to *this* candid concession. "Mr. H— and Mr. N— hold this, and yet I believe these have real Christian experience. But if so, this is only an *opinion:* it is not subversive, [here is clear proof to the contrary] of the very foundations of Christian experience. It is compatible with love to Christ, and a genuine work of grace: yea, many hold it, at whose feet I desire to be found in the day of the Lord Jesus. If then I oppose this with my whole strength, I am a mere bigot still."—As Mr. Wesley candidly grants here, that persons may hold the Calvinian opinions, which Mr. Hill patronizes, and yet be full of *love to Christ*, and have a genuine *work of grace* on their souls, so Mr. Hill, in his late publication, entitled, *A full Answer to the Rev. J. Wesley's Remarks*, page 42, candidly acknowledges, that it is possible to hold Mr. Wesley's Arminian principles, and yet to be *serious*, *converted*, and *sound in Christian experience*. His words are: "As for the *serious* and *converted* part of Mr. Wesley's congregations, as I by no means think it necessary for any to be what are commonly called *Calvinists*, in order that they may be *Christians*, I can most solemnly declare, however they may judge of me, that I love and honour them not a little, as I am satisfied, that many, who are muddled in their judgments, are *sound in their experience.*" These two quotations do honour to the moderation of the popular preachers, from whose writings they are extracted. May all

the pious Arminians and Calvinists abide by their decisions! So shall they find, that nothing parts them but *unessential opinions;* that they are joined by their mutual belief of the *essential doctrines* of the Gospel; and therefore, that if they oppose each other with their whole strength, they are "*mere bigots still.*"

To conclude this reconciling argument: If there be numbers of holy souls, who are utter strangers to the peculiarities of rigid Calvinism and rigid Arminianism; if both the Calvinists and the Arminians can produce a cloud of witnesses, that their opinions are consistent with the most genuine piety, and the most extensive usefulness; —if there have been many excellent men, on both sides of the question, who (their opponents being judges) have lived in the work of faith, suffered with the patience of hope, and died in the triumph of love;—and if, at this very day, we can find, among the clergy and laity, Calvinists and Arminians who adorn their Christian profession by a blameless conduct, and by constant labours for the conversion of sinners, or the edification of saints, and who, the Lord being their helper, are ready to seal the truth of Christianity with their blood; —if this, I say, has been, and is still the case; is it not indubitable, that people may be *good Christians*, whether they embrace the opinions of Calvin, or those of Arminius; and by consequence, that neither *rigid* Calvinism, nor *rigid* Arminianism, are any *essential* part of Christianity.

And shall we make so much of *nonessentials*, as, on their account, to damp, and perhaps extinguish the flame of *love*, which is the most important of all the *essentials* of Christianity? Alas! what is *all faith* good for: yea, all faith adorned with the *knowledge of all* doctrines and *mysteries*, if it be not attended by *charity?* It may indeed help us to *speak with the tongues of men and angels*—to preach like apostles, and talk like seraphs; but, after all, it will leave us mere ciphers, or at best a *sounding brass*, a pompous *nothing* in the sight of the God of love. And therefore, as we would not keep ourselves out of the kingdom of God, which consists in *love, peace, and joy;* and as we would not promote the interests of the kingdom of darkness, by carrying the fire of discord in our bosoms, and filling our vessels with the *waters of strife*, which so many foolish virgins prefer to the *oil of gladness*, let us promote *peace* with all our might. Let us remember, that, *in all churches of the saints, God is the author of peace; that his Gospel is the Gospel of peace;* that *he hath called us to peace; and that the fruit of righteousness is sown in peace of them that make peace.* Let us *study to be quiet; following peace with all men;* and *pursuing* especially *those things which make for peace* in *the household of faith;* nor let us turn

from the blessed *pursuit*, till we have attained the blessing offered to peacemakers.

The kingdom of love, peace, and joy, *suffereth violence;* it cannot be taken and kept without great and constant endeavours. *The violent* alone are able to conquer it; for it is *taken by* the *force* of earnest prayer to God, for his blessing upon our overtures of peace; and by the vehemence of importunate requests to our brethren, that they would grant us an interest in their forgiving love, and admit us, for Christ's sake, to the honour of union, and pleasure of communion, with them. It is an important part of *the good fight of faith working by love*, to attack the unloving prejudices of our brethren, with a meekness of wisdom, which turneth away wrath; with a patience of hope, which a thousand repulses cannot beat off; with a perseverance of love, which taketh no denial; and with an ardour of love, which floods of contempt cannot abate. May God hasten the time when all the soldiers of Christ shall so learn and practise this part of the Christian exercise as to overcome the bigotry of their brethren! Nor let us think, that this is impossible: for if the love of Christ has conquered us, why should we despair of its conquering others? And if the unjust judge, who neither feared God, nor regarded man, was nevertheless overcome by the importunity of a poor widow; why should we doubt of overcoming, by the same means, our fellow-Christians, who fear God, rejoice in Christ, regard men, and love their brethren? Let us only convince them by every Christian method, that we are *their* brethren *indeed*, and we shall find most of them far more ready to return our love, than we have found them ready to return our provocations or indifference.

Should it be asked, What are those Christian methods by which we could persuade our Calvinian or Arminian brethren that we are *their brethren* indeed? I answer, that all these methods centre in these scriptural directions: *Be not overcome of evil, but overcome evil with good. Love* your opponents, though they should *despitefully use you. Bless them*, though they should *curse you; Pray for them*, though they should *persecute you.* Wait upon them, and *salute them* as brethren, though they should keep at as great a distance from you, as if you were their enemies; *For if ye show love* to them *who show love to you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only*, who kindly salute you, *what do ye more than others? Do not even the publicans so?* But treat them as God treats us: so shall you *be the children of your Father, who is in heaven, for he maketh his sun to rise, and sendeth his rain upon us* all. *Be ye therefore perfect even as he is perfect.* No bigot ever observed these

Gospel directions. And it is only by observing them, that we can break the bars of party spirit; and pass from the close confinement, of bigotry into the *glorious liberty* of brotherly love.

These scriptures were probably before the eyes of a laborious minister of Christ, when he drew up, some years ago, a plan of union among the clergymen of the established church, who agree in these essentials: "1. Original sin:—2. Justification by faith:—3. Holiness of heart and life: provided their life be answerable to their doctrines." This plan is as follows. "But what union would you desire among these? Not an union of *Opinions*. They might agree or disagree, touching *absolute decrees* on the one hand, and *perfection* on the other. Not an union in *expression*. These may still speak of the *imputed righteousness*, and those of the *merits of Christ*. Not an union with regard to outward *order*. Some may still remain *quite regular;* some *quite irregular;* and some *partly regular and partly irregular*."—[Not an union of *Societies:* Some, who do not see the need of discipline, may still labour without forming any society at all: others may have a society, whose members are united by the bands of a *lax* discipline. And others, who have learned by experience that professors can never be kept long together without the help of a *strict* discipline, may strengthen their union with those who are like-minded, by agreeing to observe such rules as appear to them most conducive to the purposes of divine and brotherly love.]—"But these things being as they are, as each is persuaded in his own mind, is it not a most desirable thing, that we should, First, Remove hinderances out of the way? Not judge one another, not envy one another? Not be displeased with one another's gifts or success, even though greater than our own? Not wait for one another's halting; much less wish for it, or rejoice therein?—Never speak disrespectfully, slightly, coldly, or unkindly of each other? Never repeat each other's faults, mistakes, or infirmities, much less listen for and gather them up? Never say or do any thing to hinder each other's usefulness, either directly or indirectly?—Is it not a most desirable thing, that we should, Secondly, Love as brethren? Think well of and honour one another? Wish all good, all grace, all gifts, all success, yea greater than our own to each other? Expect God will answer our wish, rejoice in every appearance thereof, and praise him for it? Readily believe good of each other, as readily as we once believed evil?—Speak respectfully, honourably, kindly of each other? Defend each other's character: speak all the good we can of each other: recommend one another, where we have influence: each help the other on in his work, and enlarge his influence by all the honest means we can?"

I do not see why such a plan might not be, *in some degree*, admitted by all the ministers of the Gospel, whether they belong to, or dissent from, the Establishment. I would extend my brotherly love to *all Christians* in general, but *more* particularly to *all Protestants*, and *most* particularly to all the Protestants *of the Established Church*, with whom I am joined by repeated subscriptions to the same articles of religion, by oaths of canonical obedience, by the same religious rights, by the use of the same liturgy, by the same prerogatives, and by the fullest share of civil and religious liberty. But, God forbid that I should exclude from my brotherly affection and occasional assistance, any true minister of Christ, because he casts the Gospel net among the Presbyterians, the Independents, the Quakers, or the Baptists! If they will not wish me good luck in the name of the Lord, I will do it to them. So far as they cordially aim at the conversion of sinners, I will offer them the right hand of fellowship, and communicate with them in spirit. They may excommunicate me, if their prejudices prompt them to it: they may build up a wall of partition between themselves and me; but *in the strength of my God*, whose love is as boundless as his immensity, and whose mercy is over all his works, *I will leap over the wall;* being persuaded, that it is only daubed with untempered morter, and made of babel materials. Should not Christian meekness and ardent love bear down party spirit and the prejudices of education? The king tolerates and protects us all, the parliament makes laws to ensure toleration and quietness, peace and mutual forbearance; and shall we, who make a *peculiar* profession of the *faith which works by love*, and binds upon us the new commandment of laying down our lives for the brethren:—shall *we*, I say, be less charitable and more intolerant than our civil governors, who perhaps make no such profession? Let bigoted Jews and ignorant Samaritans dispute, whether God is to be worshipped on mount Moriah, or on mount Gerizim; let rigid Churchmen say, that a parish church is the only place where divine worship ought to be performed, whilst stiff Dissenters suppose, that their meeting-houses are the only Bethels in the land; but let us, who profess moderation and charity, remember the reconciling words of our Lord, *The hour cometh, and now is, when true worshippers shall worship God* every where, *in spirit and in truth. For the Father seeketh such* catholic and spiritual persons *to worship him;* and not such partial and formal devotees, as the Jews and Samaritans were in the days of our Lord.

But to return to our plan of reconciliation; might not some additions be made to Mr. Wesley's draught: for it is from a letter pub-

lished in his 13th Journal, that I have extracted the preceding sketch of union? Might not good men and sincere ministers, who are bent upon inheriting the seventh beatitude, form themselves into *a Society of Reconcilers*, whatever be their denomination and mode of worship? Interest brings daily to the Royal Exchange a multitude of merchants, ready to deal with men of the most opposite customs, dresses, religions, and countries; and shall not the love of peace, and the pursuit of love, have as great an effect upon the children of light, as the love of money, and the pursuit of wealth, have upon the men of the world? There is a society *for promoting religious knowledge among the poor:* some of its members are churchmen, and others dissenters: some are Calvinists, and others Arminians; and yet it flourishes, and the design of it is happily answered. Might not such a society be formed *for promoting peace* and love among professors? Is not *charity* preferable to *knowledge?* And if it be well to associate, in order to distribute Bibles and Testaments, which are but the *letter* of the Gospel; would it not be better to associate, in order to diffuse peace and love, which are the *spirit* of the Gospel? There is another respectable *Society for promoting the Christian faith among the Heathen;* and why should there not be a society for promoting unanimity and toleration among Christians? Ought not the welfare of our fellow-Christians to lie as near our hearts, as that of the heathen? There are in London, and other places, associations for the preventing and extinguishing of fires. As soon as the mischief breaks out, and the alarm is given, the firemen run to their fire-engines; and without considering whether the house on fire be inhabited by churchmen or dissenters, by Arminians or Calvinists, they venture their lives to put out the flames; and why should there not be associations of peacemakers, who, the moment the fire of discord breaks out in any part of our Jerusalem, may be ready to put it out by all the methods which the Gospel suggests? Is not the fire of hell, which consumes *souls*, more to be guarded against than that fire which can only destroy the *body?*

Should it be asked what methods could be pursued to extinguish the fire of discord, and kindle that of love; I reply, that we need only be as wise as the children of this world. Consider we then how they proceed to gain their *worldly* ends; and let us go, and do as much to gain our *spiritual* ends.

Many gentlemen, some laymen and others clergymen, some churchmen and others dissenters, wanted lately to procure the repeal of our articles of religion. Notwithstanding the diversity of their em-

ployments, principles, and denominations, they united, wrote circular letters, drew up petitions, and used all their interest with men in power, to bring about their design.—Again; some warm men thought it proper to blow up the fire of discontent in the breasts of our American fellow-subjects. How did they go about the dangerous work! With what ardour did they speak and write, preach and print, fast and pray, publish manifestos and make them circulate, associate and strengthen their associations, and at last venture their fortunes, reputations, and lives in the execution of their warlike project! Go, ye men of peace, and do at least half as much to carry on your friendly design. Associate, pray, preach, and print for the furtherance of peace. When ye meet, consult about the means of removing what stands in the way of a fuller agreement in principle and affection, among all those who love Christ in sincerity; and decide if the following queries contain any hint worthy of your attention.

Might not moderate Calvinists send with success circular letters to their rigid Calvinian brethren; and moderate Arminians to their rigid Arminian brethren, to check rashness, and recommend meekness, moderation, and love?—Might not the Calvinist ministers, who patronize the doctrines of grace, display also the doctrines of justice, and open their pulpits to those Arminian ministers who do it with caution? And might not the Arminian ministers, who patronize the doctrines of justice, make more of the doctrines of grace, preach as nearly as they can like the judicious Calvinists, admit them into their pulpits, and rejoice at every opportunity of showing them their esteem and confidence?—Might not such moderate Calvinists and Arminians as live in the same towns, have from time to time a general sacrament, and invite one another to it, to cement brotherly love, by publicly confessing the same Christ, by jointly taking him for their common head, and by acknowledging one another as fellow-members of his mystical body?—Might not some of the ministers on these occasions, preach to edification on such texts as these:—"Christ asked them, What was it that ye disputed about among yourselves by the way? But they held their peace: for by the way they had disputed who should be the greatest: and he said unto them, If any man desire to be first, the same shall be last of all, and servant of all."—"Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done unto you."—"Receive ye one another as Christ also received us."—Yea, "him that is weak in the faith receive you, but not to doubtful disputations."

—"Let us not judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."—"Let us follow after those things which make for peace, and things wherewith one may edify another:"—"Holding the head, from which all the body having nourishment, and knit together, increaseth with the increase of God."—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon Aaron's head, and like the dew upon Mount Sion; for there the Lord commanded the blessing, and life for evermore."—Could not the society have corresponding members in various parts of the kingdom, to know where the flame of discord begins to break out, that by means of those mighty engines, the tongue, the pen, or the press, they might, with all speed, direct streams of living water—floods of truth and kindness, to quench the kindling fire of wrath, oppose the waters of strife, and remove whatever stands in the way of the fire of love?—And if this heavenly fire were once kindled, and began to spread, might it not in a few years reach all orders of professors in Great Britain, as the contrary fire has reached our brethren on the continent? If we doubt the possibility of it, do we not secretly suppose, that Satan is stronger to promote discord and contention, than Christ is to promote concord and unity? And in this case, where is our faith? And where the *love* which *thinketh no evil*, and *hopeth all things?* If one or two warm men have kindled on the continent so great a fire, that neither our fleets nor our armies, neither the British nor the German forces employed in that service, have yet been able to put it out; what will not twenty or thirty men, burning with the love of God and of their neighbour, be able to do in England? We may judge of it by what twelve fishermen did 1700 years ago. Arise then, ye sons of peace, ye sons of God, into whose hands these sheets may fall. Our Captain is ready to lead you to the conquest of the kingdom of love. Be not discouraged at the smallness of your number, nor at the multitude of the men of war who are ready to oppose you. Jesus is on your side; he is our Gideon. With his mighty cross he has smitten the foundation of the altar of discord: Pull it down. Break your narrow pitchers of bigotry. Hold forth your burning lamps: let the light of your love shine forth without a covering. Ye loving Calvinists, fall upon the necks of your Arminian opponents: and ye loving Arminians, be no more afraid to venture among your Calvinian antagonists. You will not find them cruel Midianites, but loving Christians: methinks that your mingled lights have already chased away the shades of the night of partiality and ignorance. You see that you are

brethren; you feel it: and ashamed of your former distance, you now think you can never make enough of each other, and testify too much your repentance, for having offended the world by absurd contentions, and vexed each other by *inimical* controversies. The first love of the Christians revives: You are *all of one heart and of*—But I forgot myself: I antedate the *time of love*, which I so ardently wish to see. The Jericho of bigotry, which I desire to compass, is strong: the Babylon of confusion and division I would fain demolish, is guarded by a numerous garrison, which thousands of good men think it their duty to reinforce. It may not be improper therefore to make one more attack upon these accursed cities, and to ensure the success of it by proper directions.

SECTION VII.

Some directions how to secure the blessings of Peace and Brotherly Love.

Do *all things without disputing*, says St. Paul, *that ye may be blameless and harmless, the sons of God without rebuke.—Be at peace among yourselves: and if it be possible, as much as lieth in you, live peaceably with all men:* but especially with your brethren in Christ. *Nor quench the Spirit*, by destroying its most excellent *fruits*, which are *peace* and *love*. And that we may not be guilty of this crime, the apostle exhorts us to *avoid contentions*, and assures us, that God will *render indignation to them that are contentious, and do not obey the truth.* It highly concerns us, therefore, to inquire how we shall escape the curse denounced against the *contentious*, and *live peaceably* with our fellow-professors. And if we ought to do *all that lieth in us* in order to obtain and keep the blessing of *peace*, surely we ought to follow such directions as are agreeable to Scripture and reason. I humbly hope that the following are of this number.

Direction I. Let us endeavour to do justice to every part of the Gospel: carefully avoiding the example of those injudicious and rash men, who make a wide gap in the north hedge of the garden of truth, in order to mend one in the east or south hedge. Let every evangelical doctrine have its proper place in our creed, that it may have its due effect on our conduct. Consideration, repentance, faith, hope, love, and obedience, have each a place on the scale of Gospel truth. Let us not breed quarrels by thrusting away any one of those graces to make more room for another. Whilst the philosopher exalts consi-

deration alone; the Carthusian, repentance; the Solifidian, faith; the Mystic, love: and the Moralist, obedience; thou, man of God, embrace them all in their order, nor exalt one to the prejudice of the rest. Tear not Christ's seamless garment, nor divide him against himself. He demands our reverential obedience as our *King*, as much as he requires our humble attention as our *Prophet*, and our full confidence as our *Priest*. It is as unscriptural to magnify one of his offices at the expense of the others, as it would be unconstitutional to honour George III. as king of Ireland, and to insult him as king of England or Scotland. And it is as provoking to the God of truth and order, to see the stewards of his Gospel mysteries make much of the dispensation of the *Son*, whilst they overlook the dispensation of the *Father*, and take little notice of the dispensation of the *Holy Ghost;* as it would be provoking to a parent to see the persons whom he has entrusted with the care of his three children, make away with the youngest, and starve the eldest, in order to enrich and pamper his second son. Where moderation is wanting, peace cannot subsist: and where partiality prevails, contention will soon make its appearance.

II. Let us always make a proper distinction between *essential* and *circumstantial* differences. The difference there is between the Christians and the Mahometans is essential: but the difference between us and those who receive the Scriptures, and believe in the Father, Son, and Holy Ghost, is, in general, about non-essentials: and therefore, such a difference ought not to hinder *union;* although in some cases it may, and should prevent a *close* communion. If we fancy that every diversity of doctrine, discipline, or ceremony, is a sufficient reason to keep our brethren at arm's length from us, we are not so much the followers of the condescending Jesus as of the stiff and implacable professors mentioned in the Gospel, who made much ado about mint, anise, and cummin: but shamefully neglected mercy, forbearance, and love.

III. Let us leave to the Pope the wild conceit of infallibility; and let us abandon to bigoted Mahometans the absurd notion that truth is confined to our own party; that those who do not speak as we do are *blind;* and that orthodoxy and salvation are plants which will scarcely grow any where but in our own garden. So long as we continue in this error, we are unfit for union with all those who do not wear the badge of our party. A Pharisaic pride taints our tempers, cools our love, and breeds a forbidding reserve, which says to our brethren, *Stand by, I am more* orthodox *than you.*

IV. Let us be afraid of a sectarian spirit. We may indeed, and we ought to be, more familiar with the professors with whom we are

more particularly connected ; just as soldiers of the same regiment are more familiar with one another, than those who belong to other regiments. But the moment this particular attachment grows to such a degree as to make a party in the army of king Jesus, or of king George, it breaks the harmony which ought to subsist between all the parts, and hinders the general service which is expected from the whole body. In what a deplorable condition would be the king's affairs, if each colonel in his army refused to do duty with another colonel ; and if, instead of mutually supporting one another in a day of battle, each said to the rest, " I will have nothing to do with you and your corps : you may fight yonder by yourselves if you please : I and my men will keep here by ourselves, doing what seems good in our own eyes. As we expect no assistance from you, so we promise you that you shall have none from us. And you may think yourselves well off, if we do not join the common enemy, and fire at you ; for your regimentals are different from ours, and therefore you are no part of our army.—If so absurd a behaviour were excusable, it would be among the wild, cruel men, who compose an army of Tartars or savages ; but it admits of no excuse from men who call themselves *believers*, which is another name for the *followers of Him* who laid down his life for his enemies, and perpetually exhorts his soldiers to love one another as brethren,—yea, as he has loved us.

Let us then peculiarly beware of *inordinate self-love*. It is too often the real source of our divisions ; when *love to truth* is their pretended cause. If St. Paul could say of fallen believers in his time, *They all seek their own ;* how much more may this be said of degenerate believers in our days ? Who can tell all the mischief done by this ungenerous and base temper ? Who can declare all the mysteries of error and iniquity, which stand upon the despicable foundation of the little words, *I*, *me*, and *mine ?* Could we see the secret inscriptions which the Searcher of hearts can read upon the first stones of our little Babels, how often would we wonder at such expressions as these :—*My* church—*my* party—*my* chapel—*my* congregation—*my* connexions—*my* popularity—*my* hope of being esteemed by my partizans—*my* fear of being suspected by them—*my* jealousy of those who belong to the opposite party—*my* system—*my* favourite opinions —*my* influence, &c. &c. ! To all those *egotisms* let us constantly oppose these awful words of our Lord ! *Except a man deny himself he cannot be my disciple*. Till we cordially oppose our inordinate attachment to our own interest, we *sacrifice to our own net* in our public duties ; and even when we *preach Christ*, it is to be feared

that we do it more *out of contention*, than out of a real concern for *his* interest.

What Dr. Watts writes on this subject is striking. "Have we never observed what a mighty prevalence the applause of a party, and the advance of self-interest, have over the hearts and tongues of men, and inflame them with malice against their neighbours? They assault every different opinion with rage and clamour: They rail at the persons of all other parties to ingratiate themselves with their own.—When they put to death [*or bitterly reproach*] the ministers of the Gospel, they boast like Jehu when he slew the priests of Baal, *Come, and see my zeal for the Lord.* And as he designed hereby to establish the kingdom in his own hands; so they to maintain the reputation they have acquired among their own sect. But ah! How little do they think of the wounds that Jesus the Lord receives by every bitter reproach they cast on his followers?"

V. Let us be afraid of needless singularity. The love of it is very common, and leads some men to the widest extremes. The same spirit which inclines one to wear a hat cocked in the height of the fashion, and influences another to wear one in full contrariety to the mode; may put one man upon minding only the *first* Gospel axiom, and the blood of Christ, whilst another man fancies that it becomes him to mind only the *second* Gospel axiom, and the *law* of Christ. Thus out of singularity the former insists upon faith alone, and the latter recommends nothing but morality and works. May we detest a temper, which makes men delight in an unnecessary opposition to each other! And may we constantly follow the example of St. Paul, whose charitable maxim was *to please all men to their edification!* So shall *our moderation be known to all men:* nor shall we absurdly break the balance of the various truths, which compose the Gospel system.

VI. Let us never blame our brethren but with reluctance. And when love to truth, and the interest of religion constrain us to show the absurd or dangerous consequences of their mistakes, let us rather underdo than overdo. Let us never hang *unnecessary** or

* I humbly hope that I have followed this part of the direction in my Checks. To the best of my knowledge, I have not fixed one consequence upon the principles of my opponents which does not *fairly* and *necessarily* flow from their doctrine. And I have endeavoured to do justice to their piety, by declaring again and again my full persuasion that they abhor such consequences. But whether they have done so by my principles may be seen in my *Genuine Creed*, where I show that the absurd and wicked consequences which my opponents fix upon the doctrine I maintain, have *absolutely nothing* to do with it. I do not however say this to justify myself in all things; for I do not doubt, but if I had health and strength to revise my Checks, I should find some things which might have been said in a more guarded, humble, serious, and loving manner.

false consequences upon their principles: And when we prove that their doctrine *necessarily* draws absurd and mischievous consequences after it, let us do them the justice to believe that they do not see the *necessary* connexion of such consequences with their principles. And let us candidly hope that they detest those consequences.

VII. Let us, so far as we can, have a friendly intercourse with some of the best men of the various denominations of Christians around us. And if we have time for much reading, let us peruse their best writings, to be edified by the devotion which breathes through their works. This will be an effectual mean of breaking the bars of prejudice, contempt, fear, and hard thinking, which want of acquaintance with them puts between them and us. Why are savages frighted at the sight of civilized men? Why do they run away from us as if we were wild beasts? It is because they have no connexion with us, are utter strangers to the good will we bear them, and fancy we design to do them mischief. Bigots are religious savages. By keeping to themselves, they contract a shyness towards their fellow-Christians: they fancy that their brethren are monsters: they ask, with Nathaniel, *Can any good thing come out of Nazareth?* By and by they get into the seats of the Pharisees, and peremptorily say, that *Out of Galilee there ariseth no prophet.* And it is well if they do not *turn in a rage* from the precious truths delivered by some of the most favoured servants of God; fondly supposing with Naaman, that the Jordan of their brethren is not to be compared with the rivers of their own favourite Damascus; and uncharitably concluding with the Pope and Mahomet, that all waters are poisonous except those of their own cistern. The best advice which can be given to these prejudiced people, is that which Philip gave to Nathaniel, who fancied that Jesus was not a prophet: *Come and see.* I would say to Calvinian bigots, *Come and see* your Arminian brethren! and to Arminian bigots, *Come and see* pious Calvinists; and you will be ashamed to have so long forfeited the blessing annexed to brotherly communion; for *they that fear the Lord speak often to one another, and the Lord hearkens and hears it; and a book of remembrance is written before him for them.—And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels.*

VIII. Let our religion influence our hearts as well as our heads. Let us mind the practice as well as the theory of Christianity. The bare *knowledge* of Christ's doctrine *puffeth up, but charity edifieth. He that loveth not, knoweth not God, for God is love,* and would have us to be loving and *merciful as he* is. He receives us notwithstanding our manifold weaknesses and provocations; and he says, by his apostle,

Forgive one another, as God for Christ's sake hath forgiven you.—That ye may with one mind and one mouth glorify God. How far from this religion are those, who, instead of receiving one another, keep at the greatest distance from their brethren, and perhaps pronounce damnation against them! The men who rashly condemn their *weak brother to perish* cannot be close followers of our *merciful High Priest*, who *died for him*, who *is touched with a feeling of our infirmities*, and *has compassion on them that are ignorant and out of the way. If any man say, I love God—the love of Christ constraineth me—and yet hateth his brother*, or shuns a reconciliation with his fellow-servants, *he is a liar; for he who loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? This commandment have we from* Christ, *that he who loveth God love his brother*, yea his enemy, *also.* And love is *pure, peaceable, gentle, easy to be entreated, and full of mercy. It suffereth long, and is kind, it envieth not, it is not puffed up, it does not behave itself unseemly, it seeketh not its own, it beareth all things, it endureth all things, it believeth and hopeth all things*, and it attempteth many things, that Christians may *be made perfect in one*, and may *keep the unity of the spirit in the bond of peace.* Where this love is not, the practice of Christianity is absent. We may have the brain of a Christian, but we want his tongue, his hands, and his heart. We may indeed say many sweet things of Christ; but we spoil them all if we speak bitterly of his members; for he who toucheth them, toucheth the apple of his eye; and he who wounds *them*, wounds him in the tenderest part. Hence the severity of our Lord's declarations: *Whosoever offendeth one of these little ones, who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.—And whosoever shall* [uncharitably] *say to his brother, Thou Fool! shall be in danger of hell fire*, [as well as a murderer.] Matt. xviii. 6.—v. 22. So dreadful is the case of those who make shipwreck of the faith which works by charity, whilst they contend for real or fancied orthodoxy.

We shall readily set our seals to the justice and propriety of these terrible declarations, if we remember that when Christians offend against the law of kindness, they stab their religion in her very vitals, because Christianity is the religion of love. From first to last it teaches us love—free, distinguishing, matchless love. *The Father* so loved the world as to give his only-begotten Son that we might not perish. He freely delivered him up to death for us all, and with him he gives us all things; forgiveness, grace, and glory.—The Son, who, when he was in the form of God, thought it not robbery to be equal with him, influenced by obedient love to the Father and tender pity

towards us, assumed our nature, became a Prophet to teach the religion of love—a King to enforce the law of love—a Priest and a Victim dying for the breaches of the law of love. He lived to keep and enforce the law of love: he wept, prayed, and agonized, to show the force of sympathizing love: he died on the cross to seal with the last drop of his vital blood the plan of redeeming love. He sunk into the grave, and descended into Hades, to show the depth of love. He rose again to secure the triumph of love: He ascended into heaven to carry on the schemes of love: from thence he sent, and still sends, upon obedient believers, the spirit of burning; baptizing them with the Holy Ghost, and with the fire of love, which many waters cannot quench; and from thence he shall come again to send the unloving and contentious to their own place, and to crown loving souls with honour, glory, and immortality. The office of the Holy Ghost answers to the part which the Father and the Son bear in our redemption. When we receive him according to the promise of the Father, we receive him as the Spirit of love; he sheds abroad the love of God in our hearts; he testifies to us the love of Christ, and *his fruit*, in our hearts and lives, is *love, joy, peace, long-suffering, gentleness, goodness, and meekness.* This loving spirit is so essential to Christianity, that if you ask St. Paul and St. John an account of their religion, the former answers, *The end* of Christianity *is charity out of a pure heart, a good conscience, and faith unfeigned:* and therefore if any Christian loveth not the Lord Jesus in his person and mystical members, he is accursed. Maranatha, the Lord cometh to cut in sunder that wicked servant, and to appoint him his portion with hypocrites in outer darkness. As for St. John, he thus describes Christianity, *Beloved, let us love one another: for love is of God, every one that loveth is born of God.—We love him because he first loved us.—And every one that loveth God who begat* believers, *loveth them also that are begotten of him:*—And *this commandment we have from him, That he who loveth God love his brother also.*—St. James's testimony to the religion of love will properly close that of St. Paul and St. John. *Hearken, my beloved brethren.—If ye fulfil the royal law, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons,* much more if ye bite and devour your brethren, *ye are convinced of the law as transgressors: for whosoever shall keep the whole law* [of love] *and yet offend in one point he is guilty of all.* He shows himself a bad Christian—a fallen believer. Therefore, *Speak not evil one of another, brethren,—nor grudge one against another, lest ye be condemned; behold, the Judge standeth at the door.* And Christ the Judge confirms thus the testimony of his apostles, in his awful account

of the day of judgment. Then shall the king say unto them on his right hand, *Come, ye blessed, inherit the kingdom prepared for you, for* ye were kind and loving to me. *The head of every man is Christ*, and therefore, *Inasmuch as ye have done it* [that is, inasmuch as ye have been kind and loving] *unto one of the least of these my brethren, ye have done it unto me:* [ye have been kind and loving to me;] and I will give you *the reward of the inheritance. Then shall he say unto them on the left hand, Depart from me, ye cursed. For* ye were not kind and loving to me: and if they plead, "Not guilty" to the charge, he will *answer them, saying, Verily, I say unto you: Inasmuch as ye did it not unto one of the least of these, ye did it not unto me:* that is, Inasmuch as ye were not kind to one of these, ye were not kind and loving to me. *And these* unloving men *shall go away into everlasting punishment; but the righteous*, i. e. the loving and merciful, into *life eternal.*—How plain is this religion! and how deplorable is it that it should be almost lost in clouds of vain notions, wild opinions, unscriptural systems, empty professions, and noisy contentions! Were professors to embrace this practical Christianity, what a revolution would take place in Christendom! The accuser of the brethren would fall like lightning from heaven, and genuine orthodoxy would combine with humble charity to make the world a Paradise again.

IX. Lastly: If we will attain the full power of godliness, and be peaceable as the Prince of peace, and merciful as our heavenly Father; let us go on to the perfection and glory of Christianity; let us enter the full dispensation of the Spirit. Till we live in the pentecostal glory of the church: till we are baptized with the Holy Ghost: till the Spirit of burning and the fire of divine love have melted us down, and we have been truly cast into the softest mould of the Gospel: till we can say with St. Paul, *We have received the spirit of love, of power, and of a sound mind:*—till then we shall be carnal, rather than spiritual believers; we shall divide into sects like the Jews, and at best we shall be like the disciples of John and of Christ before they had received the gift of the Holy Ghost. We shall have an envious spirit: we shall contend about superiority, and be ready to stop those who do good, because they do it not in our way, or because they follow not with us. And supposing we once tasted the first love of the church, and had really the love of God and of our neighbour *shed abroad in our hearts by the Holy Ghost given unto us;* yet if this *love be grown cold*, or if we *have left it*, by grieving or quenching the Spirit; we are fallen from pentecostal Christianity, and instead of continuing in disinterested fellowship, like the primitive Christians; we shall *seek our own*, as the fallen Philippians:

or we shall divide into parties like those Corinthians to whom St. Paul wrote : *Some of you have not the knowledge of* the *God* of love : *I speak this to your shame.—I cannot speak to you as to spiritual, but as to carnal*, believers, *even as to babes in Christ. For ye are yet carnal : for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as* the *men* of the world.—*Examine yourselves* therefore, *whether ye be in the faith : Prove your own selves :* Is Christ in you? Have ye the Spirit of power, or have ye obliged him to withdraw? And are ye shorn of your strength as Sampson was, when the Spirit of the Lord was departed from him?—Alas! who can say how many believers are in this deplorable case without suspecting it? The world knows that they are fallen, but they know it not themselves. They make sport for the Philistines by their idle contentions, and they dream that they are the champions of truth. O may they speedily *awake to righteousness*, and see their need of *righteousness, peace, and joy in the Holy Ghost!* And may *power from on high* rest again upon them! So shall they break the pillars of the temple of discord, rebuild the temple of peace, and be *continually in it praising and blessing God*, instead of accusing and provoking their brethren.

SECTION VIII.

Farther Motives to a speedy Reconciliation ;—An Exhortation to it.

I. Above *all things*, says St. Peter, *have fervent charity among yourselves. Little children*, says St. John, *love one another.* Sweet precepts! but how far are we from regarding them, whilst we give to bitter zeal or to indifference, the place allotted to the communion of saints, and to burning love! Had these apostolic injunctions a due effect upon us, how would the fervent charity, which victorious faith kindles, set fire to the chaff of our idle contentions, and make us ashamed of having so departed from the Gospel, as to give the world to understand [if men may judge of our doctrine by our conduct] that the Scriptures exhort us to fall out with one another, and to mind charity *less* than every thing; whereas it enjoins us to mind it *above all things*, above all honour, pleasure, and profit; yea, above all knowledge, orthodoxy, and faith.

II. We are commanded to *glorify God with one heart and one mouth.* Our lips should be instruments of praise, ever tuned to celebrate the Prince of peace,—ever ready to invite all around us to the Gospel feast; the feast of divine and brotherly love. To neglect this labour

of love is bad; but how much worse is it to be as *sounding brass*, as a *tinkling cymbal*, as an infernal kettle-drum, used by the accuser of the brethren, to call professors from the good fight of faith, to the detestable fight of *needless* or *abusive* controversy, and perhaps to the bloody work of persecution! Who can describe the injury done to religion by the champions of bigotry! An ingenious writer being one day desired to draw in proper colours the figure of *Uncharitableness*, the monster which has so narrowed, disgraced, and murdered Christianity; "I will attempt it," said he, "if you will furnish me with a sheet of large paper, and that of the fairest kind, to represent the Christian church in this world. First, I will pare it round, and reduce it to a very small compass; then with much ink will I stain the whiteness of it, and deform it with many a blot. At the next sitting, I will stab it through rudely with an iron pen; and when I put the last hand to complete the likeness, it shall be besmeared with blood." And shall we lend our common enemy iron pens, or tongues sharpened like the murderer's sword, that he may continue to wound the members of Christ, and deform the Christian church?—God forbid! Let as many of us as have turned our pens and tongues into instruments of idle contention, apply them henceforth to the defence of peace and brotherly love.

III. If we refuse to do it, we practically renounce our baptism: for in that solemn ordinance we profess to take God for our common Father, Christ for our common Saviour, and the Spirit for our common Sanctifier. When we receive the Lord's supper in faith, we solemnly bind this baptismal engagement upon ourselves, and tie faster the knot of brotherly love, by which we are joined to *all those, who in every place call upon the name of Jesus Christ, their Lord and ours*. Now can any thing be more antichristian and diabolical, than for persons, who constantly *communicate*, to live in discord, and perhaps to insult one another in a manner contrary to the first rules of heathen civility? O ye, who surround our altars, and there "humbly beseech Almighty God continually to inspire the universal church with the spirit of unity and concord, that all who confess his holy name may live in unity and godly love;" can any thing equal your sacrilegious guilt, if after such a solemn prayer you not only refuse to *live in unity and godly love* with your pious Calvinian or Arminian brethren, but also breathe *the spirit of discord*, and live in variance and ungodly contentions with them, merely because they do not pronounce *Shibboleth* with all the emphasis which your party puts upon some favourite words and phrases? If we continue to offer so excellent a prayer, and to indulge so detestable a temper, are we not fit

persons to fight under the banner of Judas? Do we not with a kiss betray the Son of man in his members? Do we not go to the Lord's table to say, *Hail, Master!* and to deliver him for less than thirty pieces of silver, for the poor satisfaction of pleasing the bigots of a party, or for the mischievous pleasure of breaking the balance of the Gospel axioms, and rending the doctrines of grace from those of justice?

IV. *God is love.* Let us be like *our Father who is in heaven.* Satan is uncharitableness and variance: detest we his likeness, and let not the faithful and true Witness be obliged to say to us one day: *Ye are of your father the devil, whose works ye do,* when you keep up divisions. The devil, says Archbishop Leighton, being an apostate spirit, revolted and separated from God, doth naturally project and work *division.* This was his first exploit, and is still his grand design and business in the world. He first *divided* our first parents from God, and the next we read of in their first child, was enmity against his brother. The tempter wounded *truth,* in order to destroy *love;* and therefore, he is justly called by our Saviour *a* LIAR, *and a* MURDERER *from the beginning.* He murdered our first parents by lying, and made them murderers by drawing them into his uncharitableness. God forbid that we should any longer do the work of the father of lies and murders! Heaven prevent our committing again two so great evils as those of wounding truth, and preventing love!—of *wounding truth* by attacking the Scripture doctrines of free grace and free agency! and of *preventing love,* by hindering the union of two such large bodies of professors, as the Calvinists and the Arminians! Nor let any lover of peace say, "I will *not hinder* the reconciliation you speak of;" for it is our bounden duty to *further* it by a speedy, constant exertion of all our interest with God, and influence with men: otherwise we shall be found *unprofitable, slothful* servants, and shall be judged according to this declaration of our Lord, *He that gathereth not with me scattereth.* For he, who, in so noble a cause as that of truth and love, is *neither cold nor hot,* pulls down upon his own head the curse denounced against the lukewarm Laodiceans.

V. The sin of the want of union with our pious *Calvinian* or *Arminian* brethren, is attended with peculiar aggravations. We are not only fellow-creatures, but fellow-subjects, fellow-Christians, fellow-Protestants, and fellow-sufferers, [in reputation at least] for maintaining the capital doctrines of salvation by faith in Christ, and of regeneration by the Spirit of God. How absurd is it for persons, who thus share in the reproach, patience, and kingdom of Christ, to

embitter each other's comforts, and add to the load of contempt, which the men of the world cast upon them? Let Pagans, Mahometans, Jews, Papists, and Deists do this work. We may reasonably expect it from them. But for such Calvinists and Arminians as the world lumps together under the name of *Methodists*, on account of their peculiar profession of godliness,—for such *companions in tribulation*, I say, to *bite and devour* each other, is highly unreasonable, and peculiarly scandalous.

VI. The great apostle of modern infidels, Mr. Voltaire, has, it is supposed, caused myriads of men to be ashamed of their baptism, and to renounce the profession of Christianity. His profane witticisms have slain their thousands; but the too cogent argument, which he draws from our divisions, has destroyed its myriads. With what exultation does he sing,

> Des Chretiens divisés les infames querelles
> Ont, au nom du Seigneur, apporté plus de maux, &c.

"The shameful quarrels of divided Christians, have done more mischief under religious pretences, made more bad blood, and shed more human blood, than all the political contentions which have laid waste France and Germany, under pretence of maintaining the balance of Europe." And shall we still make good his argument by our ridiculous quarrels? Shall we help him to make the world believe that the Gospel is an apple of discord thrown among men, to make them dispute with an acrimony and obstinacy, which have few precedents among men of the most corrupt and detestable religions in the world? Shall we continue to point the dagger with which that keen author stabs Christianity? Shall we furnish him with new nails to crucify Christ afresh in the sight of all Europe; or shall we continue to clinch those with which he has already done the direful deed? How will he triumph if he hears, that the men who distinguish themselves by their zeal for the Gospel in England, maintain an unabated contest about the doctrines of *grace* and *justice*—a contest as absurd as that in which the Whigs and Tories would be involved, if they perpetually debated whether the *house of Lords* or that of *Commons* makes up the British parliament; and whether *England* or *Scotland* forms the Island of *Great Britain!* And with what self-applause will he apply to us what the apostle says of wicked Heathens and apostate Christians? *Because when they knew God, they glorified him not as God*—the sovereign, righteous God of love and justice—*they became vain in their imaginations, and their foolish heart was darkened. Pro-*

fessing themselves wise, they became fools; being filled with envy, debate, malignity; whisperers, backbiters, despiteful, without understanding, without brotherly *affection, implacable;—having a form of* godly orthodoxy, *but denying the power of* peaceable charity?

VII. Instead of continuing to give avowed infidels such room to laugh at us and our religion, would it not become us to stop, by a speedy reconciliation, the offence given by our absurd debates? Should we feel less concern for the honour of Christianity, than Sir Robert Walpole did for the honour of the Crown. It is reported, that when he stood at the helm of the British empire, he was abused in parliament by some members of the privy-council. Soon after meeting with them in the king's cabinet, he proceeded to the despatch of business with his usual freedom, and with a remarkable degree of courtesy towards his enemies. And being asked how he could do so: he replied, "The king's business requires union. Why should my master's affairs suffer loss by the private quarrels of his servants?" May the time come, when the ministers of the King of peace, shall have as much regard for his interest, as that minister showed for the interest of his royal master! Do not circumstances in church and in state, loudly call upon us to unite, in order to make head against the enemy of Christ and our souls?—An enemy terrible as the banded powers of earth and hell, headed by the prince of the air, whose name is *Abaddon—Apollyon—Destroyer?*

VIII. Ye are no strangers to the craft and rage of that powerful adversary. O ye pious Calvinists and godly Arminians: for *ye wrestle not with flesh and blood* only, *but with the principalities and powers* of the kingdom of darkness! Cease then, cease to spend in wrestling one against another, the precious talents of time, strength, and wisdom, with which the Lord has entrusted you, to resist your infernal antagonist. Let it not be said, that Herod a Jew, and Pilate a Heathen, became friends, and united to pursue *the Lamb of God* to death; and that you, fellow-Protestants, you, British believers, will not agree to *resist the devil, who goes about as a roaring lion, seeking whom he may devour.*

You are astonished when you hear, that some obstinate lawyers, are so versed in chicanery, as to protract for *years* law-suits which might be ended in a few days. Your controversy has already lasted for *ages;* and the preceding pages show that it might be ended in a few hours: Should you then still refuse reasonable terms of accommodation, think, O think of the astonishment of those, who will see you protract the needless contention, and entail the curse of discord upon the next generation.

Our Lord bids us *agree quickly with* our *adversaries;* and will ye for ever dispute with your *friends?* Joseph said to his brethren, *See that ye fall not out by the way;* and so far as we know, his direction was faithfully observed. Christ says to us, Wear my badge: *By this shall all men know that you are my disciples, if ye love one another.* And will ye still fall out in the way to heaven, and exchange the Christian badge of *charity* for the Satanic badge of contention?

Passionate Esau had vowed that he would never be reconciled to his brother. Nevertheless he relented: and as soon as Jacob was in sight, *he ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept.* Gen. xxxiii. 4. And shall it be said, that Esau, the hairy man, the fierce hunter, the savage who had resolved to imbrue his hands in his own brother's blood, the implacable wretch, whom so many people consider as an *absolute* reprobate—shall it be said, that Esau was sooner softened than you?—He was reconciled to his brother, who had deprived him of Isaac's blessing by a lie; and they lived in peace ever after. And will ye never be reconciled one to another, and live peaceably with your Calvinian or Arminian brethren, who far from having deprived you of any blessing, want you to share the blessing of holding with them the doctrines of grace, or those of justice?

The Prince of Life *died, that he might gather together in one the children of God, who are scattered abroad.* John xi. 52. And will ye defeat this important end of his death? He *would gather you as a hen gathers her brood under her wings;* and will ye pursue one another as hawks pursue their prey? Or keep at a distance from each other, as lambs do from serpents? Cannot Christ's blood, *by which you are brought nigh to God,* bring you nigh to each other? Does it not *speak better things than the blood of Abel?*—kinder things than your mutual complaints? Does it not whisper peace, mercy, gentleness, and joy? *In Christ Jesus neither* rigid Calvinism *availeth any thing, nor* rigid Arminianism, *but faith which worketh by love;* draw near with *faith* to the Christian altar, which streams with that peace-speaking blood. Behold the bleeding Lamb of God, and become gentle, merciful, and loving.—See the antitype of the brazen serpent! He hangs on high and says, *When I am lifted up I will draw all men unto me:* and in me they shall centre as the solar beams centre in the sun. —And will ye reply; "We will not be obedient to thy drawings: we will not be concentred in thee with our Calvinian or Arminian brethren. Thy Father may sacrifice thee to *slay the enmity, and to make peace:* and thou mayest lay down thy life to make *reconciliation;* but reconciled to each other we will not be; for the god of discord

draws us asunder, and his infernal drawings we will obey?" If you shudder at the thought of speaking such words, why should you so behave, that whoever sees you, may see they are the language of your conduct,—a language which is far more emphatical than that of your lips?

Say then no longer, *Have us excused;* but *come to the banqueting house*,—the temple of peace, where *the Lord's banner over you will be love*, and his mercy will *comfort you on every side. If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye* the *joy* of all who wish Sion's prosperity: *Be like-minded, having the same love, being of one accord, of one mind, submitting yourselves one to another in the fear of God.—He is my record how greatly I long after you all in the bowels of Jesus Christ, in whom there is neither Greek nor Jew, neither bond nor free*, neither Calvinist nor Arminian, *but Christ is all in all. My heart is enlarged: for a recompense in the same, be ye also enlarged*, and grant me my humble—perhaps my dying request: reject not my plea for peace. If it be not strong, it is earnest; [for considering my bodily weakness] I write it at the hazard of my life?—Animamque in vulnere pono.

But why should I drop a hint about so insignificant a life, when I can move you to accept of terms of reconciliation by the life and death—by the resurrection and ascension of our Lord Jesus Christ? —I recall the frivolous hint; and by the unknown agonies of him whom you love; *who in the days of his flesh offered up prayers and supplications, with strong crying and tears, unto him who was able to save him from death;—by his* second *coming; and by our gathering together unto him, I beseech you, put on, as the* [Protestant] *elect of God, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another: even as Christ* loved and *forgave you, so also do ye.* Instead of absurdly charging one another with heresy, embrace one another, and *triumph* together *in Christ. Come up out of the wilderness* of idle controversy, *leaning upon* each other *as brethren, holy and beloved:* and with your joint forces attack your common enemies, Pharisaism, Antinomianism, and Infidelity. Bless God, ye Arminians, for raising such men as the *pious* Calvinists, to make a firm stand against Pharisaic delusions, and to maintain with you the doctrines of man's fallen state, and of God's partial grace, which the Pelagians attack with all their might. And

ye Calvinists, rejoice, that heaven has raised you such allies as the *godly* Arminians, to oppose Manichean delusions, and to contend for the doctrines of holiness and justice, which the Antinomians seem sworn to destroy.

Jerusalem is a city which is at unity in itself. As soon as ye will cordially unite, the Protestant Jerusalem will become a praise in the earth. The moment ye join creeds, hearts, and hands, our reproach is rolled away: the apostacy is ended: the apostolic, pentecostal Church returns from her long captivity in mystical Babylon. The *two staves, beauty* and *bands, become one in the hand* of the great Shepherd who *writes upon it*—Bible Calvinists reconciled to Bible Arminians. [See Zech. xi. 7. and Ezek. xxxvii. 16, 17.]—Thus united, how happy are ye among yourselves! How formidable to your enemies!—The men of the world are astonished, and say, *Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.*—Surely it is a church formed upon the model of the primitive church. These people are Christians indeed. See how they *provoke one another to love and to good works!*

Such will be the fruit of your reconciliation, and such the glory of *the Shulamite*—THE PEACEFUL CHURCH!—But, *before I am aware, my* longing *soul makes me like the chariots of Aminadab*, to go and admire that truly reformed church, whose members *are all of one heart and of one soul.* O ye pious Calvinists and godly Arminians, if you desire to see her glory, express your wish in Solomon's prophetic words, Cant. vi. 10, 12, 13. *Return, return, O Shulamite: Return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies:*—the combined force of the good men who maintain the doctrines of grace and justice, and who, by their union, will become strong enough to demolish modern *Babel*, and to batter down *Pharisaism* and *Antinomianism*, the two forts by which it is defended. For Pharisaism will never yield but to the power of Bible Calvinism and the doctrines of grace. Nor can Antinomianism be conquered without the help of Bible Arminianism and the doctrines of justice. And when Pharisaism and Antinomianism shall be destroyed, the *church* will be *sanctified, cleansed, and ready* to be *presented to Christ,—a glorious church, not having spot, or wrinkle, or any such thing.* Then shall we sing with truth, what we sing without propriety:

Love, like death, has *all* destroy'd,
Render'd all distinctions void:
Names, and sects, and parties fall,
Thou, O Christ, art all in all.*

In the mean time, let us rejoice in hope, and sing with the Christian poet,

Giver of peace and unity,
Send down thy mild, pacific Dove:
We all shall then in one agree,
And breathe the spirit of thy love.

We all shall think and speak the same
Delightful lesson of thy grace;
One undivided Christ proclaim,
And jointly glory in thy praise.

Regard thine own eternal prayer,
And send a peaceful answer down;
To us thy Father's Name declare;
Unite and perfect us in one.

So shall the world believe and know,
That God has sent Thee from above,
When thou art seen in us below,
And every soul displays thy Love.

* When I hear contending Calvinists and Arminians agree to print and sing this verse, I am tempted to cry to them, *Be at peace among yourselves*, or sing at your love-feasts;

Love has *not* our pride destroy'd
Render'd our distinctions void:
Names, and sects, and parties *rise*:
Peace retires, and mounts the skies.

END OF VOLUME III.

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Fletcher, John, 1729-1785.
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